



BRIDGING TWO WORLDS

by:

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Meetings with
Materialized Spirit Guides
as described by a
former close associate of
Elisabeth Kübler-Ross, M.D.

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DEDICATION

In gratitude to all of those individuals who sat in our Dark-room even for one session. For it is through all of the combined energies that these events came to pass.

ACKNOWLEDGMENTS

Combined efforts made this book possible. To my husband, Jay, thank you for walking through life with me and for your contributions in making the Darkroom a reality. I love you and what you stand for.

Elisabeth Kübler-Ross, M.D., just prior to the publication of this book, withdrew her support from the activities of myself and Jay. She stood beside us in a close working relationship and weathered quite a few storms for four years. She is a courageous woman. Thank you, Elisabeth, for all the hours and energy you contributed to the Darkroom. I'll miss them.

If I were to make a list of risk takers I have known, Tom Greene, Ph.D., would be high on it. A clinical psychologist from Honolulu, he has spent many hours editing in what I edited out to keep the words flowing. He dares to stand up for what he believes in. Tom, I am grateful for your help and contribution to this book.

Patricia Greene designed the cover and it reflects not only her talent but her love. Thank you, Patricia, for your patience and many cups of tea as Tom and I went over pages of manuscript.

To all who have contributed by work or word, I want to say I could not have written this book without you. Just as our meetings were a group effort, so is our sharing now with the world.

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INTRODUCTION

This book documents a successful attempt to directly contact and communicate with physically materialized entities. An entity is the essence or spirit of someone who has lived before, and is now in the unobstructed universe. This is a universe not seen with physical eyes, but perceived through other avenues of awareness. Our contacts occur mostly in a group setting. The experiences shared are primarily my own, but those of others are also included. I believe in order for this book to be meaningful, the reader must be willing to at least consider that which I accept now as a fact: life after life is a reality.

The entities, often called "guides" or "guardian angels," have direct and full communication with us. In our searching and experimenting we were not satisfied with the phenomenon of voice channeling while in trance state as a means of communication. We knew if an entity could communicate with us in a physical form speaking with physical voice that it would be more meaningful to us personally, and we believed the information received would be more accurate than that obtained by voice channeling. These hopes were realized when direct communication and meetings with materialized entities were achieved. The purpose of this book is to openly share what has happened, what it meant to us and means now, together with some of the teachings the entities have given us.

Our process took several years. The group began with the idea of making contact *per se*, with the added hope of increasing spiritual awareness. What happened was far more than we ever expected.

In solidifying our inner beliefs, we moved from believing to knowing. In addition to this affirmation, we developed a unique closeness and solidarity within the group and received information from the entities about the importance of man's stewardship on earth. Our questions came to focus on the purpose of life, self-actualization, and spiritual awareness. We were able to receive information on all these subjects. This, too, will be shared here.

As the group continued to meet, the emphasis was not totally placed on the spiritual aspect of man in the unobstructed. We were told and shown that man's total personality structure — his physical being, his emotional self, his intellectual pursuits, and his spiritual awarenesses — were linked while we live on this earth and therefore no one part could be talked about or dealt with fully without the others. Perhaps the greatest concept we learned is that negativity is the only thing standing between man and an increase in his spiritual awareness. Fear and guilt are man's enemy, and cloud his gifts and abilities.

We met for eight years as a group, investing thousands of hours in our experiments. This book contains a sample of experiences of myself, my husband, and a few of the people in the group. The Darkroom, as we called it, never had the connotation of the occult, and therefore we never called it a seance. We did meet in a darkened room because we were told that light adversely affects the energy involved in the materialization process. Through the years the lighting of the room has increased from time to time, but the name has persisted. We met with a commonality of purpose. An emotional support system developed I find phenomenal even now. Even as a professionally trained counselor I have never seen a group develop a group process in as thorough and ideal a way as ours did.

I believe everyone has a curiosity to know of creation, and

to seek knowledge of the meaning of life. Perhaps some of us feel as Plato described: "Every seeker after wisdom knows that . . . his soul is a . . . prisoner chained hand and foot in a body, compelled to view reality not directly but only through its prison bars." (from **The Phaedo**) I believe we really peeked through the prison bars, pushed and stretched out our hands, and bridged two worlds. I know my basic curiosities are not so different from others. What is life after death? What part of us exists then? Is there any connection between here and the hereafter and, if so, how might we bridge the gap? How can we somehow bring that continuity into our awareness?

I hope the reader will find this book a journey, and in doing so get a flavor of my journey. As I gathered the materials for this book, I experienced at time much nostalgia. I shed tears of happiness and of sadness as I recollected. As the past was, I know it will never be again. Many people have come and gone through the last eight years. Some experienced the Darkroom and their experiences as a truth, others doubted, and some left in total disbelief. We never required anyone to participate, nor attempted to change anyone's beliefs or conclusions. The entities gave many proofs of their reality, but never on demand. This also I will discuss. We have met in many locations, with different participants, and have been able to duplicate the experience consistently.

What I share with the reader is what I experienced, and even though some people had negative experiences with the Darkroom, that has not been true for me. I have gained immeasurably. My learnings have not all been pleasant, but they are all worth whatever prices I have paid. I hope what I present here will give the reader something to ponder, consider, and evaluate. Each of us must decide for ourselves what our own truth is, and I believe truth needs no defense.

What I do is share, not try to convince. I do want to say something about uniqueness of perception. We all perceive situations according to our own physical, emotional, intellectual and spiritual background or balance point. No two people perceive things exactly alike, and the uniqueness of each is something I always bear in mind.

We only have to look back in history to see how man has searched for knowledge as we try to bring focus to life. Mario, an entity who speaks to our group regularly, mentioned in regard to the publication of this book, *"The purpose that it would serve is tenfold. Naming only one of them would be that of clearing up some of the myths about negativity in the spiritual world, so that people can more easily move toward the acceptance of the naturalness of their spirituality without fearing, without thinking of those things that lie beyond the physical realm as something to fear."*

I hope the reader will consider what I have experienced and find the material meaningful and supportive of any unique experiences you may have had. May it be a trigger to your own curiosity to seek that aspect of spirituality which I know is present in all men, and a support in challenging your fears.

CHAPTER ONE

THE AUTHOR'S VIEW: EXPERIMENTS AND EXPERIENCES

On a December evening in 1975, we sat in a darkened room waiting for our spiritual teacher to materialize from the unobstructed universe and join us in human form. He had in the past materialized many times but we had never been able to see him with the clarity we'd been promised. The fact he had told us we could take photographs this evening added to our eagerness and anticipation. My excitement was overwhelming. My hopes and dreams to clearly see this being were soon to be realized. I put aside the tiny part of me that feared disappointment and, like a child on Christmas Eve, waited.

The words, "*You may turn on the light,*" penetrated the silence. It was a familiar voice with a clipped British accent. Even now as I recall the sight of him standing there with black skin, curly hair, and a somewhat weathered face, I am awed. We saw a male figure who appeared to be in his late 30's, wearing a loose garment covering his chest and lower torso. His angular facial features, long arms, gangly legs, all fully exposed, were black as ebony. He stood silently for a few moments. The group was quiet as he walked about. Then he spoke to each person, calling them by name and addressing each in a very individualistic manner. With his outstretched hand he touched several people. One other person and I were permitted to give him a hug. Some of his

remarks were serious, almost a religious greeting, and some were humorous.

The room was illuminated to the point that features and forms of everyone present were clearly visible and identifiable. I gazed at Aenka and remembered we had first heard him speak to us in September of 1972. We had accepted him as the leader of our Darkroom activity, and we had heard many, many words from him. Some people in the room were crying, while others sat and stared in silence as I did, apparently overwhelmed. Words cannot adequately describe my response—awe, humility, childlike wonder, all would be close. My thought at that moment was that surely this must be the high point of my life regarding a sheer feeling of spiritual awareness.

I looked around at some of the newer members of the group and their response appeared to differ from that of the older members. They appeared more complacent. I wondered if they could fully comprehend the time, emotional pain, and energy that had been invested from 1972 to 1975 in working toward this happening. For me, even 1972 was not truly the beginning of my search. I have long been interested in psychic experiences, ESP, and other metaphysical matters, although I did not use those labels. My interests were coupled with an awareness there was existence outside of myself and beyond the physical level. However, since I had been raised in a strong religious background which emphasized that only the "good" go to a pleasant hereafter, many of my religious teachings had been associated with fear rather than positive attitudes. As a result, I had built a barrier between myself and my spirituality without knowing it. I had been more afraid than I realized. Because of my own personal therapy, my background in professional counseling, and counselor education, I intellectually believed these fears had been resolved.

I smiled to myself as I recalled my early meetings in the Darkroom and how frightened I felt when I realized the experience was genuine. This was not a hoax or a trick — contact had been made with our guides. The residue of unresolved fears of punishment and associated guilt for imagined sins had come quickly to the surface. Fortunately, even with the negative conditioning I had experienced in organized religion, I had a deep personal belief in mankind, in God, and in myself as a Facet of God having a soul which is part of Him. It was in fact this very personal spiritual belief which brought me to a group of people seventeen years ago and led me through personal growth and further development of my spirituality. The remainder of this chapter will document the history of the Darkroom as it unfolded, and will include a few of the teachings as well as personal experiences.

I first became involved in spiritual exploration as a consequence of personal counseling. I was 24 or 25, had finished nursing school, and married. One day I happened to meet an old friend from high school days, and when I saw her I knew there was something different about her, an inner peace not there before. She told me about some personal counseling and a group she had been involved in, and mentioned a foundation which offered a combination of personal counseling and educational classes that had helped her with some of her personal issues and problems. Since I liked the changes I saw in her I decided to see for myself. Even though I was a psychiatric nurse, I was still very naive and fearful regarding my own personal involvement in therapy or counseling. After attending one of the classes at this foundation, I knew for the first time in my life I could do something about some of the unpleasant ways I felt. Up until then, I really was afraid if anybody knew how I felt they'd think I was crazy. I thought I was dumb and stupid

which obviously wasn't so because I had been through nursing school and had a good job. I felt nobody liked me. Intellectually I knew I did have friends, and that other professional people I worked with also cared, and yet deep down I felt as if no one liked me. Up to that time, even though I had psychiatric training as a nurse, I feared that if I had gone to see a therapist or a counselor that even they would think I was crazy. I had such anguish inside me about many things. For example my thoughts and feelings about my mother. I believed people would think I had made up some of the things I remembered. No one would believe anybody treated a child as terrible as I remembered being treated. So with new hope in my heart, and a bit of trepidation, I became involved in some personal counseling and a self-study group at this foundation. And I benefited.

From time to time while I was there I would hear people mention, usually in whispers, about contacts and entities. I didn't know what they were talking about, but that was all right. Finally somebody said to me, "Well, you know Wes is the channel." That still didn't make any sense to me. I had no idea what a channel was. Even as I got closer personally to Nan, the director and principal teacher of the foundation, and to Elaine and Wes who were usually her righthand people, they never mentioned any type of psychic or spiritual contact. After I had been at the foundation about a year during 1954-55, I finally asked a fellow student when I heard him mention a channel what he was talking about. He replied, "Well, you know, Wes goes to sleep and entities talk to him." That did not clarify the issue, I still didn't know what channeling meant.

I was curious and, after doing some research, learned a voice channel is a person who has developed an ability to enter an altered state of consciousness in which he serves as a receiver of information from the unobstructed universe and

as an instrument for the expression of that information. This type of channeling might be simplistically compared to a radio system containing a receiver and, in the case of a voice channel, a speaker.

As I began to put the pieces together I concluded Wes was a voice channel, and assumed he, Elaine, and Nan would meet together. I further assumed Nan was the one who presented the teachings based on what had been gained through channeling. As I reflected on this detective work somehow it felt right. Regardless of whether I was right or not, or where the information was coming from, I knew the lectures and my personal counseling were answering many of my long standing questions about my feelings and attitudes. At this point I was interested in nothing but personal growth. For me at the time there was nothing spiritual about my experiences and learning, at least not to my awareness. I couldn't care less where the information came from. All I knew or really cared about was at last I was getting some experience in a subjective way that I had previously learned about only objectively in nursing school. I was learning how to deal with myself. I should point out here that when I had my psychiatric training it was actually a good thing I couldn't touch my feelings. At that time in my life when my memories boiled up I would just hook right into them and feel really miserable. I didn't know what to do with them. I felt like I was holding a hot pan without a potholder.

Prior to these early exposures at the foundation, my only direct encounter with anything having to do with spirituality occurred when I was going to high school. I had a job in a beauty shop, helping to clean up, wash the towels, etc. One day a customer said to me, "Who do you know by the name of George?" She then described a man and his physical handicap. I looked at her and backed away, very frightened. I remember asking the shop owner, "Who is this woman and

what is she saying?" She told me the customer was a spiritualist, like a fortune teller, and she knows things about you. She said to just listen to what she has to say and if it makes sense believe it, and if it doesn't then don't pay any attention to it. You must understand at this time I was 16 years old, and was a "good Catholic girl!" All I could do at that time was to file this experience in my memory. To my way of thinking at the time, this woman had no way of knowing she was describing my Uncle George who had been almost totally deaf since age 10. This shows how naive I was regarding psychic or spiritual experiences prior to my days at the foundation.

Liking what was happening to me, I continued my involvement. I became emotionally close to Wes and Elaine. I finally asked Nan about Wes and channeling and what that meant to her. She talked freely about it, and my curiosity escalated. During this conversation she asked me if I knew what a Ouija board was. I had heard of it, though I had never seen one or seen anybody work with one. After that initial conversation, which included information about contacting guides, or entities, I experienced such a strong inner push or impingement that it could only be equated to somebody's foot on my behind. I felt I simply must find a Ouija board.

Later I was to learn that entities guide and direct by what is called impingement, an influence on our awareness which can be either strong or subtle. Hopefully the influence, coupled with our own free choice, prods us or motivates us in a direction that will be of positive help in the successful completion of our personal learnings, destiny, or goals in this life. Another way of describing impingement is as a transmitting of information to a human by a spirit guide, a soul mate, or one in the unobstructed to support or perhaps add to a person's wisdom or learning. This may be recog-

nized as a hunch, or it may be experienced as coming from a feeling.

In the late '50's, Ouija boards were not easy to find. After looking all over San Diego, I finally did locate one. When I shared my thoughts and feelings about the Ouija board with Jay, my husband, he agreed to participate. He is the type of man who, as long as my requests were within reason, would usually support and go along with me. We practiced with the board and the marker or plchette moved around a little. After sharing our experimental attempts with Wes and Elaine, they wanted to observe us working the board. Soon Wes and Jay would be comparing information received; Wes from his voice channeling, Jay from the Ouija board.

Instructions we received on how to use the Ouija board, and information regarding the actual mechanics of using it, are as follows. We were told two individuals are required to use the board. It is necessary to sit close together. The letters on the board should face the "balancer." A balancer is defined as a clarifier in some respects of information. The channel can close his eyes. The channel can be the only one with hands on the marker, or the plchette. The two working the board need only to touch each other with their knees or feet. This leaves the balancer's hands free to record. For example, when the marker paused in its movements under Jay's hands, I would write the letter, and the letters would eventually spell out a message. While I am aware for many people the Ouija board is used solely for entertainment purposes, in our experience we found it to be a useful and helpful way to initiate contact with the unobstructed.

Many times the information Jay and Wes would get from their different processes was identical word for word. Other times the words would be different but the information would be the same. This was all very startling for Jay. We

continued to experiment and practice with the Ouija board on our own. Eventually I began to feel as though we were getting information from friends I knew, but had never really met. Kind of like a penpal who was a friend and teacher.

Organizational problems began to develop within the foundation, some of these involving Wes and Elaine. In our attempts to assist with these problems Jay and I continued to work the board on our own for information. Jay's hands were moving very fast now. I would write down the words and the letters that came through. His speed finally increased to the point that I just couldn't keep up. I began to notice he seemed to be going into some type of altered state of consciousness. Now when we worked the Ouija board he would have his eyes closed, and begin to say words prior to and in conjunction with words and letters spelled out on the board. Finally he would just close his eyes, go into trance, and talk. I continued to touch him during these sessions. As the entities contacted us, we identified two of them as "L" and "M." These became their call letters, so to speak. Our contact had definitely begun with these two entities.

Soon after this development, Wes and Elaine left the foundation. The organizational problems had not been resolved. Jay and I began meeting with Nan at least once a week. Utilizing the contact we had made, she would ask questions regarding teaching and counseling. Jay and I would combine the Ouija board with his voice channeling for responses. Within a year the board was discarded altogether.

This arrangement with Nan lasted for several years. Continuing difficulties among the members of the foundation and differences of opinion regarding directions of the group precipitated our resignations in 1967 after 13 years of vari-

ous involvements there. Jay was very disappointed he had not been forewarned by the entities of these happenings. It was not the difficulties themselves and the accompanying unpleasantness which he could not handle; his disappointment was he could have been warned. He was quite dejected about the lack of warning, and was ready to give up channeling. I asked him to at least one more time talk to L and M for my sake. He did and I asked about the situation. The response we received was along the lines of, "We are sorry. Yes, we did know there was a possibility. No, we didn't tell you because minds have many ways to go. What you are left with now is having to go your own way." They didn't really say anything specifically or lay out any authoritative statements. The general theme appeared to be that we had learned many things. "Now put yourselves in a position where you can help others and put into practice some of the teachings you have learned." To do this Jay and I would have to return to school for formal credentials. We talked about this, not knowing what the suggestions fully meant. We had not made any plans. Jay had little academic background, but we accepted the message at face value.

I returned to nursing as a night supervisor in a convalescent hospital. Within a few months I went back to psychiatric nursing, working on a unit with children. Again I began to feel the now familiar "push" of impingement, this time as an urge to return to school. The feeling was the same as I recalled having experienced in regard to finding a Ouija board. Jay and I talked about it and at Christmas in 1967 we decided I would return to school. I began to take classes at a local university. He had an interest in hypnosis and half-heartedly considered a class in the subject. At this time there were no clear-cut goals for us; my objective was an academic career and professional training in order to move legally and independently into a counseling situation.

By this time I felt confidence in my skills clinically but I wanted further training and needed formal certification. Over a 13 year period at the foundation, I had studied, counseled, and taught.

I actually had to persuade Jay to attend the hypnosis class. He began gradually to be re-involved with experimental trance states. We both began attending classes in hypnosis conducted by a retired career military man named Major Roberts. He was a wonderful man who truly liked Jay and me. We became two of his demonstration subjects in many classes. One evening at a parapsychology institute Major Roberts was to talk about his experiences in Haiti with hypnosis. During a break in the presentation, a woman in the class removed her beads from around her neck and handed them to Jay saying, "Tell me something." She said she had a feeling Jay was very psychic. "Tell me what you think." Reluctantly Jay told her several things. She became very excited and commented on the accuracy of his statements.

The term "psychometry" is applied to the phenomenon of receiving information by handling objects. Psychometry might be defined further as the ability to touch an object and experience an awareness of its history, ownership, etc., including some past or future experiences of its owner. Many people who have this gift describe their experiences as a "feeling" about something. I would explain the phenomenon as an awareness from the intuitive aspect of their personality. Like most psychic or intuitive abilities, this skill can be developed considerably, or be allowed to lie dormant.

One thing led to another after this experience with the beads, and Jay was invited to meet with a group of people who were experimenting with telepathy and other psychic phenomena, including the Ouija board. For several years now Jay had avoided voice channeling and other experi-

ments in contacting the unobstructed. During those years he chose to allow his gifts to lie dormant. Jay began meeting with this group fairly regularly, and his interest in contact with the unobstructed was rekindled. It was at this time he met Sally, who proved to be the only person other than myself who could balance him on the Ouija board. The board just wouldn't move for Jay when he was alone or in physical contact with other people, but with either Sally or me the marker would jump all over the place and the messages were many.

There were a number of months during this period when I wasn't very involved with Jay and his experimenting. I had decided to go for a Master's degree and was in Arizona from September 1971 until September 1972. Jay was staying in San Diego and working to maintain our home. As his meetings with the group continued, he began to tell me about experimenting with a trumpet, getting touches, and small objects moving spontaneously about the meeting room. Again I found myself feeling naive, for I didn't understand what he was telling me. Something about sitting in the dark. I had no idea what he meant when he was talking about a trumpet, the only kind I knew was one you blew in a band. I thought maybe he blew through it. He talked about getting touched by entities, and the realness of the touch. I would say, "I want to understand it," and would try, but I had a hard time grasping the nature of the experiences. The purpose of this particular group had begun as an exploration of psychic phenomena such as telepathy, precognition, clairvoyance, psychometry, etc. It had expanded to include establishing contact with the spiritual world through voice channeling and later to physical contact through materialization. Even though at the time I really didn't understand what Jay was describing, this group was actually beginning to make some contact and get materialization

phenomena.

Then accusations began in the group, people began to mistrust each other. One woman began to accuse Jay of getting up in the dark, going around and touching people, and making objects move around. Once again Jay was very disillusioned and said, "To hell with it." He called me in Arizona and told me about the accusations, his feeling badly, and his decision to drop out of the group. I told him I didn't know what was going on, but to just forget that group and find another one. I tried to encourage him to continue his searching. His response was that he just would forget the whole thing. At that point in a practical sense I couldn't spend too much time thinking about him. My work was to get back to my statistics courses, etc., and finish my academic work. I decided reluctantly I would talk to him more when I returned. Then he called a few days later and told me about Daniel.

Daniel was a spontaneous materialization Jay encountered in our little house in San Diego. We had a small two bedroom cottage about 50 years old. A small hallway connected the bedrooms and the bath. Jay described his experience to me as follows. As he stepped out from the bathroom at one end of the hallway, he could see something that appeared to be an outline of a person standing at the opposite end of the hall. He could see through the image, even to the extent of seeing his own reflection in the mirror which was on the wall behind the figure. He described this person/entity as very tall, standing almost to the ceiling, dressed in a white gown, but ethereal in substance. The figure introduced himself and said he was there to say that Jay knew his physical destiny and he was not to abandon activities necessary in his pursuit of it. At this point the figure disappeared. Jay called me on the phone and rather excitedly said, "I don't know whether you'll think I'm crazy or not," and proceeded

to describe the above. I told him if he said he saw an entity in the hallway, then he saw one. I trusted his reality testing. My only other feeling at the time was, "God, I wish I could see one myself."

I completed my schooling and returned to San Diego not many weeks after that in the fall of 1972. We talked at length about his experiences. I tried to get a clear picture in my head about what had actually happened in his group. They sat around getting touched. I tried to understand, but could not really comprehend it. I did understand the group had disbanded, that lack of trust and accusations bouncing around within the group had destroyed it.

One member of that original group stood steadfast in her support of Jay and his integrity. Even after I returned home, she would call Jay many times sharing her belief in him and asking if he would be part of a new group she wanted to form. This was Lily, who became in the years to come a very important part of our experiments and our experiences. Repeatedly she would call up and want to know how Jay was, asking when we would visit, etc. Jay had much appreciation of Lily. He experienced her as a person who had never been negative in the group, and one who was always very supportive and positive toward people. Lily persisted in asking us to come over, but Jay stated he didn't want to be involved any more in those types of experiments. He had been disillusioned by his experiences with the people in his channeling and psychic experimentations several times by now. Yet, one night he finally asked me if I'd mind if we went over to Lily's, she had said she had some interesting tapes she wanted us to hear. We went and Lily, being a lady who is full of energy and excitement, began to talk about what had happened in the group that broke up. I still could not comprehend what was going on. Lily talked about materialization, and I didn't even recognize the word or

really know what the phenomenon was all about. I was familiar with channeling and entities, and concepts of spirits and souls, but was ignorant of any materialization phenomenon. Lily described how they make bodies, etc. A good bit of our conversation was directed toward the subject of fraud and fakery, and Lily had her own ways of discriminating phony from genuine. For example, she would ask about non-existent relatives and pay attention to what answer she got. She spoke of things such as voice quality and body textures of materialized entities, and how they would respond to different types of questions. It seems her mother had been a channel so her personal experiences with the unobstructed had begun at an early age. From my point of view her discriminative ability seemed quite keen and acute. She had good eyes and ears and was neither gullible nor naive.

Lily had managed to invite some other people for this evening and, sure enough, we found ourselves sitting in a dark room and experimenting. I remember this night clearly, as it was my first time to sit in the dark with a hope for physical phenomenon. I wasn't in there two seconds until I realized I had not finished with my fear of the dark. In addition to having a very Catholic background that in my case focused mainly on fear rather than positive aspects of spirituality, I had a number of very traumatic experiences in the dark as a child. I was punished by being locked in a dark closet. My aunt thought it funny to send me to the basement after wine, knowing I was always afraid somebody or something was going to come from behind the big furnace down there and get me. As much as I thought I had resolved my fears, this particular fear of the dark came right up on the surface again. This same night Lily showed me the trumpet I'd been hearing so much about. It turned out to be nothing more than an elongated telescope-type tin

object that was larger at one end than the other. And that's all the trumpet was. I thought it was funny.

Lily later became our group's informal historian. She kept a journal and would make entries after most of our meetings. While none of us at that time had any thought of writing about our experiences, I am very grateful for Lily's efforts. She gladly supplied a copy of all her journals for this book. Portions of her dated entries, as she wrote them, will appear in smaller print and are direct quotations from her personal accounts. I urge the reader not to expect Lily's entries to be an explicit elaboration on the text material. They are included only to give a sample of generally related phenomena at different stages of our process, from a very conscientious and enthusiastic participant. Her account of my first evening in the dark on the night just described goes as follows:

9/9/72 . . . Marti got scared — and asked to sit near her husband.

A few nights later we met again, and had quite an experience with tabletipping which was also new to me. We had a dim light on in the room and while the room was not fully illuminated it was certainly bright enough to see clearly. We brought in a table, perhaps a foot and a half in diameter and two feet in height. We stood around it and the next thing I knew the table was so high up in the air that I had to stand on my tiptoes to hold it! I think there were about four or five of us in the room at the time. Nobody's fingers were under the table, all of our palms were on top of the table, all bodies were away from the table, nobody was touching it in any other way. That table just went straight up, all the way up until I was on my tip-toes holding on (I am rather short). My reaction, surprisingly, was one of curiosity rather than fear. How could that happen! We were the

only ones in the room and we all had our hands on top and nobody was touching the table with their knees? With my fingers I pressed downward and the table felt as though it were suspended on a huge air bag. But of course nothing was visible.

Never had I experienced such unusual phenomena, and I was uncertain what was expected of me. Although I knew everyone in the room, I could feel my residual fear stirring—"something will get me in the dark." These mystifying activities offered an excellent opportunity for me to work with my fear, which other types of growth counseling had not helped me completely resolve. I was eager to come back for more meetings, but Jay didn't really want to get involved again. I was so motivated to try to satisfy my curiosity and interest, and to resolve my fear, that I pleaded with him. He didn't have the heart to say no. We came back and at the next meeting the table went up again, although not as high as before. We would hear knocks on the table, but I really wasn't interested in that very much.

As a result of these sessions Jay and I began to be involved once again. At first everything was quite informal and our meetings were sporadic. One member of our group introduced us to a psychic named Shirley. Jay and Sally began to work the Ouija board for spiritual teachings with Shirley, and they talked about materialization of an entity she had encountered in some of her meditations. As a result of this interest we also had some meetings at Shirley's. There we sat in a darkened room with very light-weight luminous scarves on the floor. We also put luminous paint on little peanut shaped pieces of styrofoam, which I later fondly referred to as our "peanuts." We would place these luminous peanuts on a little chalkboard with X's marking their positions. In this way we could easily see if these light objects had been moved even a fraction of an inch when

our meeting was over and the lights were turned on. We made sure there were no drafts of any kind in the room, and that no person moved the objects.

Our meetings with Shirley involved praying and saying the alphabet over and over to establish energy. This is what Shirley thought was necessary. We had met two or three times in the dark, saying the Lord's Prayer and the alphabet repeatedly, and one evening in October one of these little peanuts actually moved. We knew it wasn't the wind, because all the windows and doors were closed. But we thought maybe one of Shirley's dogs had come in and bumped the table, even though we hadn't heard anything.

By this time, after a meeting we would frequently go back to the Ouija board and ask, "What can we do to make it better?" Always the answers were things like, "Just continue to try . . . be patient . . . try to get together as a group," etc. Several times Lily had a couple come who did what they called table tipping. After watching them I had to admit I didn't think it was all spiritual energy raising the table. Their knees were very close, and I think they were giving it a bit of assistance. I just didn't feel right about what I saw happening.

Then one night at Shirley's one of the peanuts jumped off the table onto the floor. Jumped! Everybody hollered and got very excited. I said out loud something like, "Boy if you can do that, make it go back on the table and we'll quit for the night!" And that peanut just came right back up on the table, just jumped right back up. I couldn't believe it! I was just so excited I could hardly stand it. Truly, I couldn't understand this. Even skepticism isn't the word for it. My scientific mind continued to repeat . . . what goes up is lifted up, but if you can't see it, it isn't there. The day after this I of course regretted saying that we would quit for the night if we got a second jump. Something else might have

happened.

You must realize I really did feel the people in the group were trustworthy. I felt no one had anything to gain by faking or rigging the activity. At this time in our meetings, Jay was sitting with us as part of the group. We were all in this together.

People in the group, both men and women, had mixed backgrounds and interests. Some were interested in psychic phenomena, others came out of curiosity, and there were varied responses to the phenomena and activity. Some accepted it as natural and were comfortable, some felt afraid and revealed this in their actions and body language but not in words, some felt mostly delight and excitement! I was verbal and expressed, among other reactions, my feeling of fear. This resulted in generating doubts in some of the members about my continued participation, but I was finally accepted along with my fear. Looking back, I suspect many of the group members at this early time were not accustomed to hearing people express and externalize feelings openly. Perhaps they did not have my viewpoint, which was that the emotions I was expressing at the time were feelings I had at that point in my development, not a fixed reality that would remain with me forever.

By this time in our meetings, we were getting phenomena such as breezes and little flashes of light, light touches on our arms, and a variety of noises. As these things happened I had to deal with my doubts and my disbeliefs even though I experienced them and couldn't explain it. I would ask Jay if he were making these things happen, and he'd always say no. To give the reader some idea of my sensitivity to being fooled, I need to interject here another aspect of my history. My aunt thought the naivete of children was very funny. For example, I always loved animals, and was particularly fond of baby animals. To her it was humorous to tell me

there was a baby lamb in the garage and of course I'd run quickly to see. Later she would laugh at me for being so stupid as to believe her. Yet there was always a part of me that would have to go look, every time she would say that, just to make sure it wasn't true. With experiences like this in my background, I know I could not have tolerated any tricks from Jay or anyone else. I just could not have put up with that. Fortunately there was a part of me that simply knew absolutely Jay was not doing those things. But I still had to ask him. I just had to ask him. He was always very beautiful about it and would say to me, "No, not to my knowledge."

Although our meetings at this point were short (30 to 60 minutes) a strong bond developed among us as we continued to meet. On some level of awareness, I think we knew it would be a positive experience. We all became increasingly committed to continuing our experiments to develop further contact with the spirit world — the unobstructed universe, the reality that exists for us all when we are no longer in a physical body. We began to meet sometimes three evenings a week.

I see emotional growth and self-discovery as an endless process. Since I believe a person must confront their fears and guilts in order to realize their own potentials, I continued to see this environment in our meetings as helpful in resolving some of my uncomfortable feelings. Intuitively I recognized others would soon follow and choose to challenge their own fears and prejudices of the unknown. And that did indeed happen.

One night I became very courageous and decided what I'm going to do is put that peanut in my hand and hold it out. I was shaking so badly I held my wrist with my other hand. As I held it out, I asked aloud for the peanut to be taken. Immediately, I felt the most delicate female hand I had

ever experienced. I have seen few women with hands of this type, very tiny hands with slender fingers. Excitedly I told Sally, "Hey, there's nothing to it, stick your hand out." I should point out that Sally and I still both got very scared at times. We would laugh and make jokes trying to reduce our nervousness, sometimes screeching out loud when something unexpected happened. Following my lead Sally stuck out her hand, and from underneath she felt a large masculine hand touch her. Needless to say, she expressed her considerable surprise quite feelingly before she could describe what she had experienced.

We added what has already been described as a "trumpet." Ours was made of aluminum, shaped generally like an elongated megaphone. One night the trumpet began to move of its own accord and finally lifted slowly in the air. By November of 1972 the trumpet, now painted with bands of luminous paint so it could be easily seen in the dark, would float freely within the room. We would often feel hands touching us about the face and on top of our heads. Little bells we had placed on the floor would ring when we would sing, particularly when we sang "Jingle Bells." As Lily describes in her log:

11/18/72 . . . It took a little longer than ordinary to start the trumpet moving. The trumpet did not move violently and would not answer a single time by tapping yes or no. Once it spoke between Jay and myself. Couldn't understand the word but it was independent voice. Later it clearly said "Goodnight." Then the trumpet was near the ceiling and fell to the floor and there was a great rush of wind—cold—then some more cold right after that. The bell jingled many times while singing "Jingle Bells" and Alice felt large hands touching her.

In early December of 1972 the trumpet's movements became more brisk and animated, occasionally keeping time

with our songs. We would hear noises coming from the trumpet which sounded like kissing sounds and what we identified as little "hellos." We placed a small slate and chalk on the floor, hoping that an entity would write on it. Often after a meeting when we would turn on the lights we would find words like "love" written in mirror writing. We learned we could ask yes and no questions of the trumpet. It would move up and down for yes, side to side for no. This allowed us to ask questions regarding understanding the activity and expanding on it.

12/1/72 . . . So we were only four and it was fantastic! Trumpet moved all over. It did not touch any of us. It kept time with the songs. The bells rang and rang. Also both went up in the air and many kisses were heard. Spirits didn't say anything this time. The slate moved along the floor and wrote Love backwards which could be read looking at a mirror.

We found that we were making progress while moving against some of what other people considered "taboos." We were told by the entities via the Ouija board, and our experience later confirmed, that an atmosphere of lightness, laughter, singing and generally having fun as well as being sincere was the most positive way to create and focus the energy. L and M had advised that we did not need to be super serious, chant for hours, wear certain kinds of clothes, have shoes off, or face in certain directions. We could touch the trumpet, in no way did this interfere with the entities or their activities. It was suggested that it might be better if we sat in a circle rather than a square. We were told to touch the entities only with their permission, and they would touch us only if we agreed to it. Anything that would alter the chemical balance of an individual was of importance. For example, alcohol was not good to drink because it is disturbing to the energy. Certainly if somebody has had enough to drink to

where it would be noticeable, their mind would not be in a place that would be very receptive to a spiritual experience. Regarding our physical procedures we frequently asked for guidance from the Ouija board. We felt we could trust this information and we would use this method for questions and to confirm our experiences. We didn't know then, as we do now, that the maximum accuracy of voice channeling and the Ouija board can only be 80% correct. There are always distortions with these methods as the information must pass through the "filter" of the channel's psyche. Although we consulted the Ouija board for information, the Darkroom was our focal point.

I remember one night a woman was there who was confined to a wheelchair. She and the chair just came up off the floor about six inches and glided right out to the middle of the room as we were all sitting there watching in the dim light. One man in the group had been talking about fraud, and to this date I don't know how he figured we did something like that. Nobody was touching that chair. Perhaps somebody knows how to do that, but I certainly don't. I have never seen anything like that happen again. Sometimes I would tease Jay and say things like, "If that's you why don't we just go to Las Vegas and make a bundle, and then we can have money to build the best clinic in the world?" Of course he would just laugh and say, "I don't know how to do that, I can't even move a toothpick."

At this time in our development we were hearing some noises through the trumpet. We would ask the entities to throw us a kiss, then we would hear little kissing noises come out of the trumpet. Looking back on it, I now know the entities were using the trumpet to amplify the weak energy just as we use megaphones or power horns. One night we were talking about hearing the kisses and Sally asked for a kiss. All of a sudden she sees a black ball, like a shadow,

move around near her face. Then she feels these two lips on her cheek, and gets her kiss from lips with no body connected. Did she let out a yell!

Sally was truly startled by this experience and became afraid. She knew she did not want to leave the group but she felt she wanted or needed some extra support. She asked her husband, Don, to come to the group just to give her such support. Don did come and the first night he was there it was as if all creation broke loose. The peanuts flew all over the room. The chiffon scarf went all over, making many different shapes. I saw that scarf make shapes and do things that were just unbelievable. For example, it would suddenly wad itself up and then begin to assume the form of a bouquet of roses. At another time it formed an arrow of itself in midair, then shot about ten feet clear across the room. This marvelous show went on for quite awhile. As the scarf would be gradually making a shape, we would guess out loud at what it was or was becoming. As soon as we guessed correctly and all could see and agree, the scarf would wad itself up again and begin to make another shape. One other shape I especially recall was a parrot on a swing. Now I just don't know how you could do that with a piece of rag! I do know that after the meeting we sat around trying to duplicate the shapes and it was simply impossible for us to do it ourselves. Many other things happened that evening. Later we were to learn that Don's energy and excitement were very special, and with his addition to the group the total energy was strengthened very much.

Don had never experienced anything like this before, and the whole evening had a tremendous impact on him. But as excited and startled as he was, he said he had no doubts about the authenticity. Some people are ready for such experiences and he was. He knew there was no way the things he saw could have been done by a human being. We never

had another night with that much sheer phenomena happening.

Many times at our meetings people would personally experience an awareness, a sensation of a change in the feeling or atmosphere of the room prior to visual evidence of materialization. Someone might say, "I have the feeling somebody's very close to me." We would always check when this occurred and ask outwardly something like, "If somebody is close, would you knock on the wall." This was our method of seeking some confirmation of personal experiences. "Would you do something to give us a sign if you are here?" We would often see pale light patches in the Darkroom, similar to smoke. If you can picture cigarette smoke in a cluster or a lump, it would be something like that. We later were told this was ectoplasm trying to form in a more solid way. Ectoplasm is nothing mystical as some would have you believe, but simply a type of transformed physical energy that is used in the materialization process. From time to time we continued to feel touches even when we couldn't see anything. There were also weeks of only seeing little white or colored flashes of light in the room during the meeting. These were the months of non-verbal communication.

We asked the entities via the Ouija board if any one of us in the group had the ability to be a channel or catalyst for the energy, which enables the materialization process to occur. We were told several of our members present had such ability. In fact, we were told all people have such abilities and can learn to develop them. But it was made clear that in our group Jay was especially gifted in this regard.

We were a very close-knit group by this time. Since this factor clearly facilitated our experiments I would like to offer some comments about group aspects. One of the essentials was the establishment in our group of a dedication to purpose. Not personal purpose, but a dedication and awareness

that this is a group experience and is to be shared as such. The purpose as stated is one of working toward the goal of establishing contact, and doing whatever we could as a group in that effort. We pooled our energies, allowing the entities to eventually solidify and materialize. For this to occur the energy must be stabilized. The channel somehow acts as a catalyst or stabilizer, a function that might be likened to making bread. The channel is a starter, but the starter without the group is of no value. The yeast without the flour is of no value. The group without the starter isn't going any place regarding materialization and vice versa. It can not be emphasized enough that the motivation and attitude can't be only "I wonder what I am going to get out of this," the desires and energies must be shared and pooled. The direction of energy and focus of attention from each person must be outward. Meditation is beautiful and can offer much learning or awareness, but that process is not useful in our type of activity. Meditating is a productive and useful way to tune into one's own spirituality, but does not enhance a group effort for materialization. The energy must be directed outward, not inward.

A bit here about Jay, since he proved to be a very powerful channel for our group. He is a gentle and quiet man of 52 years. His childhood was one of poverty, he was a sharecropper's son. He has had many psychic experiences, dating back to his boyhood years. The channel tells of this and some other personal experiences in the chapter devoted to him.

Via the Ouija board it was suggested any channel be physically separated from the group to better facilitate the materialization process. Jay would sit in a chair in the corner and we would make a curtain by putting a sheet in front of him and tacking it to two walls. Since the house where we were meeting at this time was old, some moonlight or streetlight would filter in around the doors and windows. So even

though the room was darkened, there was sufficient light to identify moving forms and shapes. Once Jay was separated the forms and shapes became even more identifiable.

In that particular room it was very easy to tell if it was one of us getting up and moving around. At times we could see some form of energy (which we later came to call ectoplasm) outlining a freshly formed body against the curtain. At other times we watched the entities form themselves. First a shadow would appear, and then the shadowy form would begin to move. Sometimes the shadow would appear about seven foot tall. Arms would unfold. We could see what looked like stovepipes for legs, and watch the outline of hands moving down the contour of the legs. As the hands lowered we could see them fashioning the stovepipe shapes into leg muscles. The entity would form a thigh, then a calf, where before there had been nothing but a straight pipe-looking shadow. Even though all we could see were outlines of body parts, it was wonderful! No voice or other phenomena or any sounds, just the shapes forming themselves.

12/8/72 . . . It gets better all the time. Trumpet went all over. Bells jingled on the floor, in space and up high. There were winds, trembling of leaves in my ear. Kisses were heard. Many times it looked as if there were two trumpets instead of one. The slate had Christ written on backwards. Mary felt fingers press on her forehead. Finally Jay went behind curtain and ectoplasm was seen against the black curtain—top part of curtain on the right. We sang and there was the shape of half a person in the middle of the curtain, then some more forms here and there.

The next evolutionary step was the recognition of an audible voice speaking in more than one or two word phrases. We became aware of this communication in an unusual way. During our meetings we had tape recorders running and

sometimes people would play them back later to listen to the group activity. One day Sally called, very excited, and said she had played back our evening session just to hear the group singing and she heard this voice whispering on the tape. We both knew there was no way that the voice could have been superimposed on the tape loud enough to be heard. Our equipment certainly wasn't fancy and, as I've said, we had trust in one another. This first voice said in a whisper, *"This is all for Don."*

It wasn't too long after this that we began to hear a weak, tinny voice coming through the trumpet. We would also continue to see shapes form. At this time usually the shapes forming and the voice would not occur simultaneously.

1/7/73 . . . Tonight there was more talking, voices coming from all corners of the room. Talking in and out of the trumpet. Independent voices. Shirley brought foam peanuts which moved all over and so did her bells sound. Others were touched, a peanut was grabbed from my hand. They were large, thick fingers.

We began to see what I might call the "real thing." I remember vividly the night when out of the silence came a rustling sound. We were speechless and spellbound as we watched an entity walking amid the group. The whole body was illuminated like the scarf. You could see wrinkles in the face, like those of someone maybe 80 or 90 years old. He had a couple of days' stubble of beard. All of the male group members were cleanshaven, and since I know it would have been literally impossible with the amount of light coming into the room to play any tricks, I had no doubt this was the real thing. This entity walked around, came very close to me, and brushed his cheek across mine. As his face touched me, I could feel the stiffness of his whiskers. I remember thinking to myself, "Oh, my God, how could I ever have doubted that this is anything but real!" I remember

feeling guilty about my doubts, but it wasn't long after this that I was taught honest doubt is healthy.

The particular night just mentioned ended up to be quite an evening. Before the meeting ended, we had four entities who walked around and faced everyone in the room. They leaned close to us so they could be clearly seen. All four bodies were self-illuminated, the effect being a bright glow. I thought I had been hooked before on these activities, but this evening really did it! I was astounded and filled with questions about what is all of this going on? I remember even from the beginning feeling such love and tenderness from the entities. In a way it was like meeting someone you had known forever, yet had never seen. It's difficult to describe my experience. In my memory I can still see them walking around the room. We were all very excited that night, of course, and Sally and I were just kicking each other and poking each other, hugging each other and looking at them. It was just great. Lily, of course, was beside herself with glee. She was the only one who really knew what was going on, since she had previously had similar experiences.

By this time in our meetings we had of course long ago stopped saying the alphabet and were now singing most of the time. Don sang and played the guitar and was faithful in his contribution. Of course, we continued to go to the Ouija board after our meetings and ask the same questions, what can we do to make it better, etc. The Ouija board until now had been the only contact with words from the spiritual world until we began to hear the few very weak words through the trumpet. Initially we couldn't really make out the words too well, and certainly there was no talking back and forth. Regarding the weak trumpet voice, frequently we would ask for repetition of what had been said, or would feed back what we thought had been said. When we finally got the words right, the voice would say very weakly,

"That's a fact." We had been able to make that particular phrase out with some clarity. Naturally we developed our own parlance and began to call that particular entity, "That's A Fact." The voice sounded male, and the shape of the physique proved to be male. We would see his shadowy form appear. He would stand and try to talk through the trumpet. That's A Fact was for a long time the only entity to try to speak with us.

We had no names for any other entities, but many of them did things we found humorous. For example one entity would come and lights would flash from his body. They appeared to be like small, weak camera flashes, a flash of light that would occur for a split second and then be gone. It was as if lights were contained under the surface of the skin. First you might see a hand outlined when this light flashed, then the light might flash in the middle of the chest, down on the thigh or up on the shoulders. You never knew where the next flashes would be.

I should mention how the group would attempt to validate genuine phenomena to rule out individual perceptual distortions or unique personal experiences. Our procedure has remained constant through all our meetings. If one person saw or heard something they would describe it out loud. Others would say whether they saw it or heard it, or would reply that they had not. Our rationale and feeling was sometimes we might have been thinking we were seeing things, and we wanted to check that out. We wanted to find out if other people were seeing the same thing. If we verbalized our perception and described the location as best we could, others could also make their observations. We had enough mutual trust, we knew people would be honest in their self reports. We would also ask possible entities present, "If you did that, would you do it again?" If it happened again, then we would conclude it wasn't just our eyesight, for everybody

could then see it. Usually what one person saw, at least two people would see, but whenever there was any doubt, and many times when there was no doubt, we would ask, "Do it again" anyway so that everybody could respond.

Our group grew to nine people. During our meetings, we would begin to hear voices saying, "*Hello glad you came tonight,*" or "*We love you.*" One evening we found written on the slate, "I love you, Mother, be happy." Under that was what appeared to be a straight line. It was this evening that the voice suggested we take an intermission and return for a second session. We were very excited! This was the first time that our meeting continued beyond the usual period. When we went back for our second session there were more comments from the entities and we heard the chalk move on the slate. When the light went on at the end of our meeting, we saw that the straight line on the slate now formed the base of a Christmas tree. The group members felt that the picture of the Christmas tree and the statement, "I love you, Mother, be happy," were intended for one of the women in the group. Her son had recently died. This particular woman took this as evidence of life after death.

One night the trumpet moved over to a scarf and sucked it up inside itself as though the trumpet were a vacuum cleaner. We were quite startled and amused when the tip of the scarf came out the small end! Later that evening we were electrified when we observed an entity standing in the middle of the room. We could see his entire body and he appeared to be at least seven foot tall. The entity stepped forth and asked one of the women if she would stand up and give him her hand. She stood and extended her hand as far above her head as possible. In the dim light we could see the entity bend over and kiss her hand. His enormous height was experienced as most impactful and inspiring, but in no way as frightening. He began to answer our questions, and we knew

That's A Fact was with us once again.

2/3/73 . . . This tall That's A Fact one seems to be taking over. He showed us all kinds of demonstrations. Held the trumpet above the scarf and the scarf crawled slowly in the trumpet. Another time it went again from a couple of feet into the trumpet and out at the small end. He also stuck his finger from small end and kept touching my out-held hand. Then stuck his hand up the large end. Scarf made all kinds of movements. He was standing in the middle of the room and touched everyone and took Jean's hand and kissed it and held it and swayed Jean's hand from side to side, then felt her fingers and lifted her hand way up and kissed it and moved it some more and kissed it again. Scarf was open flat in the air and his arm could be seen against it. He put scarf against his long legs so we could see his height and over his hips, then over his head. He then asked me, "*Lily, please stand up,*" which I did. "*Stick out your hand.*" He took my hand lifted it way straight up and he stooped over more, and pulled me more towards the middle of the floor then with his covered scarfed head he bent and kissed my hand and then he led me back to my seat with my hands still way up and said, "*You're a short one.*" Oh yes, he showed his hand when he put it over the scarf making the scarf into a ball. There was much talking. There were less hellos. The tall one likes to kid along. To our questions he would answer, "*Is that a fact?*" or, "*That's a fact*" or, "*Heaven's yes*" or, "*Heaven's no.*" After a continued performance he said that we could have a break and come back and he would talk some more. We asked him if he would write and show his hands so he put the scarf around his hands somewhere on the slate and we could see his hand holding the chalk and writing. Well, we had tea and came back and there was more talking, and more movements of scarf and peanuts and we could see his whole figure in the middle of the floor, then he said, "*That's all for tonight.*"

By February of 1973 our group had increased to 12. One night we heard several voices simultaneously from all corners

of the room as well as from the trumpet. The entities were now regularly speaking in short sentences such as, "*Please come again,*" and, "*You're nice.*" When we would ask their name they would answer, "*It's a secret,*" and we would laugh. The laughter seemed to make the energy intensify.

2/9/73 . . . For the first time we had two trumpets up while voices came out of both. The tall one was talking through the larger trumpet, while a new voice was trying to say, "*Hello, I cannot stay.*" The tall one jokingly said, "*Poor little fellow he's having a hard time, I'd better go help him.*"

One evening one of the men in the group asked if he should see a doctor because of a physical problem and medical condition, explaining it had been some time since he had seen one. That's A Fact laughed and said he thought it was a good idea. He explained he himself had not seen a doctor for a long time either — remarking it had been over 3,000 years!

Gradually, That's A Fact began materializing a stronger voice. His voice sounded very English, clipped, almost like an African black that has been sent to an English school. He finally gave us his name, and we had quite a time learning how to spell it. We finally got it — Aenka. One night in response to questions about his own past lives or identity, he told us that in his last life his mother had been very beautiful and his father had been a wise man, that he had lived on a mountaintop by a stream and fished every day as a boy. He said that in this life he was black, fuzzy-haired, and stood seven feet eight inches tall. His father taught him to love all living things. Most exciting of all on that particular evening was his telling us he was to be the coordinator of our group and that he had chosen this job for himself in the unobstructed. He was to coordinate all activities of other entities who would come to visit, guide, and assist us in our

development and growth!

New people joined our group and since the meeting room was small it would be filled to capacity. Someone suggested Jay sit in the hallway adjacent to the room. After a session, as we were dragging a chair in and out between the room and the hall Jay said, "Why don't I just lay down on the floor?" So began our technique of the channel lying down within or adjacent to the meeting room.

Aenka began speaking to us with increasing frequency, and most of us acknowledged him as our leader for the Dark-room activities. We detected a continual ribbon of humor within his teaching, which caused a few group members to be unsure about his leadership. It was difficult for them to let go of some of their beliefs and some of the attitudes and teachings frequently associated with spiritual experimentation. They seemed to believe it should all be much more serious. Some group members claimed a "gatekeeper" was needed to ensure that only "higher" entities could enter a room and materialize. When we asked Aenka to comment, he responded with a chuckle and the statement, "*There is no fence.*" In this humorous way, and later in a more serious vein, he assured us no gatekeeper was necessary. There is no class or caste system in the unobstructed as there is in our physical obstructed world.

I would like to say a few more things about the dynamics of our group. There was something happening in the group that was very impressive. Many of us still only knew each other through our meetings, not on a social or personally intimate basis, but somehow we began to form increasing support and caring for each other. If someone missed a meeting and we had a particular phenomenon, we would share the experience before the next meeting started. During the meeting as phenomena began we would ask if entities would repeat something from the last meeting (like the light

flashes) for so-and-so. Often the phenomenon would be repeated for the person who missed it. We became more attentive and responsive to each others' moods, fears, feelings, etc.

Now we were still meeting regularly three times a week, and in addition would meet spontaneously in different homes. The activity was intensified in some places more than others. The voices were becoming more clear. We could ask questions now and receive verbal answers. Only rarely would an entity stand in front of a group member answering questions with the tapping method. Every activity we experienced stimulated us and there would be never ending requests for more!

I would like to share one of the more fascinating ones that happened. Lily was the source of the idea. Lily was and is a very open and expressive person. Some people in our group would object to her directness and lightheartedness, but in my opinion she added much positive energy to our group. For example, one of Lily's greatest desires was for an entity to come in, scoop her up in his arms and hold her like a bride. She would freely express fantasies and desires of this type in the group. Since she was 65 at the time, the reader may get some idea of her energy and spontaneity. Sure enough, pretty soon in walks an entity and lifts Lily right up to the ceiling! As she is up in the air, she is describing this big broad-shouldered guy. We are all sitting there yelling like kids, saying, "We want it too," etc. Over the next few weeks everybody had that experience. This entity we began to refer to as Hercules. His shoulders were broad, his biceps massive, and he picked up people from 105-150 pounds with the same apparent ease. We were of course delighted with these experiences. When it became my turn with Hercules, he stood in front of me and asked me to stand. I stood beside him and I could feel the width of his body. He took my arm and set it on his shoulder. My hand

could in no way cover his deltoid muscle. Then he guided my hand across his back, which felt very wide. There was no one in the group that had a physique anything like his. As I stood there, he reached down and picked me up with one arm under my shoulder, and the other under the bend of my knees. He lifted me to the ceiling straight up like he might a baby, rocked me, and set me down. Then he gave me a little pat on the head and guided me back to my chair. How can I say I felt? Very excited. I think if I had any thoughts it would have been something like, "It's over too soon." You know, like it is there and it happens, and it is gone. I remember one night Hercules knelt down by the luminous scarf and flexed his arm so you could see the muscles. We couldn't see him but we could see the shape of his arm and the muscles. Lily describes another night.

3/3/73 . . . I asked the tall one to ask the lifter to come and lift June and Peg like he did me last Friday. So he went to June and stood her up—then sideways and swung her way up in the air with her arm around his neck and then he did the same to Peg but ran around the room so fast like she was paper. She went right up to the ceiling. He went around after and let us feel his muscles. He went to the curtain and I thought he was gone—so I got on my hands and knees in the middle of the room to straighten the scarves and he came to me so quick he put his arm under my belly and carried me all around the room with my arms and legs dangling in the air! What a thrill!

By this time in our group evolution, our many experiences had helped me decrease considerably my fear of the dark. I had asked the entities specifically to help me resolve this fear any way they felt would be positive. As I said previously, I had not totally resolved it even though I'd done a tremendous amount of work on it. When I would mention my fear to Aenka, he would respond very reassuringly with statements like, "*We will never harm you.*" I would say, "I know

that, but my reaction is more than being startled." With my permission a number of entities began to touch me unexpectedly over a period of several months. A touch on a shoulder or a touch on an arm, and I would let out a yelp. They were using, if you will, a behavior modification approach. I would share with the group fears I had learned and soon began to get in touch with grief I had inside me. The entities began to talk about the reaction of being startled as a natural and healthy protection, but that panic was unnatural. Ironically, the feeling that "someone or something would come out of the woodwork and get me" was coming true, however, I was now delighted with the idea.

Our group now began to get what we referred to as private visits, a time spent with an entity apart from the group discussing private issues. These sessions might last a few moments or two hours. A room adjacent to our meeting room was always available once these visits began. The first private visit was a bit shaky for some group members but not for the person who received it. It happened to a young woman who was using drugs and exhibiting paranoid behavior. She was sitting with the group for the first time and the entity approached her, tapping her on the head indicating that he was there to visit her. She stood up and he led her out of the meeting room into an adjoining room. Since this was the first time this had occurred, we were all a bit worried. This particular lady in her very first meeting was to have this powerful experience? I was especially concerned because I thought something might happen to make her feel more afraid. To my great surprise, she came back emotionally in a very positive place, much more peaceful. Her comment in part when she came back to us was, "Yes, I distrust people, but I trust the entities completely." She said as soon as the entity walked up to her, she knew he was someone she could trust. The entity gave her his name during the pri-

vate visit, talked with her about her fears, and emphasized the need to take better care of herself physically. I can remember her saying at least she didn't feel like she was getting another "goddamn sermon." After this incident, we began to expect these brief private visits, and they indeed began to occur with increasing regularity.

In our meetings now the voices of the entities, though not crystal clear, were understandable. We discontinued using the Ouija board for clarification. If we were unsure of what was said, we would repeat it until we were assured of accuracy by the entity. Often when we touched the entities they felt moist or damp. Not wanting to shock or frighten us, they had gradually introduced us to this feeling.

5/21/73 . . . A large spirit came out and let a couple of women touch him. He was very tall and big. Some of the other spirits touched some of the women's toes. One entity ruffled some of our hair.

Each meeting we would naturally strain to see with as much clarity as we could. Often the heads of the entities appeared to be wrapped in something. We asked about this and they said they often wear turbans out of respect for the Source of All Divinity. They would not comment further. This apparel continues to be frequently present to this day, although some male entities have appeared with shoulder length hair and some females with hair to their waist.

By May or June of 1973 our meetings were beginning to develop a general pattern. Aenka would come, greet everyone, say some funny things to a few people and begin answering questions. The questions were usually of a personal nature. Frequently they were psychically or spiritually oriented, touching on such subjects as reincarnation, past lives, etc. We would ask him many times about himself, but he said very little. After the greeting and some questions, another or several other entities would come and sometimes one per-

son would go out for a personal visit. Some entities, male and female, allowed all the group members to touch them. We would recognize differences in their body structure and say, "Oh, this is somebody different." The shadows of their feet, legs, and other parts of their form were readily seen. One entity was recognizable by the leanness of his stature and skinny legs, easily identified even at a distance. Eventually, we came not only to recognize a number of them but gradually to associate who they were there to visit. It was joyful to watch the entity walk over, tap the person on the head, and then take them out for their private visit. We experienced a great variety in the shapes and sizes of the entities, tall, short, fat and skinny. One we referred to as the "doctor" since he would manipulate or massage our backs. His hands were very stubby, his fingers short.

5/25/73 . . . The doctor came and treated Xavier. He let us have the scarves out and we saw his robe. He treated my throat. I asked him to. I had a bone stuck in my throat when I ate today.

The doctor appeared at several meetings and then did not return. We concluded his absence meant that such activity was not one of the main purposes of our group. Looking back it seems as if the message was it's time to move on in our group process experiences and evolution.

One other entity I'd like to describe we called Harry. This particular entity was perceived as small boned but he had hair on his chest that seemed about five inches long. Each time we were allowed to touch him he would jump about in rapid, jerky movements. Then he would stand, let us touch him, and again act as if he were skittish or supersensitive to being touched.

One evening when Aenka appeared he was wearing a long robe and allowed us to touch it. The texture was a rough homewoven feeling material.

6/10/73 . . . The tall robed man came out and walked around the room, pushing the scarves while he walked so we could see his feet which were bare. He threw part of his robe (which was partly dragging on the floor) on our laps so we could feel the texture — which was woolly and heavy. He went around putting his hands on our eyes and our hands.

Even though our meetings were now taking on a more serious flavor, there continued to be times when some lighter experiences would come along. By now we had become accustomed to the unpredictable and the unusual. If the entities didn't do something unpredictable, Lily would. For example, Lily was a cat lover. She began to talk in the Darkroom about a sick cat and asked the entities for help. One night she brought the cat with her to the meeting. Sure enough, one of the entities worked on the cat. We observed the outline of the entity silhouetted against the light, reaching down brushing his hands over it. The cat, who was wiggling around a moment before, began to stretch and lazily laid down. After the entity worked with it he gave Lily specific advice about caring for the animal. After this Lily began bringing a number of her cats to different sessions. Some people in the group began to be a bit irritated about this, but Lily went ahead and did it anyway.

Consistent with their own unpredictability, one night the entities told us we might be able to use a dim red light in order to see them more clearly. We had previously talked about wanting to view them in a clearer light. A group member had heard using a red light did not affect energy in the same manner as white light. This was confirmed by Aenka, although we were never told in depth why. He simply said red light does not interfere with the energy as much as white. We wanted to see the entities more clearly and we experimented. We began by putting a 25-watt red light on a dimmer switch and asking at each meeting if we could turn it

on. Many times before we had asked and received a no in response. We never hesitated to ask anything; questions were our specialty. The reader is reminded that by this point in our meetings, all of us were more comfortable in the presence of the entities. Some of us were of course more verbal than others. And one night an entity said, "*All right, turn it on very, very low.*"

6/20/73 . . . First time we are permitted to use red light! Put scarves on floor and they didn't take them away. So an entity came (male) in white. Very fine gauze hanging and also tied on his body, like cheesecloth. Walked all around. That's A Fact came and told us to take all scarves away and an entity would come—for us to count to 15 when the trumpet fell and then to put the red light on as strong as we wanted to, then turn it off at 15 (i.e., we could view an entity in the light for 15 seconds).

After this we repeatedly asked to use the light again. One night we were once again given permission. When the light went on, I clearly saw a figure kneeling in the middle of the room about two feet from me. The group was sitting around in a circle and I could see the entity and all the group members very distinctly. The light from a 25-watt red bulb, when your eyes are dark-adapted, is actually a good bit of light, and visibility is extensive. Those familiar with a photographic darkroom will certainly be able to understand this. The entity I saw had shoulder length blondish hair, a classical Roman nose, and little eyes that were looking at everyone in the room. His face looked as though he'd had a bad burn which had left scarring. The skin was pulled very taut. He asked if we were frightened, and we all said no. He spoke and said that we could look but to please not touch. We were told to stay in our seats but we could lean and look from different angles from our seated position. Believe me, I really learned how to lean! I wanted to see as much as possible. I didn't want to miss anything. I figured I may

never see this again and it would have to last me a long time. He stayed quite a few minutes, talked a bit, and apologized about the quality of his face. Lily described another evening with the light.

8/18/73 . . . Aenka came and said we should have tea and the vibration was very good. I asked for red light and he said he would consider it. After tea we came back in. Nina went out for a visit for 30 minutes with Patrick. Aenka then said to put the light on. So the entity appeared all in white with medium blond hair. He turned his face to Don and said his face looked like a bad plastic surgery job. He talked before we put the light on saying, *"I don't want to frighten anyone."* He just turned slowly—a short turn—then another came in and said to put the light low, and then a little stronger, and stronger yet—he came to the middle of the floor saying he didn't want to frighten us and we said of course not, we were not scared. He stayed at least fifteen minutes turning around and peering into our eyes. Then he went in front of the curtain and made himself into a little white shape then opened the curtain from the floor, went under the curtain.

It would be some weeks before we were to use the red light again and see the face of an entity with such clarity. After some months we did get to see Aenka and see his skin coloring—black. Aenka's facial features were different from other entities we had seen. In the months that followed an entity might walk in at unexpected times and turn the red light on using the dimmer switch we had attached, and put their face near the light. The turban could be clearly seen as could their garment. Sometimes they wore like a lava-lava, or little loincloth. Our private visits continued and in fact were increasing in frequency and duration.

8/22/73 . . . Esther's friend Johnathan came and took her out. They touched the channel (Jay).

More and more people were requesting permission to attend the group. I myself was so fascinated I would have been

willing to meet every night if I could have. However, since it was necessary for Jay to continue his gardening work so that we could live, that was not possible. The excitement of the Darkroom has never worn off for me.

Don continued to bring his guitar each session he attended. We all sang loudly though not always well. One night as we were singing the group became aware of an additional male voice. The group was quiet but Don continued to sing and play the guitar. An entity who was also singing stepped forward and moved to Don's side. They sang many duets, and soon the voice of the entity was so loud both Don and the guitar were background. We would in time learn the singer's name was Willie. He was to become a beloved entity, one we would look forward to hearing and would hear many times in the years to come.

9/9/73 . . . The singer came . . .

Another subject of interest to the group was apports. Since our group was feeling more and more comfortable together, many times we would laugh and joke about apports and about wanting a four or five carat diamond ring, etc. Apports are gifts the entities are able to materialize and give to someone. We were told apports are usually objects that had been lost. An apport was not created from energy, but was something someone had lost, misplaced, discarded or was as free as flowers. The entities repeatedly stated they could not or would not steal. One apport they brought was a small Indian ring with three small stones. Aenka asked Esther one night to step forward in the group and said to her, *"This ring will not fit you, but I shall give it to you in the hope that with it, your mind may offer you success. It is only a small token, it is inexpensive. It is turquoise melted in silver, made by an Indian. It is in the shape of a heart for your own warm understanding for your fellowman. It has three small turquoise stones plant-*

ed in the heart for the three steps you must take until you merge with the Source of Divinity." This is an example of the gentleness, love, and support the entities offer. This ring continued to serve as a symbol of loving support in this woman's painful pursuit of growth. She moved away from a life of drugs and welfare toward a more positive interaction with society. One session, a female entity who would come and dance tossed us her yellow dress. When we initially touched it, it was damp. We were advised to pass it around to the members of the group, and were told by the time we had all touched it, it would be fully materialized and we would be able to keep it.

9/19/73 . . . The dancer came and danced and she left her dress. It was cotton, very hot on Marti's lap. We were just thrilled. He said it belonged to a material being who had discarded it and it was dematerialized and materialized and then she put it on. That we should bring it every time and leave it in the middle of the room—it then will be easier for the dancer to put it on and leave it when she left. It was cotton, mustardy yellow with little flowers and a white cotton border with a little black cotton belt.

One person playfully asked for a copy of a certain magazine. This magazine had just appeared on the market. Sure enough, one evening Aenka presented her with a copy of that magazine. It was as if it had just come hot off the press, with not even a creased corner. Often flowers were materialized.

When I made my choice of an apport, I shared with Aenka my desire for a gold ankh to wear on a chain. Several years would go by before this request was granted. In May of 1976, Aenka asked me unexpectedly, "*What is it you've been wanting?*" The question was vague and at the moment had no meaning for me. Then he asked me to put my hand at the bottom of the trumpet. There was no sound, nothing occurred. I spoke up, saying, "Nothing's happening!" My mind

was stirring with curiosity. Again Aenka spoke, "*Put your hand at the bottom of this contraption.*" Then I heard the tinkle of metal against metal and felt something drop into my hand. I quickly identified a chain and the unusual shape of an ankh. I was told this particular ankh had been located on a San Onofre beach. The clasp was broken. I still wear this ankh daily, a gift from my beloved Aenka.

On many occasions we were able to witness the materialization process. When energy begins to congeal it appears to me as dense cigarette smoke, white, a bit like a little cloud. At times the energy would form like a small cloud, then glide across the floor. The shape was not perfectly round like a ball but more elongated or irregular. One evening I was especially awed as I witnessed a materialization process. Cloud-like material glided to the luminous scarf on the floor and there it remained stationary and unchanged as I looked, not blinking an eye. A thick and dense inner core formed as I watched spellbound. I saw a turbaned head and shoulders appear gradually. As I watched, the entity gradually formed the rest of his body. When completed he could be seen kneeling on the floor before me. To say the least, this is a humbling experience and you can believe when it happened one could have literally heard a pin drop. It absolutely took my breath away. Not many things leave me speechless but that experience did.

Now, there were many entities that would come, talk to the entire group or let everyone in the group touch them. Others who came singled out one individual for a touch or talk. In the private visits the entities were very selective and individualistic.

9/29/73 . . . Everyone went out except me, my friend Joseph came to see me last. He danced and answered a few questions. We held the shawls up a little and I asked if he could help me with money and he said he couldn't violate the government of life. I asked about someone to

take Jay's place so he could enjoy the entities with us, and he said there was one.

There were only two entities who would address openly at length everyone in the large group. One was Aenka, our leader and co-ordinator. He is involved with our group alone. Later, an entity who would introduce himself as Mario began working with our group. He has been involved to a great degree in teachings related to the importance of our physical body and its role in our physical, emotional, intellectual, and spiritual development. "K" has spoken at rare intervals with messages to all participating in the group. He usually spoke of an overall plan. He is said to direct a movement against negativity and is responsible for all groups on the planet Earth involved in this particular plan. K refers to this concerted effort as a revolution on negativity. Rarely did a main guide of a group member materialize. We were advised that entities who did come for personal visits were usually a representative chosen by one's main guide. We were also told this was a method of preserving objectivity between a person and their main guide. If for any reason visits were discontinued it would somehow be easier for the relationship between the entity and the person to remain a positive memory. The loss would not be so profound. This procedure enhances the awareness of our guides without an intense personal involvement.

The theme of growth work was occasionally interrupted by unusual phenomena, perhaps to remind us of the need also for joy and lightheartedness. I remember one night we looked at the ceiling and saw what appeared to be illuminated x-rays of two hands, the bony structure and the soft tissue clearly outlined. Another night we were at Lily's and an entity entered the room by walking through the wall. I was sitting by a built-in dresser leaning my head against the wall, an empty chair beside me. I heard a noise on the dresser

and I wondered if Lily was over there doing something. Looking around I saw an entity coming through the wall from the direction of the kitchen, walking through a picture on the wall, and stepping down onto the chair. Nothing was disturbed on the dresser. I stared amazed! Since I was sitting in front of the dresser, there was no way anyone could have moved from the doorway, climbed up on that dresser, turned around and walked down. There was no window in that part of the room, only a wall. There is no doubt he came through the wall. The entities have responded to questions regarding this and explained the phenomenon as a rearrangement of molecular structure.

Repeatedly the entities commented about the group purpose and process. Aenka talked at length about how our meetings were very unusual. He would say if we continued there would be great risk involved. As I look back, he was even then preparing us to expect repercussions, but at the time we were hearing on a different level. I remember clearly thinking, "Oh well, my father will think I'm nuts or turn against me." Or, "Well, there are several people I work with who already think I'm kooky anyway, so that won't make any difference." That was the extent of my thoughts regarding people turning against us. We were not told explicitly or specifically by Aenka or any other entity exactly what to expect, or when. They would not elaborate about the risks, and we didn't pursue it. We simply did not comprehend what they were talking about. Now I know that I would not have stopped coming to the meetings even if I'd known what was to come. I speak only for myself here when I say I was hooked, but good, not only because of the way I'd watched the entities talk to the other people and to me, but because of the beauty of what they said and did.

I was fascinated with watching the entities' counseling techniques with people in deep feelings and pain. There were

many times when this would occur in the large group, and much personal therapy was done by participants in the group setting in addition to private visits. I would sit, watch, listen, and think to myself, "If I could do half that well I'd be a terrific counselor." I considered myself good but their work was superb. Their techniques were so simple and basic, yet so profound. They would always give free choice to people allowing us to use our own discrimination and self-permission as to what to share or not. As we were being clearly offered a counseling opportunity in both the group meeting and in private visits, the focus and interest of most of us shifted primarily toward personal growth. The changes I observed in self-image and behavior of group members was at times very impressive. For example, shy people who in the beginning were unable to even ask questions of any sort were now beginning to take charge of their lives. One young man no longer needed to rely on drugs to support his identity and attitudes of maleness. His interest in academic pursuits surfaced and he returned to school. Presently he is completing his doctoral studies. One woman, a single parent, began to truly enjoy her children. As she learned of unconditional love and firm, fair discipline and incorporated these, relationships within her family blossomed. As she challenged her own fears, her love of self also deepened.

As this growth work process escalated, entities would at times suggest a person talk with me about selected subjects during intermission or break. I would present some basic information and later the entities would elaborate. This also stimulated questions to be asked within the group setting by the participants. Initially when the entities suggested my presenting basic information, I felt I couldn't do it. I felt I didn't even know what I was doing. Just like everybody else, I was there as a member of the group. But the entities continued to direct me into teaching by saying things like, "*Marti will talk*

to you about anger." I finally figured if I were willing to present some basic information, then the entities might have more time and some energy might be saved. So I accepted this challenge, and my teaching and sharing began. What I shared was a combination of what I had learned from my professional studies, my personal therapy, plus what the entities had taught us. Occasionally someone in the group would express intense feelings such as grief or anger, and the entity would talk with them for a while. As I became more comfortable with presenting basic information, the entities would at times suggest to someone, "*Talk with Marti at the break.*" As time passed I gradually became more accustomed to this new role of assistant. If someone in the group began to share strong feelings, we would wait for an entity to come work with the person. Counseling in that setting was not my purpose, it was not my group, I was still there as a participant like everyone else. If an entity didn't appear in a reasonable time I might say to the individual, "Is there something I might talk with you about or do for you until an entity arrives?" Initially I felt I was interfering and did not respond to anyone in the group on my own initiative. I always limited my participation to talking and sharing, and did not get into personal counseling per se.

9/19/74 . . . Aenka came and told us there was so much inner feelings that we would be better off if we exposed them and had Marti talk, so the meeting was terminated.

We continued to meet and to tell others outside the group about our happenings. It was now well into 1974, almost two years since we started. More people wanted to come, and the meetings were getting crowded. Regular members were beginning to feel a little resentful when our intimate meetings with familiar people began to include strangers. We always asked the entities for permission for individuals wanting to attend. As the numbers grew we developed one

other solution to dealing with new people and that was to begin a visitors' night. The regular meetings were then reserved for our core group of established members. Visitors' night would start late on Saturday afternoon and might last until 5:00 or 6:00 Sunday morning. Regular members of course could attend the visitors' group and the channel and I would always be there. We would begin with prayer and singing, entities would visit one by one (sometimes two by two), after awhile we would take a break and start all over again. Each session might be from two to three hours long. Many would have an individual visit lasting a half hour or an hour. We never knew what criteria was used by the entities in selecting the amount of time. When people during these long meetings would tire, they could simply leave and go home. The entities would always say to those who remained to support the long group process that if we really got tired, to lay down and take a little nap. However, it was necessary there be a number of people to remain awake to sustain the energy for materialization. By this period in the evolution of our group, the materialization phenomenon was not only consistent but strong and clear both in regular meetings and visitors' night. The contact we had in both could be maintained for lengthy periods of time.

Mario began to appear frequently. He would come, sit, and talk with the group. We would be expecting Aenka, and Mario would appear making jokes like, "*The energy is lousy tonight and I can work with lousy energy.*" It was in this way he eased us into working with him for extended periods. Up to this time Aenka had presented all the teachings. It was not long before we recognized the direction of Mario's words and the recognition of the subject of body acceptance. In the lectures by entities given to the entire group there had been questions by participants regarding sexuality and body acceptance. In general the entities' re-

sponse and approach to these subjects was to emphasize the importance of our physical being in general as it relates to our overall personal, spiritual, and intellectual development. Sexuality was looked at from this perspective, i.e., how does it relate to our emotional and spiritual development. Since there were many questions and personal issues regarding this area, Mario even proposed scheduling workshops specifically focusing on these subjects, to be attended by Darkroom members only. Naturally neither he nor any other entity could promise to appear, since the materialization would depend on so many factors regarding balancing of the energy. However, schedule them he did.

The objective of these workshops focusing on body acceptance and function was to work on issues and attitudes associated with sex, body acceptance, and sexuality. Emphasis was placed on the effect of childhood conditioning on interpersonal relationships and body functioning in mature behavior. Mario and other entities in their teachings would discuss how sexual urges can be triggered, and they would consistently guide and direct people toward integrating those responses with their spouses or mates rather than acting it out with others. The entities in their talks about sexuality stressed that promiscuity was not a natural activity. They stressed that insights be evaluated to see what one might learn about themselves.

One evening when asked directly to comment on the sex drive and sexuality, Mario stated, *"It is one of the most frustrating subjects for any human being until they resolve their attitudes about it."* He went on to say, *"The recognition of the hunger of the physical body for physical gratification is terribly necessary for physical growth, physical health . . . It must be separated from the emotional quadrant and be recognized as a totally physical phenomenon and nothing more . . . Now it is wonderful*

to become emotionally involved with it but it is not love nor can it be used as a substitute."

At times I assisted Mario as he conducted these workshops. However, the majority of my energy at about this time (by now 1975) was directed towards the establishment of my own private practice and conducting my own psychodrama workshops. Psychodrama and my private practice have always been activities separate from the Darkroom, and different from it. Counseling was and is my profession, and my involvement in the Darkroom was and is strictly personal. It is true I have adapted some of the techniques and teachings of the entities to my psychodrama workshops. These adaptations will be elaborated on in a subsequent book.

New people continued to be admitted to the Darkroom, and permission to do so was still up to Aenka. Occasionally someone was given permission to attend and I would question within myself whether it would be or had been a positive experience for them. In other words there were a few people Aenka permitted to attend that I might have said no to had it been up to me. Discussing this with the entities they would always reply, *"We must take the risk. If three are helped and two misinterpret it, it is still worth it."* It took me some time to think about that.

An example of their risk taking might be what we refer to as "Black Monday." A troubled young man came to the group after receiving permission from the entities to attend. He went out for a private visit when all of a sudden I could hear noises sounding like a scuffle and a fight. Somebody was hollering, "Tell them you're a man!" And you could hear another softer voice replying, *"I am a man."* There were sounds of blows, and the striking of a wall. After a few moments the young man returned to the room where the group was seated and yelled, "Turn on the light!" I was sitting there saying, "Please don't turn on the light for the chan-

nel's sake, I beg you, don't turn on the light." The young man finally sat down. I could feel my heart pounding. I continued to plead with him, "Please don't turn on the light until the channel awakens." To this day I'm not sure why he didn't turn the lights on. Perhaps it was because I tried to say what I did in a voice that was nonthreatening and non-confrontive. Perhaps he figured, "Oh, this stupid idiot." For whatever reason, he did sit down. Jay awakened, I turned the light on, and I looked at the group who sat stunned. I did not know what to say to this man. A million thoughts were going through my mind such as please leave, why did you do it, etc. One group member put it into words as he turned and said to the young man, "You know, we didn't ask you to believe it. If you didn't believe it why didn't you just go and leave it to the rest of us who do?" At this time Jay came into the room and paused in the doorway, appearing a bit groggy from coming out of his altered state. This transition might be equated to waking up from a sound sleep in an abrupt manner. Jay seemed to sense something had happened. I must have been as white as a sheet. As he stood there trying to figure out what happened, Jay said, "What's the matter, what happened?" The young man began to talk about the entity and his conversation with the entity, describing how he had grabbed the entity and threw him up against the wall. This explained the sounds of punches we heard from the other room and sounds like someone being thrown up against a wall. Jay listened to the young man and said, "Well, gee, you know, I'm sorry." The young man just stared at Jay. I believe he was very surprised to see Jay just standing there, obviously not even disheveled. Jay was not the man who had received the beating a few moments before. I believe the young man expected Jay to be bruised, bleeding, and sore.

The young man looked at Jay and continued to insist there

had not been any spirit. He emphatically insisted the entity was a man and by God he was going to prove it was a man. There was no question in my mind he was very afraid and covered this up with anger. He left the room and the group at this time. Some of the group members began to cry. My big concern was now the Darkroom was spoiled. In a few moments several of us walked into the room where the private visits were held. There were big black scuff marks visible on the floor. The young man had been wearing logging boots, and the marks of his boots were apparent. The metal doorknob was completely twisted askew. It looked as though someone had been shoved up against it. It was quite alright before this encounter.

We talked for a while, tried to settle down, and then met back in the dark. We were singing and hoping for materialization and there was nothing. We kept on singing, and still nothing. Sally and I were hanging onto each other almost crying, when finally the trumpet went up and Aenka spoke. I asked him, "My God, why did you do that . . . why did you let that man in?" And Aenka replied, "*High risk, high gain,*" adding that the man needed to come. A choice could have been made that would have changed his whole life. Aenka said the entities would not only take risks now but that they would do it again if they felt it was necessary or positive. I just didn't want to hear that and asked quickly if this experience disturbed the energy for the Darkroom. Aenka said, "No." He added, "*You must remember the group will be shaken. This experience may alter things for a while, not because of what this man did but because of the effect on the group members.*"

Another shaky experience occurred when a woman turned the light on while the channel was still trancing. This woman had also been given permission by the entities to attend the meeting. We had 10 or 15 people in our meeting that night.

An entity appeared and offered her the opportunity for a private visit. I knew the woman had been told and introduced to what was happening in our meetings by the friend who had brought her to the group. The friend was a regular group member. When the visitor returned to the group from her private visit, she was very quiet. After a time she shared what the entity had said. What she reported sounded to me very distorted, and did not agree with what I and others had been taught regarding the same subject. One thing she said I knew flat out was incorrect, but I didn't say anything. I figured she would have her own experience. She came back for a second evening and went out again for a private visit. As she returned to the group I heard her say something like, "I have to show you the truth," or, "I have to prove the truth to you." She was talking directly to her friend who had introduced her to the group. With that, the overhead light went on. Everyone began shouting, "Turn out the lights." The entity who was in the room immediately bent over as if hit in the solar plexus and folded forward. We could see the entity crouched but still in a standing position in the middle of the room. Later the woman claimed she had seen Jay in the nude. What I saw was an entity of an entirely different stature than Jay. Each person later shared what they saw to compare perceptions. None supported or affirmed her description. Naturally people were very upset. We had never had anything like that happen before; the breaking of one of the basic guidelines. It was a very painful experience for all of us. When Jay came out of his trance, he was very weak. For the next few days Jay experienced a physical condition similar to having the flu. This experience with Jay's weakness supported what the entities had told us regarding possible danger to a channel should the energy be abruptly interrupted. That is, the effect on a channel is a weakening but not necessarily life-threatening as some people believe.

As a result of these occurrences and subsequent threats of forced entry into our meetings, we simply stopped having visitors' nights altogether. Our regular meetings were held less frequently. While up to this point our attitude had been to allow people to have their own experiences, we now began to recognize a need to be more cautious.

Critical and accusatory newspaper and magazine articles began to appear about our activities. We did not respond. The entities had told us truth needs no defense. I think if I didn't understand what I do about people's fears and reactions, I would have found it difficult to understand the accusations of fraud. But the articles nonetheless were very painful for all of us to read. Some who made accusations had been active in the Darkroom for months. Jay experienced much grief. People with whom he had spent hours and hours of free time turned on him. There were times all I wanted to say, was, "Leave us alone!" I never really let myself say that, I tried to understand what was happening. When anyone is personally involved in something it is difficult to be objective.

Combining personal reflections, talks with Jay, plus the input by the entities, I would like to share a few thoughts about what may have happened to change some of the group members' attitudes and beliefs. It may be that whatever some people experienced in their personal visits became so threatening to them the only way they could deal with it was to blame someone. People kept private much of what occurred in the personal visits. Entities in early meetings and throughout our activities stressed one only had to ask and they would immediately be returned to the group. There was never any forcing. Everything was by permission and with respect. I feel the entities would try to help people in whatever area was most valuable to them. Free choice was always emphasized. If someone did not want to even talk about a

subject, all that was necessary was to say, "I don't want to talk about that," and that was the end of the subject.

I have no reason to doubt that what people said is real to them. Whether or not it is reality, I really do not know. To me, real is how we perceive something. Reality is how it truly is. And these are not always the same. I have never seen the entities do anything that was destructive or deceptive.

What is real or true for someone could be their honest experience and yet not be what other people consider reality. When the Darkroom was still large and open, sometimes people would come up outside the meetings and say Mario or Aenka told me I was to join your group, or Aenka told me this is what your group needed to do, etc. My response usually was, "Thank you, we'll check it out." In a later meeting we would mention to an entity that someone had told us such and such, and that an entity had said it. If what we reported was not accurate the entity would usually reply, "*I am not familiar with that individual's energy pattern.*" Entities never put anyone down. This would be their way of saying to us there's nothing to discuss, the information did not come from them. This doesn't mean the people were making up what they said. It could well be they were tuning into their own spirituality, received some information, and distorted it in interpretation. If I asked Aenka about a particular statement supposedly said by him he often would state he was not familiar with the statement. I would then know it was not our Aenka, maybe an Aenka. It is not up to me to judge, it would not be fair to judge another's spiritual truth. What I can do, if I'm asked to be involved, is to check on what might be a common reference point and see what my truth is. Perhaps this is what was going on with some of the people who made the accusations. They were convinced what they were saying was real, it just wasn't every-

one's reality.

Positive experiences have been numerous and the teachings of the entities have been very valuable to a number of people. In general the entities taught that an important focus for man is to tune into the general spiritual experience, making contact with the unobstructed in whatever way suits them and thereby getting in touch with the spiritual part of yourself. They shared also that while getting in touch with spirituality was very important it was not the first issue for us to deal with on earth. Regarding our development the important issue is to understand what destiny is. Human life is the first step in that destiny. We asked frequently what happens in the unobstructed between reincarnations. They would acknowledge the question saying, "*Yes, we'll talk about it in the future.*" Emphasis was consistently placed on discussing physical life. However, they did tell us of experiences and occurrences on different steps or levels of development in the unobstructed and told us of other spiritual matters. These will be presented in part in another chapter and elaborated upon in a later volume. From time to time they'd talk about the over-all plan of human destiny. They spoke many times of the importance of the four basic aspects of our personality, what they called quadrants, and of the importance of intuition. They would talk at length about Christ and complete the teaching by reinforcing the focus of man's need to learn how to get along with himself and with others.

Many who came to the meetings didn't want to hear things about physical life and emotional growth. However, it made more and more sense to me personally that a person could not build a superstructure until they have laid their groundwork. One cannot use spirituality as an escape and have it to be true spirituality. While it is true the more sensitive a person is, the more they can feel the presence of entities around

them, we all must integrate our lives physically, emotionally, intellectually, and spiritually.

There's a part of me that knows it is important to learn why we are here and to experience what is necessary. That is, to learn of man's evolution and purpose. I do believe one purpose of our particular group was learning to help ourselves and others touch and resolve unfinished emotional business. This enhances the awareness of our spirituality. Whether you see entities materialize or not, they are there and can impinge on you through your awareness in a meditative state or in other ways. Why many have not had the kinds of experiences we have had, I do not know. I don't think I will know exactly why until after I make the transition. Entities allow us to learn primarily on our own, and will not give information that interferes with personal destiny or needed experiences. Sometimes the generalities of many of their teachings can be quite frustrating. They often will feed back the issue in a guiding way to stimulate the person's own development. Perhaps our group happened because we were dumb or stubborn enough to sit for hours. In a way we were foolish enough not to be afraid to try. Perhaps a factor was that Jay and I had experienced considerable growth work and personal counseling so we were more open.

People have different expectations regarding spiritual experiences, and some latecomers to our group were disappointed. Sometimes an entity would appear that did not fit a particular image. At times there were appearances or presentations that brought awe to many in the group on those particular occasions. For some people that met their spiritual expectation. In my experience that is not what spirituality is. It certainly can be that, but it can be much more.

The entities would, I think intentionally, tell jokes and take a very light mood, doing silly things to shake us up a bit.

Letting us know spirituality is not always super heavy, serious business with a somber mood. Yet if we would ask for prayers they would readily share one. This is one Aenka offered in December, 1973. *"Forgive me, Father, I have been unfair to myself. I pray that I shall overcome this weakness and to love those facets within me that You so lovingly placed in my being."* The remainder of this book will give you some flavor of our experience and some of the teachings.

CHAPTER TWO

PHENOMENOLOGY AND PROOF

This chapter addresses issues regarding the reality of the materialization phenomenon. It includes comments from the entities in response to requests for proof.

While there were many occasions when the entities provided us the opportunity to reinforce our belief in their existence, in general those people demanding even more proof did not find it forthcoming. When we as a group were not seeking proof but were demonstrating positive curiosity, we were provided countless varieties of phenomena which staggered our traditional belief systems and scientific minds. Those participants not willing to look at their doubts within themselves but who insisted on repetitive external proofs went unsatisfied.

A portion of a quotation from Aenka regarding repeated requests for more and more proof of the reality of materialized entities will be given here. The complete quotation can be found in the chapter entitled "Frequently Asked Questions." Aenka stated, *"If you rely upon an empirical method for belief in our existence you will never attain it because it falls out of the scope of the dimensions in which your five senses operate. To seek knowledge of the truth through the witnessing of phenomena or even through what I might hope to teach you is not possible. It must come from a personal experience gained through an inward searching and a trusting of one's self to recog-*

nize the truth when it is presented. Many minds say, 'But Christ offered proof through the performing of miracles.' Indeed He did. And most continued to be skeptical and suspicious. He performed demonstrations in front of thousands. Yet at the time He was crucified there were only a handful of supporters who had glimpsed the truth within, and had gained the inner strength necessary to carry on under adversity."

Some group members continued to request or suggest scientific instruments be brought in to attempt to measure changes in the channel's body or readings from the entities themselves. One night in responding yet again to this idea, an entity in a personal visit permitted his response to be taped and the group member shared the tape with us. The entity said with our current measuring devices it was pointless and he went on to say, *"If you are going to believe it, you are going to believe it. If it is positive for you, you will take advantage of it and apply it to your personal growth. If you doubt it you will continue to try to prove that it does not exist. You could bring in all of the CIA and FBI and continue to research, and every positive factor that you prove about its existence, its positive existence, there would still always be that scientific unknown that you would need to do more research on before you could really believe it. So would you prefer that we turn ourselves into a laboratory for examination or would you prefer that we continue with our intent — and that is to try to contact individuals that are truly interested in their personal development, and help them gain that without putting them in a goldfish bowl?"*

While the entities thus set a limit on their attempts to "objectively prove" their reality, they are not critical of those who want proof after proof after proof. They not only respect, but encourage, what they consider positive or healthy

doubt. As an entity said one night, *"It is trickery that one fears so deeply, and that is why they have a deep emotional and psychological need to know what they are dealing with at all times. It is because of this trickery they cannot truly believe that the Darkroom is authentic . . . the mind is so accustomed to being tricked and fooled, and lied to."*

Some examples will now be given of the humorous, loving or unique events which occurred regularly. They are essentially anecdotal, as were examples in Chapter One. If the reader finds his belief stretched it is hoped he will nonetheless read on.

At one time a registered nurse in the group, fascinated by the cloning process involved in materialization, and in particular the reproduction of the speech mechanism, asked an entity if she could examine his mouth. She was curious about the peculiar sound of their voices. The entity allowed her to place her fingers in his mouth. She discovered he had a full set of teeth but that his tongue was very thin, pliable, and paper-like. She described the texture as similar to cellophane or thin plastic sheeting. She asked whether he could materialize a more human tongue. He left her for a moment and returned, then allowed her to touch his tongue again which she now found to be as her own.

One woman in the group for some reason was singled out for a special favor. On one particular evening a male entity approached her and placed a yellow rosebud in her outstretched hand. To those of us who had been in the Darkroom from the beginning, this bringing of a flower was a new experience. The rosebud proved to be damp and freshly picked. Each time this woman attended a subsequent meeting the entity brought her a yellow rose. At times it was a bud, at other times a full blossom. No yellow roses grew in the neighborhood.

One evening in June of 1973, Aenka appeared and asked for a period of silence. A female entity had been appearing, but not with the frequency of Aenka or other male entities. She had danced about the room, never talking, her feminine outline very visible. Naturally we had asked if it would ever be possible to touch her. This evening, following Aenka's request for silence, an unknown entity then brought us forward one by one and we had the opportunity to touch seven female entities who were now in the middle of the room. Some were tall, some short, some young, some old. One female entity had the physical structure of a child about ten years old. It was a very awe inspiring experience and allowed the group members during these still early days to further diminish their doubts.

A group member asking how he might respond to some still-doubtful people participating in the Darkroom received this answer from an entity. *"What they need to understand is if they feel that it is not true then they must accept this and work with it and choose not to come — and continue to believe what they feel to be true — rather than trying to prove that it is wrong . . . If it [the Darkroom] offers them something positive, work with that rather than the negative side of it . . . because it does not validate truth when you try to seek proof that it is wrong."*

The group curiosity about the process of materialization was increasing at a particular point in our group evolution. We wondered how this phenomenon compared to the scientific experiments with cloning. How do the entities accomplish it? We were most anxious to witness this miracle and asked Aenka for permission. He did not promise we would ever witness this, but witness it we did and many times. The experience was so meaningful to me although I shared it in Chapter One, I would like to share it again. We sat in stunned silence one night as we observed a white mist about

18 inches in diameter appear on the floor at the doorway. This mist or cloud of ectoplasm drifted to the center of the room where we could all see it very clearly. As we stared, not daring to blink, the ectoplasm began to solidify. Slowly a portion of the mist became more dense and formed a small sphere at its center. As this process continued we would perceive the outline of shoulders and of a turban-wrapped head. First the head, then the shoulders took on a physical appearance. The entity, in a kneeling position, began to develop a fully formed beautiful body. Arms still folded on his chest, he rose to one knee and then to a full standing position. We gasped as he unfolded his arms, palms up, and slowly moved his extended arms to the side as if to demonstrate his love of God and of the group. Several members of our group were most fortunate in that they subsequently observed this incredible event as many as 14 times. No one has felt able to adequately describe their feelings regarding this experience. This phenomenon seems to me in some way to represent symbolically an essence of a perceptual spiritual experience.

There were only a few instances wherein the process of dematerialization was observed. One such instance occurred while an entity was dancing with a female member. In our eagerness to see him we brought the dim red light closer and he disappeared in her arms before our eyes. There was no puff of smoke, he was just gone.

After witnessing these processes we would ask they be repeated when new people joined the Darkroom. To our persistent requests for a promise about this impressive phenomenon, Mario stated, *"We will promise nothing other than the opportunity for you to share what you believe. That there is everlasting life. The concept, the idea of being born from the Source of Divinity; and, through the steps of destiny you take, you will again merge with the*

Source."

Some of our group members because of their fears and doubts, or lack of faith, were eager to observe the entities in brighter light. We were thrilled when first granted the opportunity to see an entity in light brighter than our darkened room offered. As mentioned in Chapter One, they allowed us to turn on a low red light for short periods. Although most male entities appeared with turbans, one particular entity had blond hair to his shoulders. Slowly entering the room, he seemed to have a little heavier than average build. His face was round, with what appeared to be scarring about the eyes. We were very excited and curious. The great love which came from the entity touched us all. Had we been allowed to reach out and hug him at that time, we certainly would have. He asked we all remain in our seats. He moved closer, enabling us to see his features distinctly. We were able to see him clearly for about ten minutes. We could see great love and acceptance in his eyes as he looked at each of us. This was the first of many encounters in the red light that we would enjoy with the entities.

The entities continued to have fun with us from time to time and played jokes on us. During an intermission at one meeting the channel noticed his wedding ring had been removed. When the meeting resumed we questioned Aenka about it. He said it was in one of the women's pockets. She looked and said she did not have a pocket in the outfit she was wearing. Aenka said, "*Oh no, in your big pocket.*" Later we decided he was referring to her purse. Her purse was on the porch, 40 feet from the room where we met. Sure enough we found the channel's ring on a keyring in her purse.

One night we heard a noise in a very small closet in our meeting room. Don was near it playing his guitar. After he finished a song he pushed aside the sliding door and reached

in and was startled when a hand reached out and shook his. Another evening an entity came and allowed us to feel his chest. The sternum, or breastbone, was extremely prominent. He had materialized a body having what is known as pigeon breast.

I believe I have previously stated that once we achieved full and strong materialization with clear voice, the phenomena per se decreased markedly. In response to a request for dramatic phenomena which some members thought might offer additional proof for those who doubted, Aenka said, *"We continually put the emphasis on personal growth rather than the supernatural or the mind expanding phenomena that gives you a sense of awe and wonderment that those things are possible. You can lose yourself in a world of nonreality or fantasy that things could exist or possibly exist, and the knowledge would mean nothing to you without some application of the knowledge. So you can learn one simple fact about yourself and if by application it could give you a sense of fulfillment, that would cause you to be a more dynamic individual."*

Many times when we were allowed to use our tape recorders we would be uncertain if they were working or of the status of our tapes. Since we were meeting in a darkened room we could not visually inspect them. We were concerned about this because we didn't want to miss anything or record over anything previously recorded. Routinely, the entities would help us out. At first they offered to assist us at their initiative when they would discover us fumbling with our recorders; they would tell us if our machines were recording, how much time we had left on a side of a tape, etc. After this initial assistance if we had any doubts or difficulties with our equipment we would just ask and they would advise. They were never wrong.

Some who wanted to join the group were allowed to par-

ticipate on visitors' night and were not encouraged or invited by the entities to continue. They were always given a personal explanation of why. An example of the gentle way the entities would present this issue is reflected in Aenka's statement one night to a visitor, *"I believe that your visit [on visitors' night] will cause you to check your destiny. You have a wisdom that will extend and become very meaningful to many lives. For you to become involved with this would cause conflict of your understanding, particularly for now. I believe that you are in the process of serious evaluation of yourself, and if you become involved with this it would cause this evaluation to be less meaningful to you."* This person then asked if that was why an entity had not come for him personally that evening. Aenka's response was, *"It would not be fair for you to become addicted to his presence. It would be easier for you not to return again for some time. Once you have visited with an entity personally it is very difficult not to return."*

Among those who asked to join our group were representatives of organizations which at that time were conducting scientific studies of such phenomena. Like most others who asked to join the group, we chose to trust the entities' judgment for evaluation as to whether aspiring members or observers would be allowed to join us. Some observers or experimenters were allowed to join. Of those who came some were disappointed when they found the entities to be so human-like physically. Others were upset because the entities would not allow the Darkroom to become a laboratory. They would not accept the entities' explanation that belief is not based upon outer proof.

Many people were surprised to find they were never asked to pay any money or to give some form of donation in order to participate. This was true for visitors' night as well as regular members. Some of those who remained after an ex-

perimental visit or two joined us in our struggle for personal growth and began to find rewards in helping others. They have many times over received the proof they originally sought. To those that did not remain Aenka encouraged them saying, "*Believe that with which you are most comfortable.*"

Usually we are granted permission to tape Aenka's and Mario's talks and retain these for future reference and enjoyment. Aenka was asked if there were other Darkroom groups such as ours and whether he ever materialized before another group. He answered, "*Heaven's no! All entities in every segment of human interest and endeavor form in groups to support those interests which are constructive and positive for the betterment of your growth. All groups that organize for the purpose of generating positive energy sufficient that they may contact us directly gain our support for that which the majority of the group desire. This particular group was from the beginning a manifestation of self-support with the hope that information could be gained to understand one's relationship with himself, his fellowman, and his Creator.*"

He went on to say, "*I have accepted this group only because I have been associated with the energy patterns that study man's psychological development, and of course being particularly interested in its relationship to the Source and the importance of this balance, I took it upon myself to introduce you to my energy pattern. You shall find that all who have attended your group have specifically grown or gained with themselves psychological meanings and self-understanding. Other groups you may attend only learn about past lives, or of great masters who have taught, or become somewhat introduced to loved ones . . . All of you have been carefully selected to support what you have gained and learned, to pass on your*

knowledge to others, the better you may help them understand themselves, to bring harmony to their souls . . . It is not a coincidence that I chose this group or that I have chosen this channel. Your group will continue to be therapeutic in nature, physically and psychologically. You cannot possibly find your Facet of Divinity unless you are emotionally balanced. The search becomes too frustrating. So I say to you, find your self-love and you shall find your Creator."

I will conclude this chapter with a comment made by an entity during a personal visit to an individual questioning the authenticity of the Darkroom. *"There is nothing more that we would like to do than to clearly and distinctly make it possible for you to really believe I am an entity here with a materialized body. The only part of this body that belongs to any one individual is a combination of energy and fragments of the molecular structure of the various individuals in the group . . . There is no convenient or permanent way that I can convince you that I am an entity and not the channel or anyone within the group . . . Nor am I somebody who has come through the window or who has been paid or hired to talk to you here . . . I could possibly take you in there to the channel and let you drag the channel in here by the foot and let him sleep here before the two of us . . . I really do not believe that would prove anything to you . . . it might possibly prove one thing, that there is a possibility I am not the channel . . . and if I am not the channel, who am I?"*

CHAPTER THREE

PERSONAL GROWTH — A FOUNDATION FOR SPIRITUAL DEVELOPMENT

As stated, once personal visits became a regular occurrence, we began to clearly experience a more serious direction in our meetings. It became even more evident the entities had a particular focus in mind, and they began to emphasize psychological and philosophical topics.

This trend first began to be apparent in the extent to which entities would respond to certain types of questions. For example, as people persevered in asking questions about subjects such as past lives, the entities would give more limited and briefer answers. To questions regarding such issues as astral travel or life on other planets, the entities would also answer briefly, adding a comment to the effect that responding to such questions was not the purpose of this group. Aenka at one point stated that if individuals were interested primarily in these subjects perhaps they should seek another group. With the decrease in time spent on subjects such as past lives, out-of-body experiences, etc., some members did indeed leave the group. Questions from individual members regarding psychological issues and personal growth began to increase. The entities would respond to these issues, speak at length, and offer the opportunity for more frequent private visits. The private visits allowed us to ask very personal questions and the entities to elaborate in their responses. While some people would work on per-

sonal issues in the group with an entity, often members would do their personal work in private sessions. The entities always accepted their choice and respected confidentiality.

With the increase in personal visits and emphasis on personal issues, we became even more curious about who the entities were. Aenka explained that entities who came for personal visits might be a person's soulmate or one of their guides, but not necessarily. Soulmates were described as entities created together from the Source. By the Source the entities were referring to God, the Creator, or Source of All Divinity. A guide was described as an entity who chose the assignment of helping an incarnated individual fulfill his physical destiny. This is done via impingement or the sending of thoughts or awarenesses through the individual's intuitive processes, for the purpose of assisting people in making more positive choices. The entities who materialized only for personal visits never gave presentations to the group as a whole. The entity would materialize, go out with the person they were there to visit, return with them, and dematerialize. Usually several entities would visit during any one meeting, but the number varied quite a bit.

While Aenka and Mario worked in a counseling format with people in the group room and at times would go out for personal visits, they also were teachers who would talk to the group as a whole. With regularity Aenka would give talks to the group on subjects relating psychological and philosophical issues. Many times a philosophy of living, the purpose of life, and psychological processes were interwoven. Some attempts will be made to separate them here, but the reader should be aware they are closely interwoven. A few quotations from the entities will be given here, and other teachings are elaborated on in a subsequent chapter.

Aenka began to talk to us of the levels or steps of spiritual

evolution. He spoke about the earth and taught that in spiritual evolution, our physical life is the first step and the most important. He emphasized the benefits of loving our physical body, the physical vehicle which houses a Facet of Divinity, or our soul and spoke briefly of the seven steps or levels we must complete in pursuit of our chosen destiny. There are certain tasks and learnings to be experienced in each level. The experiences necessary for completion of step one can only be achieved while in the physical body, and involve the integration of personal development with all aspects of our physical being. The first step must be completed in the body. While it is possible that someone could complete step one during a single lifetime, reincarnation provides as many opportunities as needed.

The other steps are completed in the unobstructed or spiritual universe. We may work on steps two, three, four and begin the fifth in the unobstructed universe, but we cannot complete the fifth until we have completed the first or the physical step. In the unobstructed between physical lives, in addition to working on steps two through five, we personally evaluate our own progression and contemplate our self-chosen requirements for completion of the first step. Each time we reincarnate it is our choice in furtherance of step one or physical destiny. Someone asked if we progress spiritually when we are in a physical life. Aenka replied, *"You are progressing spiritually because you are working on the first step of spiritual evolution. Do not separate the spiritual from the physical, they are inseparable. You cannot live in prayers, you cannot lose yourself in spirituality or religion, you cannot escape reality. You cannot escape physical responsibility. Your responsibility on step one is your physical being, your physical and psychological development. While doing so you will recognize this lesson and improve your knowledge of spirituality, and*

the spiritual facet within you." Someone asked when you finish step one what would you have accomplished. Aenka said, *"You will have accomplished the most important step of the seven, for it is the most difficult."* We asked when you leave the physical step do you have to come back again. Aenka answered, *"When you have completed all the experiences physically and psychologically and handle it well, then it is not necessary to return."*

This prompted someone to ask about the relationship between spiritual evolution and ego. Aenka replied, *"Well, of course, ego is the feeling of pride in your individuality. Should it be rhythmic and naturally felt, it is wonderful to feel pride. But it is negative to feel arrogant. False pride has always been supported by arrogance. It must be supported by arrogance, because it has no value. It is fear which causes the self-doubt. You must realize this subject is so difficult to speak of because it is so simple. There is little to know really about yourself. Without fear and guilt it is so simple. Life is so simple. It is beautiful. When you see an individual who truly enjoys life, observe their movements, watch their faces and you shall know. You shall feel the radiation of the beauty from them. If you are in the presence of an individual who is frustrated with life, you shall feel this frustration, and you shall feel uncomfortable in their presence. Their arrogance is supported by the superiority of false aggression, and of false extroversion. They tend to build what they consider to be an ego more powerful and more destructive than one can imagine. In so doing, they approach all those in life with an arrogant manner, with a taste of arrogance which is quite bitter. A true phony is an arrogant person."*

Aenka continued to be our main teacher, and his lectures helped us understand the importance of dealing with our

emotions and our personal growth as a foundation for spiritual evolution. When asked about natural and unnatural emotions Aenka replied, *"Hate is an unnatural emotion. All of you have felt hate, unless your aggression has been positive and balanced with submission. Hate is a product of congealed and unexpressed anger. It is literally impossible to hate should one express their natural emotions. Anger as a natural emotion is always in proportion to the situation. If anger is not expressed, it is suppressed, becomes congealed, then erupts into seething hate. Tolerance is not an emotion, it is the product of emotions. It is the product of understanding and the basic emotion love."*

Over a period of meetings, the entities taught us that the basis for all negativity, or unnatural behavior, is programmed into our minds from infancy until approximately six years of age. There is no inborn evil or negativity. Negativity stems from traumatic conditioning which comes to us in varying degrees. It can come from our parents, family, friends or other people with whom we have relationships during those formative years. This is not to say that our friends and loved ones failed us or did something wrong. Their own emotional responses, after all, came from their parents and outer authorities and the way they were programmed. Thus it has been passed on through generation after generation. In this manner ". . . the sins of the father are visited upon the sons."

A tragic mistake many of us make is to accept that not very much can be done about this cyclic process of passing on negativity. We then become victims of our own limitations and of others who continue to say we cannot cause significant changes in our personality structure. I believe, and I have seen evidence to support my belief, that not only are such personal changes possible, but they are available to all who have the courage to follow the guidelines the entities

teach us.

Aenka explained the meaning of positive and negative behavior as follows, *"Positive is natural behavior and negative is unnatural. To merely disagree is not necessarily negative. An unnatural behavior creates a negative environment or an unnatural environment which usually causes disharmony or discomfort to the individual. You may call it an unnatural behavior or act, or a negative behavior or act. The reason it is better understood in these terms, rather than right or wrong, is that there is something so cruel and definite about it. It [right or wrong] has an air of superiority about it, and is usually associated with an unrhythmic nature."*

A follow-up question was asked, "What is it that makes a behavior unnatural?" His answer, *"What makes an act unnatural is that it is unnatural to deliberately, or with intent, commit an act that would harm another individual—such as revenge. Revenge is an unnatural behavior. It is not a natural emotion. Therefore, it creates an unnatural environment which causes negativity. Any behavior detrimental to your growth or the growth of your fellowman is unnatural—and produces or creates a negative energy which will leave both persons uncomfortable. Neither person will gain any positive experience through unnatural behavior. At the time it may feel or be very gratifying, or seem to be gratifying to you. However, if your behavior is causing pain to another individual then it can only be unnatural. An exception would be those instances where the individual is responding to his own fears and guilt. In response, he may project upon you his negativity or unnatural behavior. Accordingly, in these situations your own behavior is not necessarily unnatural. It is for you to evaluate and allow your own wisdom to determine whether your own behavior is natural or unnatural. You will*

always base this upon the laws, the universal laws that govern the social creature. You would have the tendency to be governed by fears and guilts rather than choices and judgments. A feeling of spiritual togetherness offers a blending of personality which is harmonious . . . Negative thoughts are usually responsible for fear. Without negative thoughts there would be no fear. To be truly free you must accept all feelings. And of course when you identify, accept, and externalize a feeling it becomes harmless and releases part of you."

One night in response to Aenka's talking about man's need to resolve his own fears in order to live a more positive life, I asked him to talk about positive qualities such as patience. He stated, *"A wonderful quality, should you permit me the evening I would be most happy to discuss patience with you. There are several ramifications of emotional traits which will induce malfunction of the individual's psychological balance. This causes the inability to be patient. The more kindness you feel toward yourself, the more patient you are with others and the less critical. If you are critical of others, you are impatient with yourself and with others."*

Someone asked if one could be too submissive. Aenka answered, *"You certainly can be too submissive. It is most likely that the individual with this behavior would endure hardships rather than speak out against them. That is not patience. That is the negative part of endurance. It is that you suffer to save yourself the embarrassment of aggressive acts."*

Another evening Aenka elaborated on submission and patience. *"Submission is to submit to those things you cannot change. Patience is deciding the necessity. Patience is the quality of accepting natural finality and natural procedure. The individual knows exactly how long it takes*

the clock to go around—it takes exactly 60 seconds, or 60 minutes. But an impatient individual does not accept this. They would be too impatient to accept the natural phenomena of time to come. Submission is the quality of not caring whether it passes by or not. You submit to it whether it is right or wrong. But of course there are many factors involved in this procedure. You must realize patience is a quality of waiting for certain natural laws to take their course. Submission is the ability to submit and accept the conditions or the result of certain laws, facts, or actions. There is a time to submit and accept that which you cannot change. There are also times when you must use positive aggression and attack those obstacles in your path. Yet you should not be continually submissive to the dominance of others, or you would continually endure, and never progressively move forward. Being aggressive does not mean you abuse your rights, but you must stand up for your rights and use your aggression with wisdom. Submit to those things you cannot change, and have the patience to understand them correctly. Patience involves your mind, decision and indecision, and the opportunity to function between decision and indecision."

He went on to speak of love, "My friends, you are not born into this world to experience love. Of course you do experience it, you must experience it. Love is not a privilege, it is a right. It is a God-given right to experience love. You cannot experience understanding until you experience love; and this love shall be experienced from birth to adolescence. If it is not, the mind is often crippled. It is then difficult for the adolescent to change into adulthood and live successfully because positive, rhythmic or balanced patterns which should have developed, begin to take on a negative aspect supporting negative action."

At this point someone asked, "Then, love is really the answer to everything?" Aenka replied, "*That's a fact. Was it not Christ who said love is everything, love thy neighbor. All His teachings were based on love, and as they began to accept His teachings, they began to mellow and feel tolerance toward each other, forgiving each other and being not so critical. You are only so critical with others as you are with yourself. Try it some time. For every fault you find in your fellowman you will find a magnified fear of this fault in yourself.*" As Aenka concluded this particular passage I remember the group being quite silent, each of us contemplating the wisdom and beauty of his words.

Aenka talked frequently about the facets of personality, personality structure, and man's destiny. Though many people in the group did not have training in psychology, I was impressed that the group members could absorb and apply the group methods Aenka presented. Aenka talked about the quality of interdependence. "*A wonderful quality, because you can truly feel interdependence but you cannot use this quality until you balance positive dependence with positive independence. Without this balance, you can only respond with fear or anxiety. Why should an adult feel fearful? It is because psychologically there are so many facets of the personality structure still arrested on the autoerotic level of development. It is difficult to believe you are walking around in an adult body fully developed, functioning on the level of a three year old. I have not accused one of you. Yet does it not stand reasonable to believe that a child who is continually pulling away from authority to venture into the wilderness, only to be scolded, will be instilled with fear? Even as early as two years old he will be filled with fear and anxiety toward authority. This type of fear is learned. It*

is not a natural development. It is forced upon a child to be fearful of independence. You have been made to feel insecure within your own environment, and this fear becomes so intensified you do not allow the young adult to cast it off. Protective devices give coverings for the development of your personal qualities. It is as a snake's delicate skin. At the age of the young adult you should shed it like a snake would shed its skin and forever be free of the controlling, frightening attitudes which forever interferes with your adult behavior."

Also that same evening Aenka talked about adolescence and the great stirring of the spiritual interest. *"Without the fears of childhood, feelings would have developed and blossomed into the proper recognition of the Facet of Divinity within. Without the development of the spiritual quadrant and recognition of the other three quadrants, you would be hampered in your functioning as an independent individual."*

On another evening Aenka was asked to discuss a blessing. He said, *"It is to be blessed with, or by, something; it is not an event. It is something no individual can bestow on another by force. Blessing is an act of love. I cannot bless you unless you are responsive. Blessed, indeed, are those who believe in themselves first and then in their fellowman. Without believing in yourself, you cannot possibly believe in your fellowman. If you possess these qualities, indeed you are blessed. No force, no energy can bless you without your will to be blessed. If you are open and receptive to accept, you will be blessed abundantly and so shall you bless others. Evaluate your sincere desire, commonly referred to as prayer, evaluate your prayers and make them sound and sensible. There is a quality of science that must be obeyed. The universal and immutable laws govern the heavens and all matters in it. All*

that has a molecular structure is governed by universal immutable law and it shall not be disobeyed. Because of your neighbor's needs for a spiritual journey, he may require more varied things than you. Cannot he be blessed with this without your being jealous or feeling slighted? Recognize your own blessings not by comparing, but by your needs. Your desire is not a quality to evaluate your needs. You evaluate your needs by your total psychological structure. Yes, indeed you are blessed, I too, am blessed by your existence. Without you I would not have the opportunity to speak with you this evening. Each of you is so dear to me. If I could I would bless each of you, and if I do, it is because you have accepted whatever truth you have gained with my existence. If you have gained with what I have offered you, indeed I am blessed."

This was the first time we heard the phrase, "I have been blessed by your existence." We would begin to recognize this as Aenka's way of saying goodnight. He told us the entities greeted each other in the unobstructed by saying, "***I am blessed by your existence.***" We now looked forward to hearing his voice and having the opportunity to receive this greeting.

CHAPTER FOUR

TEACHINGS REGARDING PERSONALITY STRUCTURE AND DEVELOPMENT

It has been described how our group began to realize our main goal was to be that of personal growth. The entities provided didactic information at their initiative, responded to our questions regarding psychological functioning, and actually conducted personal counseling sessions. Not surprisingly, these activities resulted in our receiving much information from the entities about their beliefs and attitudes regarding psychological functioning and the development of healthy and unhealthy personality function. The entities seemed to emphasize generally the more a person has their psychological house in order, the more able they are to become aware of the spiritual dimension of their life and to develop their spirituality.

This chapter presents a condensed summary of the entities' teachings regarding healthy and unhealthy emotional functioning, descriptions of the basic structure of the personality and personality development from their point of view, together with some comments on their counseling techniques. A book presenting their teachings in a more elaborated and complete form is presently in process and will soon be published.

In our early days during one meeting when there was much laughter and joyful feeling a member was prompted to ask if laughter could interfere with the activities or har-

mony of the group. Aenka's response was, "*Laughter is one of the highest forms of spirituality.*" This response encouraged us to begin to ask more questions regarding other emotions, feelings and attitudes, etc. At times, Aenka's response was limited to the specific question, at other times he would use a question as a springboard and launch into a lecture. Aenka described the basic natural emotions as fear of falling and loud noises, anger, grief, love and jealousy. Other feelings and emotional responses are derivatives of those. He would contrast these natural emotions with their distortions, such as hate being congealed anger and pity being a distortion of genuine compassion, an aspect of love. Compassion offers true emotional support rather than "feeling sorry" for another.

According to Aenka, "*All your natural emotions, should they be in harmony with their opposites, would allow all negativity to be washed away and then you would live in harmony. There would be no hate or laziness. Laziness is a negative expression of distorted submission. Overbearing behavior is a negative expression of aggression. Anxiety is a direct derivative of guilt and fear . . . You should not confuse joy and grief as one being negative and one positive, for they are both positive. This is an example of qualities which are rhythmic, as the ebb and flow of the tide. You cannot have one without the other.*" We were taught man's true nature is one of self-worth and self-confidence with pride and respect for others. Such a person would be involved with the positive attributes of life, and love for his neighbor as himself.

In the sections which follow, the reader will find considerable similarity between the teachings of the entities and some systems of thought developed by various psychiatrists, psychologists, philosophers, etc. Some of the material shared by the entities was similar to that received by Jay and Wes when

they voice channeled. Other material was very different. When we asked about the difference in accuracy between voice channeling and materialization, we were again advised voice channeling is at best 80% accurate. Regarding the similarities of information from different channels or sources the entities responded with a familiar quotation. Truth, the entities said, is as . . . "*A rose is a rose is a rose . . .*"

It is suggested similarities found herein be viewed as a function of truth emerging from different orientations. Certainly in the material presented here there is no intention to be totally unique, nor is plagiarism intended or involved. A number of readers will no doubt see similarities to some of the teachings and thinking of people such as Freud, Carl Jung, Karen Horney, Fritz Kunkel, Fritz Perls, to name a few. This brief list is not meant to be exhaustive regarding similarities to the teachings of the entities, but offers a small sample. The entities also explained some concepts are mutually "discovered" due to the presence of the Universal Center of Knowledge and the functions of intuition and impingement.

One night Aenka drew a cross in the air with his trumpet symbolizing four quadrants. He identified them as physical, emotional, intellectual, and spiritual. Each quadrant has a specific purpose or function. In general, Aenka taught that basic attitudes about life and living are programmed into the child before the age of six. It is on this foundation man builds his behavior and continues that behavior until he makes a change. We have a magnificence in a potential form. As we acquaint ourselves with an overall picture, we see the self within us in a state ever changing. This is truly what growth is about. Certain qualities manifest from each of the four quadrants. Some of them will be discussed in the following paragraphs. I have synthesized and condensed much material into the following formal presentation.

The Physical Quadrant

The purpose of the physical quadrant is acceptance of physical realities. This is reinforced by input of the five senses. The action of the physical quadrant is acceptance of the realities of daily life. The physical quadrant is first rooted as an instinctual drive for survival and physical growth in the child. What the child sees, hears, touches, tastes, how his or her body responds, becomes the child's primary source of information. Thus the five senses pave the way to relate to the physical reality of environment. The child will relate from these attitudes as an adult or until they have been changed. The sex drive emanates from the physical quadrant. The objective of survival in the adult encompasses survival of the specie.

The physical quadrant links the five senses to the body, encompasses the ability to accept our physical nature, and allows one humility with personal uniqueness. Each person is different physically, emotionally, mentally and spiritually. Each one of us has the uniqueness of a personality different from all other human beings, much as oak leaves from the same tree are similar, yet each is unique. There is humility in this awareness, rather than the arrogance of superiority which stimulates competing and comparing. Patience from the physical quadrant would allow one time to wait for change and the courage to be imperfect. Man's awareness of growth is a never ending process which comes from the physical quadrant with the awareness of change.

The qualities found in the physical quadrant are submission and extroversion. Extroversion is the quality of warm outgoingness and moving toward the acceptance of others. This outgoingness provides us with an ability to communicate, to speak, and to interact on a physical level. Extroversion orients one toward the environment as opposed to one's inner world. One must have both an orientation in the direc-

tion of the outer world plus the movement toward it to be able to interact successfully and satisfy physical needs. Extroversion can become negative when one involves themselves in the outer world to run away from their inner self. Aloneness then becomes equated with loneliness.

Submission is that quality in the physical quadrant recognized as acceptance or patience. This quality is expressed in the attitude "this is how things are for now." Man must accept certain limitations in his environment. The healthy developing child learns limitations and begins to learn submission and patience. Submission in a positive sense refers to an acceptance of conditions which, at a given time, one cannot change. The quality of patience goes hand in hand with positive submission. Patience is required when one must stay in a situation that cannot be changed. Thus, patience facilitates the ability to be submissive in a positive sense. This concept of submission is different from the more accepted one in which submission is thought of in a negative sense; a person unwilling "giving in" to another person and/or situation or "gritting their teeth" and enduring a situation or relationship they do not want to be in but feel they cannot escape from.

The Emotional Quadrant

Relationships are the purpose of the emotional quadrant, and the action has the objective of integrating feelings in focusing on interactions or relationships with self and others. The sex drive from the physical quadrant is added to and enhanced by the aspects of love and concern which stem from the emotional quadrant. The emotional quadrant endows the individual with the need to belong so that he is strongly influenced by family standards and thus becomes socialized. In later years, the individual who has achieved a positive sense of belonging also has the desire to make a

commitment to another human being or cause. The great need from the emotional quadrant is to belong. The child recognizes this at an unconscious level as the need to be part of the family. Later this is recognized as one's need to be part of a group, still later a part of the universe.

The small child wants to please their father or mother, yet does not have the awareness of good or bad because he has not learned to be "bad." His feelings of bad have only to do with the disapproval of the adults around him. His great desire is to belong, to be loved and to be a part of. He will respond to unconditional love and firm, fair, consistent discipline. Dependence on outer authority exists in the small child who is aware intuitively he cannot function without the care and protection of the adults. Children who are given no care, love or protection will die either figuratively or literally. The quality of conformance on the adult level manifests in the ability to accept, for example, that laws are made for the good of all and must be respected as the rights of others. It would be balanced with nonconformance in the ability of realizing that certain actions might be appropriate for one person and not for another. Each of us has many choices, particularly if they do not infringe on the rights of others. The quality of dependence in the adult becomes interdependence and allows relationships to grow and mature.

Dependence refers to the capacity to rely on an outside source for satisfaction of various physical and psychological needs. Dependence is a personality quality which is appropriate at earlier stages of development before the individual has the capacity to become independent and also ultimately interdependent. Dependence becomes a negative quality if one stays fixated at that stage throughout one's life and never develops the capacity to rely on themselves for need satisfaction.

An example of negative dependence would be a woman

who has been raised by a very controlling and domineering father who never allowed her to make independent decisions or perform independent actions. These women fairly consistently marry husbands who basically keep them in the same emotional position as did their father. They know nothing of the family finances and how to handle them. All the major decisions are made by the husband. Should he die prematurely, these women suffer a catastrophic loss and are unable to handle any financial transactions because they never were encouraged to learn. This type of situation is commonly seen in grief counseling with widows who feel totally lost and devastated as a result of the combination of the loss and lack of emotional independence. They are incapable of making even the smallest decision and are often unaware of the tremendous anger which their "dependent state" prevented them from expressing. They have spent their lives fixated at a child-like level of dependence. This is different from one who decides to go along with a group, set of standards, etc., because this is what they want to do. Negative emotions do not play a role in motivating positive conformance.

An illustration of positive conformance would be an individual who smokes cigarettes having to curtail his habit in portions of public buildings where smoking was not allowed. The individual would conform to the laws without anger or resentment. He would wait to smoke until he was in an area where there were no laws banning it and other individuals did not indicate his smoking was objectionable (e.g., in a restaurant).

Negative conformance is associated with a sense of resentment and feelings of fear and anger. An example would be an individual who acts like the rest of the group when he really does not want to because he is afraid of being rejected if he does not conform to its standards.

We often call it love when we overprotect our children and disguise it as loving concern. But, in fact, we are projecting our own anxieties, guilts, and insecurities onto the children. Love from the emotional quadrant has the flavor of nurturance and caring, a giving freely to another of one's warmth and physicalness. Yet it takes possibly the greatest amount of true genuine love to see someone dissolve in tears at a time of severe distress without having the need to put your arms around them and say, "Everything is going to be fine." Such comfort can be a projection of our own inability to tolerate tears and pain in a fellow human being. By putting our soothing arm around them indiscriminately we often prevent them from externalizing their pain so they take it home with them. This type of band-aid treatment may leave the individual in a position where they have to seek counseling at a later date due to their unexternalized emotions. A good example of another type of band-aid treatment is when parents are informed in the emergency room of a general hospital that their child has died. Instead of allowing them to externalize their feelings in a safe, secure, protected and caring environment, all too often we fill them with sedatives and call it "love."

To illustrate a state of healthy interdependence, consider a woman who has been raised to develop the ability to think and act independently, her source of authority coming from within herself. Upon marriage, she and her husband could decide who would perform which tasks. If they decided it was to be the husband who handled the family finances, she still would be knowledgeable of their status. In the event of his death she would have the skills necessary to deal with financial reality and thus be able to function independently. However, while they were together they would perform a division of labor between them based on their mutual assessment of who could best function in a given capacity.

The Intellectual Quadrant

Thinking is the function of the intellectual quadrant. The action is directed against ignorance, outdated attitudes, or outmoded behaviors, in order to bring about change. The intellectual quadrant has the basic drive of supporting survival by reasoning and is its purpose. We recognize this drive for knowledge as need and desire to know.

The intellectual quadrant contains the qualities of aggression and nonconformance. Aggression provides the energy to attack obstacles in one's path for survival and development. Positive aggression would not be directed toward an individual, but against problems preventing the fulfillment of destiny and the expression of one's unique abilities. Nonconformance is a quality manifesting in the child even at the age of two. The child is beginning to recognize his own feelings of independence, and uses the quality of nonconformance to find a new way to express himself. This phenomenon has nothing to do with negative rebellion so common in our society today, where it is too often "hurrah for me, and to hell with you!" In this latter defiance and negative rebellion, all attitudes of society and basic norms are tossed out the window. Such attitudes and actions are not based on good judgment but on the idea one can do as he jolly well pleases. The quality of nonconformance, used constructively, is based on good judgment and development of one's uniqueness and making one's own choices rather than simply swallowing whole something that is provided outwardly by an authority. A new life style is adapted appropriate for each individual and his environment.

When aggression is distorted, people attack each other and act in a violent fashion which is out of proportion to the actual situation. Aggression properly channeled can also be called assertiveness. The line between distorted (negative) and natural or healthy (positive) aggression can be drawn

when one differentiates between actions which protect and assert one's rights, ideas, and actions and those that infringe on another's rights, physical self, property, etc. A simple illustration of positive aggression is to be able to say "No" firmly when someone makes demands on you that are unacceptable. Nonconformance means to find a new way.

An example of negative nonconformance would be a group of teenagers who raid father's bar and decide to get blasted while the parents are gone for the weekend. Their behavior is a result of the parents' constant nagging and preaching about teenagers' vices and the parents setting a poor example by having a few martinis after they come home from work. Youngsters who watch examples like this will often rebel against the discrepancy between parents' preaching and their poor behavioral example by getting stoned on weekends and encouraging visiting friends to do the same. A participant at a teenage party who can understand their peers' behavior but has no need to act out in a resentful way will simply not join them in excessive drinking. They have enough good judgment and courage not to participate or conform.

From the intellectual quadrant can come courage to combat obstacles in the path of our individual destinies and to take step by step actions to achieve our goals. This would be true whether the person were in academic pursuits, business, sports, etc. Man would have the courage to combat the obstacles, the disappointments and the many problems that life presents. Persons choosing effective forms of psychotherapy, those involved in our Darkroom experiments, and others in their own ways find the courage for self-change and begin to more healthily use the quality of nonconformance. They allow themselves to move against old ways of behavior which are no longer appropriate. It generates the courage to change when distorted behavior patterns bring pain, frustra-

tion, feelings of inadequacy and nonfulfillment.

The Spiritual Quadrant

Intuition is the function of the spiritual quadrant, with the action of inner direction, inner awareness, or finding out "Who am I?" This includes creative processes and the recognition of intuitive hunches or flashes. The deeper hunger from the spiritual quadrant, to know one's Creator, manifests early in adolescence with stirrings of such questions as, "Why am I here, what is my destiny, what is my purpose?" By the time of puberty and adolescence, the young adult has hopefully moved from self-centeredness and early autoerotic orientations to the recognition he or she is one among many similar creatures, yet retaining uniqueness and awareness of a specific purpose. The great hunger to know one's creator includes a sense of "knowing" that something more exists beyond one's self. Early man, with no organized religious beliefs, across many cultures, shared the experience of awareness of existence outside his physical being. They shared the hunger to discover what this was. I believe this was the basis for the world's religions.

The spiritual quadrant has within it the qualities of independence and introversion. Independence manifests itself in the child when he or she begins to be aware they are not part of the parent figures, but rather a unique and independent individual on their own. Early awareness of this quality occurs as the child takes his first steps. Taking these steps, he becomes more independent and the quality is one of moving away from and beginning to feel his own self-worth and his own ability. As a person matures they develop more of the quality of introspection. This introspection helps us to balance outgoing interactions or extroversion. We begin to listen to ourselves, and to listen to what may be impinged upon us. The qualities of introversion and independence be-

come stronger as the child develops and moves into adolescence.

Of the four parts of the personality structure, the spiritual quadrant is the last to fully unfold. The developing awareness of our spiritual essence and its manifestations occurs during adolescence. This is the time when a individual is working on crystalizing their identity — they are striving to establish their independence as an individual. The only exception to the awakening of the spiritual essence in adolescence is in the event of a child approaching death. If a life-threatening illness occurs prior to adolescence there will be premature awakening of spiritual awareness. This occurrence is apparent in spontaneous drawings of children.

Independence in the spiritual quadrant is the quality of depending on one's self rather than others for need satisfaction. Independence becomes a negative quality when one goes to the extreme position of "I don't need anybody, I can do it all by myself." In the developmental sequence of dependence, independence, and interdependence, one must master the first two in order to successfully interact with the environment.

In reality, man is interdependent with his fellowman and environment. Therefore it is important an individual recognize there are appropriate times to be dependent or independent, then he can be comfortable with both of these qualities and arrive at interdependence.

A person who has successfully mastered the stages of dependence and independence and has truly become interdependent would be comfortable being taken care of when they were ill and unable to care for themselves. While they were temporarily dependent they would not feel anxious or guilty about their situation. However, as they became healthier, they would use positive assertiveness to express and act on their ability to do more things on their own. This would be communicated to those about them without resentment or

anger.

The quality of love stemming from the spiritual quadrant is associated with faith and trust in another human being's ability to master their own obstacles. It is a good example to say that genuine, true unconditional love from a mother would be that of a mother willing to put training wheels on her child's bicycle. However, she would be just as willing to remove them, and have a sense of pride and joy when she felt the child was ready to master the skill of riding without their aid. The quality of humility from the spiritual quadrant allows man to know he is one with the human race, and yet one with the Creator. Man recognizes his uniqueness and also his sameness. Within man is a Facet of Divinity, a soul which binds all humans together.

Counseling Techniques

The entities presented several general techniques to achieve positive emotional health. These techniques were evident in the processes used to help the Darkroom participants identify basic personality attitudes associated with a variety of problems. Aenka encouraged working with feelings. He stressed the need to express feelings of fears, angers, guilts and griefs, etc. Their teachings supported verbalizing and externalizing emotions associated with earlier life experiences responsible for the distortions of our positive qualities. The entities not only helped participants with personal growth, but from the beginning were willing to teach therapists to utilize these techniques. Some therapists and counselors applied these methods. They would continue to ask about specific methods, techniques or approaches which might be even more advantageous in helping specific clients after they discovered that the teachings were indeed effective. In the Darkroom, the entities have helped people reach a depth of feeling that is very impressive, helping them drain what the

entities have referred to as a "pool of repressed emotion."

One therapist commented on applications of her Darkroom experiences as follows, "In general I learned to treat my clients as important, unique human beings with something very special to offer. Sometimes we needed to look for what that might be . . . I learned to care in a genuine, real way for the people that I work with . . . Something I learned the importance of in the Darkroom that I now use in my therapy with others is to create a safe place so that I really am worthy of their trust. They can risk to express feelings that perhaps have never been expressed before — guilts and fears of many years . . . Another important aspect was to learn that a therapist best serves as a resource person but not as a replacement for the client's capability, ability and potential." Aenka was asked to comment on growth work in a group setting. He suggested each individual be allowed to express emotions without comment by others in the group and without confrontation, each person having a turn to verbalize and/or physically express to the extent he or she felt capable. He did suggest a knowledgeable moderator be present to passively monitor the activity, present basic guidelines, and ensure no one is allowed to act destructively to another. The group was to be supporting and accepting.

The entities also offered guidance in the development of a unique form of group therapy dramatizing the traumatic situations which are responsible for repressed feelings. In this specialized form of psychodrama they suggested a realistic approach, recreating the original situation and allowing the individual to express his or her feelings as they felt them. The individual should be permitted to move from emotion to emotion without interference or comments from the director or therapist. This technique has been developed into a system known as the Barham Method of Psychodrama, and

I have systematized and officially named it such. It differs from traditional methods of psychodrama in several ways. One of the most interesting differences is the use of meditation or visualization to facilitate correlation and evaluation of experiences after externalization of the feelings. The participant correlates his or her responses and behavior at the time of the original traumatic situation to their adult behavior, seeking insight and active relationships between the traumatic experience and current difficulties. A logbook or personal journal is often used to assist in processing this information bridging the past and the present. This Barham Method of Psychodrama is elaborated on in a forthcoming book.

The entities stressed that by resolving fears and guilts associated with damage to the basic personality structure, man can indeed be reborn. He then can utilize his qualities in a positive way. Man can live a life which will bring pleasure, not pain, and meet the conflicts of life with a feeling of strength and determination as he proceeds and searches for the completion of his or her destiny. Life can become a challenge, as it was intended to be, rather than a threat. Above all, the new awarenesses we learned in the Darkroom awakened in many of us a new pathway to expanded communication with a higher self. The path was and is not an easy one. It is covered with the underbrush of fears and guilts, and is at times a painful path to follow.

CHAPTER FIVE

HEALING

As briefly mentioned in the chapter on our early experiments and experiences in the Darkroom, there were several entities who administered healing processes to group members. One of these entities, Mario, came to be a frequent and welcomed visitor. He demonstrated considerable healing skill in addition to functioning as a personal counselor and teacher regarding philosophy and spiritual development. Since the channel had voiced an interest in healing, and particularly since he could not participate while channeling, the group was prompted to ask in-depth questions. This chapter will be an introduction to healing processes as taught and demonstrated by the entities. It includes quotations from Mario, and leans heavily on teachings and practices of Jay in his healing work.

This chapter is only an introduction to healing. The reader is urged not to consider it as a manual presenting basic techniques. In a later publication different aspects of healing processes, energies involved, various body systems, relationships to psychological distortions, etc., will be discussed in more detail.

There are three dimensions or types of healing processes: physical, psychic, and spiritual. Man can learn to influence and channel healing energies in the physical and psychic dimensions, but not in the spiritual dimension. Spiritual healing is a miracle. As Mario stated, "*A miracle can only come*

from the Source. We in the unobstructed can only deal with the reality that exists in the physical." Spiritual energy cannot be manipulated, harnessed, handled, or managed by man. Man does have the God-given ability to invoke it. He does this through prayer, through desire; but man is not a channel for spiritual energy. This energy is transmitted directly from the Source to the recipient. It is an energy which always remains outside the healer. Spiritual energy has the power and the right to disregard genetic and universal laws in order to bring about a complete change.

Healing with physical energy involves an actual physical energy produced within the body of every human being. In this process, the healer applies his own energy to help balance and unblock the recipient's energy. In psychic healing, the healer channels psychic energy and applies it through the processes of visualization and imagination. This also influences the physical energy of the recipient.

Mario has taught of the interrelatedness of the four quadrants of the personality and their effect on our physical well-being. He states, *"It is very difficult to communicate the truth of the simplicity of physical life, about the true beauty. Life is so simple and so beautiful but within it has been designed some of the most magnificent and fantastic challenges the human specie of the animal kingdom has ever witnessed. There are only two enemies the human being has: fear and guilt. Fears and guilts feed only on negativity. Try to understand the nervous system, understand the energy, the spiritual and psychic energy that flows through your beautiful bodies. All quadrants are involved in physical healing. Primarily it is a physical/psychic phenomenon, it is with the mind that one directs the healing forces, the healing energy. The social creature was designed to be interdependent, and each one designed to have the inherent ability to help their fellowman in*

need. That does not mean every living being in the village will take an interest in, or be specifically interested in, healing. It is like every child in a household will not be a carpenter or a plumber. But it does not mean that they could not."

The entities state that physical symptoms can be the result of several basic factors acting independently or in combination. These are given as disorders in genetic inheritance, physical trauma, and emotional displacements. These factors can weaken the body's self-regulating and protective systems. Thus the body is more susceptible to the "enemy" outside whether it be virus, fungus, stress, etc. The healing processes are a way to relieve symptoms, but if the basic factor involved in the symptom is a psychological displacement, then this must be worked with psychotherapeutically in order for the symptoms not to reoccur.

Physical energy is that energy emitted by the physical anatomy, by the structure of the body. Physical energy flows through every fiber, every tissue of the body, and as long as this energy is flowing the body is going to stay healthy. Any time the energy is blocked the tissue starves, and the body becomes weakened and susceptible. If any part of our body becomes weak, we become vulnerable. The enemy is going to attack the weakest part. The energy in the body can be blocked by muscular armor which is nothing more than the muscles in our body becoming tense, tight, and shutting off energy. When this occurs the blocked part of the body begins to suffer. What else can cause this blockage? Physical trauma can cause it. For example, if you cut your finger and your resistance is weakened, then energy flow is decreased and infection could result. The less energy that flows through the tissue, the more difficult it is for the body to heal itself. Blockage of energy also occurs with distorted or unnatural emotions and sets the stage for muscular armoring to begin.

People are emotional creatures and as long as we accept our emotions we feel good, comfortable and relaxed, and our energy flows. Most people do not accept emotions, that is they don't escape their childhood training. There are so many no-no's, and we deny our emotions. These repressed emotions affect us physically.

Physical or body energy that flows through tissue behaves in a manner similar to a magnetic field. It has negative and positive polarities. In a physical healing process the healer's physical energy is used to influence the blocked energy of the recipient. Mario states, *"Energy in a body is polarized and associated with natural emotions that have been repressed and which affect the correlated organs. The body's energy flows from negative to positive and when you are applying this energy with the hands, do not think of it as a circle. Think of it as elongated, vertical or horizontal. It will flow up the body or down the body."*

Basically the body heals itself. No physician or scientist would argue that point. Medication primarily kills the enemy and sets up a condition where the body can heal itself. There is nothing yet medically discovered that actually does the healing. What one does in healing work is to send energy to the diseased and damaged organ, then the body begins to strengthen itself and starts its own healing process. The healing process is accelerated in this way.

Psychic energy is available to each and every one of us. There is no trick; it is not a mystical thing. One need not be a Zen master, a Buddha, or have many years in meditation or training. Any human being, no matter how illiterate or how well educated, can use psychic energy. Man can harness and house psychic energy in a way similar to a condensor or capacitor. It can also be released at will. For example, with psychic energy you can drill through tissue or even work your way through brain matter. This is the energy at work

when we hear of people who bend spoons, or perform other unusual acts. This ability depends on a person's capacity to build up and harness this energy and to project it. The only thing that will inhibit the use of psychic energy is self-doubt. If you do not believe you can do it then you may as well not try. You have to believe it works, you have to know it works, and only experience will give you that.

How does one collect psychic energy? Where does it come from? It is everywhere. It is independent energy and man can be the receiver. Man takes it into his body, draws it through his mind, and projects it using the technique of visualization. Psychic energy enters the healer's body through a specific area of the brain called the medulla oblongata.

The entities emphasized never to use psychic or physical energy to remove pain. Pain is a protection for man. It is a warning system and that is its only purpose. Pain provides knowledge of the condition of the body. It provides a symptom or a feeling to bring attention to that part of the body malfunctioning. Only when the cause of the pain is identified is it safe to work on or remove the pain itself. Pay attention to the body, nurture it, protect it and if possible it will heal itself. The purpose of pain is to put us in touch, to remind us that something is wrong with our body. Physical symptoms are frequently related to distorted or unnatural emotions. If this is the case and a person does not choose to become involved in psychotherapy or otherwise allow catharsis to occur, the healer might find himself treating the same symptom over and over. Physical or psychic energy can release the blocked energy, initiate a person's energy flow, and the body will begin to heal itself. The recipient may feel better for a while, but if they return to the stressful environment or allow the same personal dynamics to come into play, they will probably block again. Such a person would find himself returning to the healer in order to get their energy

flowing once more. Once a person makes natural emotions their friends, they are less apt to have many of the psychosomatically related illnesses.

In Mario's words, "*Emphasis [in healing] must be on the individual themselves. The person that is being worked with must be co-operative mentally for any effectiveness on a permanent basis. If they are not accepting, they can consciously or unconsciously reject healing.*" Some additional comments by Mario obtained in a question and answer format follow.

Q: Are there any avenues that could be followed that would enhance the acceptance of the energy by the physical body. That is, is there something that the healer could do?

A: *Then one would need to become involved in the psychological process why the individual is determined to be ill and why they have made the choice to suffer. Naturally, all of this is on the unconscious level. No one can very easily admit that their physical difficulties or pain is of a chosen nature, you understand."*

Q: If someone thought they had a healing gift, what might be suggested to them as preliminary work or training?

A: *"Any person that feels they have a healing gift, all they need to do is understand the nature with which energy works. Then, experience the results. Everybody has the ability. But everybody cannot easily open the line to harness the energy and work with it. After they have demonstrated the ability to heal, then the efficiency with which they work becomes more obvious."*

Q: Is there anything you might suggest to someone doing healing to prepare themselves before a session? Is there anything that would enhance what they do? A: *"The only ritual necessary is to clear their mind of doubt. Doubt is the only enemy."*

Q: What about some beliefs or theories of people such

as shaking your hands so you don't take on the disease or disorder, making sure the recipient's feet are to the east, etc. Would you comment on that? A: *"Yes. Those are all myths, of course, it is ritual. They are being ritualistic creatures. Some of those rituals are practiced and the necessity of them is to offer the individual, the practitioner, confidence in what they are about to achieve. Their ritual then minimizes their doubt. It is clearly a ritual to free oneself of doubt. Once doubt is gone then the energy, the healing process, begins."*

Mario offered the following statement regarding his assessment of the relationship between physical symptoms and our current society. *"Your culture, your society, has programmed you to suffer, because it offers you ultimate rewards — the more you suffer and the more you endure, that someday you will be rewarded for it. But until that someday comes, you play games with yourself and your fellow man to get this ultimate reward in little bits and little pieces, like pats on the head, sympathy and self-pity, and you live in this masochistic superiority of reaching out for these bits and pieces."*

The reader may find himself thinking that healing is easy. This is not true. Healing processes are simple, but the subtleties and complexities of either person involved can interfere in many ways. Simple does not necessarily mean easy, and in healing our individual psyches are intricately involved. Faith, belief, and good will cannot be faked. Blockages in psychological processes can be denied consciously but still operate in an interfering manner.

CHAPTER SIX

THE CHANNEL'S VIEW: EXPERIMENTS AND EXPERIENCES

Jay Barham evolved into a very reliable and powerful channel for the Darkroom group. This chapter contains some personal history regarding the evolution of his interests and abilities, and some of his comments on channeling and the unobstructed. All information is directly quoted from interviews. From time to time questions of the interviewer will be included to provide a context.

Question: Jay, would you talk about your own personal history, in particular focusing on experiences you may have had that influenced the development of your interest in things psychic and spiritual?

The first thing that I ever experienced that I would associate to the awakening of any hungers for knowledge regarding the purpose of life or where I came from happened when I was about six or seven years old. My dad and I were on the farm where we sharecropped in Arkansas, and we got caught in a big rainstorm. We were heading for the barn, and just about a hundred yards from the barnyard fence the sky opened up and rain really began to come down and it was really lightning and thundering. The rain was just coming down in sheets and lightning seemed to be striking everywhere. I remember that Dad had me by the hand and we were walking up some steps that were over the barnyard fence. The fence was about five or six foot tall and we had

built steps over it on the path. So we were over the steps and in the barnyard and this big bolt of lightning struck in the barnyard. It was so close and so bright and brilliant, and the noise from it shook the earth. The next thing I remember, we were walking over the steps again. That was very vivid in my mind, that we had to climb over that fence, that is walk over those steps again, and down into the barnyard twice. I never forgot that. We didn't talk about it very much, I think my dad mentioned something about it to my mom in an off-hand fashion. But then, my dad was not very talkative or expressive. It was an authoritarian type of household where you didn't get too enthusiastic about things like that. If you did you were kidded out of them or it was just minimized. So I never did really make any mention of it, even though it really stood out for me.

Nothing else unusual happened in my growing up after that until I was about twelve years old. By this time most of my brothers were off in the service, this was World War II or just before that, and my dad had died when I was eight. I was helping out a lot on the farm and I was the only male at home by this time. I was there with my oldest sister, my youngest sister, and my mother. I took care of the cows, hogs, chickens, and did the plowing for the crops. In the morning I would work until it was time to go to school and then after school I'd come back and work some more. I tried to get to school as much as I could, but I guess I missed a lot. One Saturday I was clearing off some new ground. New ground is ground that has saplings or like small trees and shrubs on it that has never been farmed before. So you cut all those down and you clear it. I was plowing the new ground and I had a big horse pulling a plow. He was the only horse we had and he was a really big one, around two thousand pounds. He could pull a plow very easily even though the plow would knock me around when it hit a rock,

the horse would keep going. Quite often the plow would get stuck under a stump or a root and then you would have to wiggle it, and fight it to pull it out. I guess at that time I weighed less than a hundred pounds, so it was kind of hard for me. I remember the plow getting stuck under this root and I couldn't get it out. I kept tugging and pulling, I must have spent an hour and a half trying to get that thing out. As I often did then when I was very frustrated, I laid down and started to cry. I remember struggling with that root and I was really scared that if I didn't get that strip of ground plowed, mama was going to come down and beat the hell out of me. I just laid down in the plowed dirt and I was crying for a long time and then something happened. For a long time I just struck what happened off as a dream, knowing it wasn't a dream, but it was the only way I could deal with it at the time. I was lying down there in the dirt and I heard this voice which said, "Son." I looked up and it was my dad. I could see him just like he was standing there. He said, "It looks like you have a problem." I was just dumbfounded. Then he said, "Well, why don't you let me give you a hand?" I watched him and he wiggled the plow and he pulled it out, then he took the horse and he hooked it back up to the plow. Then he placed the plow in the ground and had the horse pull it a few feet to get it started. I had unhooked the horse from the plow in trying to get it out. I don't recall speaking to him. I was just dumbfounded, I just watched him. I think he had a very pleasant look on his face, just like I remembered before he died when he was up and well. The look on his face reminded me of the very few times that I ever sensed his protective love and concern about me. He was a very matter-of-fact person, and seemed to be very frightened of my mother because she manipulated him. He wasn't verbally expressive, he was more introverted. I never saw that particular expression very much, but I re-

membered it being loving, sincere, and concerned. Very gentle. That was the closest I could relate to my image of him. Anyway, after the plow was out, it was just like he disappeared all of a sudden. It would be like he took two or three steps away from me and then he was just no longer there. To me it seemed like hours that he was involved in this but I'm sure it was only minutes. I couldn't move, I was immobile. It was like I was mesmerized or in shock. So I just sat there and watched all this. It seemed like it was going on for hours. I remember getting up off the ground and it was almost like my mind then let fear come in again about my mom's reaction. So I continued plowing and I finished up the piece of plowing. All the rest of that day I was there in the field, but I wasn't there. It was as if I was in a day-dream and I remember being very quiet. I never did mention it to my mother. I tried once, by asking her if she ever thinks of dad and she said something to the effect of, "Son, I never have time to think about anything, there's so much work around here to do, who has time to think about it. Your dad is dead and that's all there is to it."

I guess the next experience would be somewhere around a few months or a year after that, when something happened with a friend of mine. This was a kid who had tuberculosis and spent a lot of time at an institution because of it. His uncle lived about a mile from us and occasionally he would come to visit his uncle. He was visiting me one time and was spending the night. I remember the incident very clearly. We were out in the front yard. We used to play tag, do a lot of wrestling and stuff like that, and play with the dogs. We were sitting on the porch trying to grab lightning bugs. We had a fence around our house about 80 or 100 feet from the porch with a gate at the road. And all of a sudden he pointed and said, "Jay, look," and I looked over at the corner of the fence to our left and there was an orange ball of

light. Oh, it must have been six or seven inches across and it was just dancing on the fence. We were real scared, we thought maybe somebody was playing a trick on us or something. It rolled on the fence, stopped at the gate post, and just sat there. It was kind of orange, a brightish orange light. Maybe a little dimmer than a sixty watt bulb. It was around dusk and we were kind of scared. Then a voice came from this light, and said, "Arthur, come here." Well, Arthur was always much braver than I was, so he walked out there. I was too scared. He walked out to the gate toward that light and he stopped about five or six feet from it. I could hear mumuring sounds like a voice, but I couldn't hear what the words were. Then it was just like the light went poof and went away over the road, just whooshed away very quickly and disappeared. Arthur turned and ran back toward the house and me. He stumbled and fell and got up and he stumbled and fell again and then he came and sat down on the porch and grabbed me. He said, "Jay, that was my father." Now his father had died some time before. I said, "What do you mean your father?" He said, "That was my father talking to me." I tried to brush it off and said something like, "Oh, come on, that was just somebody playing a trick on us." He said, "No, couldn't you hear what he was saying?" I said that I couldn't, and he said, "My father told me that I was going to live and not to worry any more about it." Arthur had been in the TB sanitarium off and on for years and they hadn't expected him to live. The following week he went back to the sanitarium and in less than a year they had released him and he was totally cured.

Question: Did you two ever talk about that again?

Well, it wasn't too long after that he went back to the sanitarium, and my family moved away. We did move back, and I saw him about four years later. His uncle had a big truck and Arthur and I decided we would saw wood and sell

it. We would go out in the woods and find hickory trees and saw them for ax handles and stuff. I remember Arthur asking me, "Do you remember that experience I had over in your front yard that day?" I said that I did and told him how that was really scary for me. But that was the end of it, we never did really talk about it. I think we were both so conditioned about devils, ghosts, spooks and goblins and the fear of the devil, hellfire and brimstone that something like that was just too scary for us to talk about.

I guess the next thing happened after I left the Air Force. The service had been scary for me. At that time in my life I still had a lot of inferiority feelings in almost every area you could think of. In a sense, I grew up in the three years I was in the army. The way I survived the service was by drinking, and by the time I got out of the service I was very heavy into alcohol. I was a weekend drunk, I was too scared to drink on duty. After I was discharged, I wasn't quite so afraid of life but I was still feeling very inferior and made very few friends. When I was drunk I was kind of like a clown and people thought I was funny. If I wasn't drinking I was like a recluse, very introverted. Then I had an experience that I wrestled with a long time and really didn't understand until maybe ten years later. I was still drinking very heavy, living in southern California, and we were out drinking on a Friday. We were getting pretty tanked up and we decided we wanted some tacos. Well, in southern California if you are drunk and young, where do you go to get tacos? You go to Mexico. Well, we took out for Mexico and on the road we decided that my friend was too drunk to drive but that I could still drive. I talked him into letting me drive, and I got behind the wheel. As soon as I started driving he just passed out. I was driving what I thought was very sensibly. We were in Mexico on a very foggy and winding road going up a mountain. I remember

we were coming up out of the fog and the weather cleared up a little. Even though it was nighttime, I could see the road better so I speeded up and I was probably doing maybe 60 or 65 mph. when I came up on this corner. I managed to get the tires off the side of the pavement and the right front wheel spun on a pile of gravel and the car jackknifed right up on the mountain. I could feel myself bouncing around inside the car. As the car rolled down the mountain it landed upside down and one of the doors opened. The car was upside down, the door was open and the car was jammed on the road. There was something interesting about all this. One is that if the door hadn't opened and stopped the car from rolling it would have gone down about a thousand foot cliff. Another is that if we had gone off the road thirty or forty feet further around the curve there would have been nothing to stop us going down that ravine. Something else that was interesting was some of the funny things that I experienced. Again, it was like when things happen and you can't understand them so you brush it off as a dream. Which is what I did for a long time. I remember very clearly what I felt in that situation, and that is when the car landed I was up above the car and there were three wheels spinning around on the car and one of the wheels was jerked off. I could see two bodies in the car. The headlights were on and the motor was still running. I remember seeing that. I thought I was dead. Then next thing I knew I was in the car and I couldn't move. The reason I couldn't move was that my buddy was lying on top of me. I could hear the engine running and I thought we'd better get the hell out of there, that the car was going to explode. Finally I wiggled out and dragged him out onto the road. I looked in the car and there was a light on in the glove compartment. I opened the glove compartment and there was a flashlight. I got the flashlight out, turned the ignition off, and turned the head-

lights off. Then I brought the light out and shone it in my friend's face. He was all bloody. After a long time a car finally came by and picked us up and we got back across the border. The next day we went back down to where the accident was to check on the car and get it. The car had been towed away but we finally found it. The right front wheel had been pulled off and the steering wheel was bent over. The glove compartment had been caved in. The windshield was broken where my friend's head went through. My chest must have hit the steering wheel and bent it. There was an imprint of my chest also on the dashboard. An interesting thing was that the roof of the car was literally six inches from the seat. Anyway, years later when I really got into spiritual and psychic phenomena I began to think more and more about that accident and my experience. I think that was probably the first out-of-body experience I ever had. That is I was out of the car, over it, and seeing what was happening.

Question: Would you say a little bit more about that accident experience in regard to your own growth and interest in things psychic and spiritual?

That accident did a lot for my awareness that physical life is not all there is to it. I don't really know how I correlated that at the time. I know that after the accident I quit drinking for awhile, but then I got back on it even heavier than I had before. Even though I did start drinking again, I had begun to change. When I was drunk I began to be almost arrogant and I began to even pick fights with people. Up until that accident I was afraid of my shadow. I was afraid of physical pain, I was afraid of being hurt, I was afraid of hurting other people. It was almost like death was the ultimate fear. After the accident, physical harm didn't seem to be all that tormenting to me. That experience didn't seem to do anything about my inferiority complex, but it did somehow change the way I felt about dying.

It wasn't too long after the accident until I started giving my life some serious evaluation and wanted out of drinking and inferiority feelings. I wanted out of always feeling less than, even feeling less than nothing. At that time I still felt everything and everybody was more important than I was. I literally felt like a nothing. I began to take an interest in some of the things my brother was doing. He was my idea of being intelligent and articulate. I would try to read some of his books and found out I couldn't read or enjoy reading because I couldn't understand the words. I began a self-study method to learn words and how to read, and learned a little bit about grammar. You see, I had missed a lot of school, and really could hardly read at all. I had trouble even reading a newspaper. So you can see where I was regarding school, talking and reading.

My brother and I got very interested in Religious Science. I began to consider in a very direct way questions like what is God? Who am I? What is life and living? Evolution? Spirituality? My brother and I would study. We would go to meetings. There was a friend that we had and we three would study together. It was about this time that people began to say to me that my comprehension and ability to understand some of the things that were being talked about in the books was very vivid, in some ways more vivid than other people's. I found it interesting that people would give me that kind of feedback. I met someone who told me about an elderly woman who was holding some classes and had weekend workshops. My brother went a couple of times and liked it, and he asked me if I would be interested. I finally did go.

Question: Could you say some more about where your driving force came from at this time in your life, what do you remember about these issues regarding living and spirituality being important for you at the time?

I don't know where it came from, it was almost like you

wake up one morning and suddenly the world is staring you in the face. It is just like the world is out there but there is a fog between you and the world. You sense there is something over there but you are not a part of it. That's the way I felt about my whole environment. I am here and there is a gate but I don't have the key to it. I must say that after the accident my life didn't make much sense to me. The way I felt about myself, the way I behaved, it was as if something was wrong with my life. I began to have the idea that whoever designed this life, God or whatever, didn't intend for human beings to be in the position I was in emotionally or psychologically. Up until that point I thought I was just stuck with being miserable and feeling inferior and unimportant. I had just accepted that I would never be anything other than one of the lowliest creatures you could ever think of. I thought other people were either born different or were just lucky or somehow had intelligence and wisdom that I didn't have.

The elderly woman who did the classes and the weekend workshops was called Nan. I took a couple of evenings off work and started going to classes she held. Things that were said in the classes began to turn little lights on psychologically and spiritually. What people were saying there was somehow what I knew inside, and I felt I was getting a key to open a door. I ended up staying involved with this woman and the foundation for thirteen years or so. She was doing work that was really an early form of the psychodrama that Marti and I later developed. I remember working a lot on my early life experiences and being surprised at the changes I felt in myself. I really got hooked by the personal benefits of my experiences, and stayed with the classes and workshops.

It wasn't until after I had been there quite awhile that I learned some of the advanced students were in some type of

special meetings. I began to learn they were talking about spiritual subjects. During this time I met Marti, and about three years after we met, we married. She was very involved at the foundation and was on staff. I was also helping out in some of the psychodrama sessions. Gradually I began to get a feeling that Nan was into something important. I didn't know in what way, but I knew that I wanted to get involved in it. About that time Marti bought the Ouija board and we started playing with it. We found out through experimenting that if Marti was touching me, the thing would move. It worked out to where we would sit down and she would have her knee touching mine under the table. The plchette would just go wild and start spelling out all kinds of words. She'd ask the questions. One day she shared with Nan some of what we were getting. Nan told Wes, another staff person, and that's when I found out that Wes was a channel of the information she'd been giving on philosophy, spirituality and even psychological material. Wes and his wife, Elaine had started out on the Ouija board. They had graduated to the point where they would simply sit and Wes would go into a trance, or semi-trance, and start talking. His wife was his balancer, as Marti was for me on the Ouija board. At that time Marti and I were still with the Ouija board and I really didn't know that Elaine and Wes were channeling. Finally Nan invited Marti and me over and had Wes and his wife there. Nan checked us out and found we were getting the same information, Wes through his voice channeling and me using the Ouija board. Apparently she was impressed with the similarities of responses.

Within a few months after this there was a big shake-up in the organization. The foundation was reorganized and Marti and I became part of the board of directors. We were to stay with the organization for a number of years after that. After the reorganization Wes and Elaine left, and I

began to move into voice channeling. We became the contact person for Nan with the unobstructed universe through voice channeling. We would meet with her regularly once a week. I would go into trance and she would ask questions. This had nothing to do with any kind of materialization, I really didn't know what that was at the time. I was just going on faith that what I was doing had some value.

Question: Would you describe a bit some of your feelings and personal experiences with the Ouija board and auditory channeling, particularly experiences that you found convincing or validating.

What fascinated me was that when I would go into semi-or trance state, I could hear my voice even though I was detached from it. I was amazed at the words that would come out of my mouth. Remember that at the time I started with Nan's foundation I really couldn't even write. I had to learn how to write and spell words. I was just fascinated by the things I was saying. It was as if somebody else was talking and I was kind of asleep. Later I would hear it on a tape or read a transcript. I just wasn't that knowledgeable! All these sentences and communications coming out, very articulate, there was just no way that could be me, even though it was my voice! At first that really scared me. I wanted to quit, but Marti and Nan convinced me to continue. I used to get real panicky feelings when I would suddenly become aware, my God! This is me? It was as if I just couldn't tolerate this coming out of me. Who am I to do this and do these things? I was still hanging onto that inferiority and in a way it was almost like a false humility. Looking back on it, it was like I was almost too humble to be important enough to be a person that such incredible insight was coming from. In a way I was almost afraid that if I did get to be important or smart then nobody would like me. I felt nobody likes a smart ass, nobody likes an intellect. It was almost like I felt

I was damned if I did and damned if I didn't. Also at that time I guess I still hadn't completely given up the concept of Satan as much as I hoped I had.

Question: At this point you were thinking that maybe there was something evil about what you were doing?

I had been taught, or heard, and kind of believed things like Satan will take many faces to trick you or deceive you, those kinds of things. Also, you see, at this time I hadn't had any other personal experiences to validate the material I was coming up with while in trance. I really didn't have any personal validation for my intellectual belief that there wasn't any devil or there wasn't any evil there. I was using words and sentence structure and saying things I simply just didn't do.

Question: Would you talk about how you dealt with your fears and doubts regarding your experiences with auditory channeling?

Nan helped me a lot with that because I counseled with her. I was also assigned to another counselor and I found that helpful. I remember going up and saying to my counselor, "Am I crazy, what's going on, is this real, is this me, etc.?" I was wondering if I really had a need to make all this up. Or if it was real, was it something that was coming from a part of me or an unknown factor that was impinging or influencing my mind to say all these things? I would challenge my counselors, I would ask things like, "What is it about my personality that I'm going on a superiority kick . . . am I making this up?" Pretty much the response I got was that I was not on an ego trip or a superiority trip, it was real. I remember one thing that stood out was Nan saying something to the effect of, "Why can't you be important? Why can't you be a human being with a gift or a talent like this? Why does it have to be someone else?" She would talk about people that were in the beginning of their life some-

what insignificant and grew up to be talented or gifted. She would ask why couldn't I deal with that with a sense of honest humility and just accept it was happening to me? She was quite convinced what I was doing was very real, and she made that very clear. At that time I trusted her wisdom and judgment because she was to me like a guru might be to some people now. I trusted her honesty, sincerity and wisdom. For awhile I really had nothing to base my experiences on other than that trust. The fact that nobody saw me as having a need to manipulate people or going on an ego trip helped me accept it and go ahead with it.

A couple of years later I began to have out-of-body experiences and that helped me feel much more comfortable with my channeling activities. The first time I had a really powerful experience with what I now call the unobstructed was when I was voice channeling for Nan one particular night. I was in a kind of semi-trance and I slipped off into a deeper state. When I came to, it was almost as if I had a dream. While I was in that deep trance state Nan and Marti had been asking me questions about my experiences and things about entities and the unobstructed. I had verbalized in the trance what I was experiencing. When I woke up they played the tape back to me and I had no memory or knowledge of what I heard myself saying. As they replayed the tape I could get a little of the feeling back. If we had not captured that experience on tape I wouldn't have been able to bring the knowledge back to me. Even hearing it, I couldn't correlate the experience. Hearing it still didn't awaken a full memory of what I had experienced. What I did remember was probably the most fearless and pleasant experience that I had ever had. I experienced the tunnel, the light, and then moved through that transition phase into the unobstructed universe. After that I had more out-of-body experiences into the unobstructed and I began to have more memory and re-

tention of my experiences. There were times when I almost had full conscious awareness of my experiences out there. There were a dozen or more such experiences. After that I began not to do it so much.

Question: Could you say more about that?

It is very difficult to deal with this reality after you have experienced that one. It is difficult to keep your feet on the ground and to continue to appreciate the limitations of the physical world. It is very important to keep your senses on the importance of the physical life and the growth process. There is a continuity of life. Living in the physical fully is essential to your spiritual growth. We really have to keep a handle on the significance and importance of our emotional makeup and living day to day, to not let living be a small insignificant process. Even the highest sensation that we can experience in the physical, which I would think of as sexual orgasm, is really insignificant compared to the ecstasies you sense and are aware of in the unobstructed. I can clearly understand why some people who either spontaneously or by some mechanical or chemical process experience these kinds of things lose contact with everyday reality and become disoriented.

Question: Would you say a bit about what it is like in the unobstructed?

I don't think there is any way at this point that my physical mind could articulate or translate the things that I have experienced. It would be impossible for me to find words in my limited vocabulary. I can say a few things. You can experience in three to five minutes out there the equivalent to five lifetimes of learning. You can get into profound knowledge, wisdom, and a sense of what the totality of the entire universe is. What it is made of and what makes it tick. But it's also like our physical energy can't tolerate that energy. You have to be in a spiritual form to experience it because

of the brilliance of it, and if you weren't it would be like looking into a welding arc. If you looked at a welding arc from six to eight inches without a welder's mask, you would be blinded. Yet, if you could measure that arc light it would be only one tenth of one percent of the intensity of spiritual energy! Then you would get an idea of what a physical being would experience if catapulted into the unobstructed unprepared. That is why stages of transition are needed in order to enter it and be able to experience it. The words we have are just not adequate. For example, if somebody asked what are the divisions between the universes, what does it look like? I'd say, well you can't go from the unobstructed into the Universal Source of Divinity. They would ask, well what keeps you from it? I would say, an energy pattern or a division. And they'd say, what is that division or energy pattern? And I'd try to describe it and say it's like glass or cellophane, it's as if you came to an obstruction and that's as far as you can go. Can you see through it? Yes. Can you penetrate it? No. Well, what is it? It's as if something is there but it's not there. It begins to sound like double-talk when you try to put words to these experiences.

Question: Would you say some more about how you handled your doubts and in particular your fears of evil energy and of the devil when you began to do auditory channeling?

Before I began to have out-of-body experiences but after I started auditory channeling, I had consciously and intellectually accepted there was no devil and no hell. This was based on the material and the experience with the Ouija board, and trancing. But the thing that really took care of my fears were the out-of-body experiences, in which you can get in touch with the Archives of Knowledge directly. Then you know. It is like looking at your watch and knowing what time it is. When you are out there you know.

I could bring back some of the awarenesses as I began to have more out-of-body experiences. I could come back and say to myself, "Oh, that's the way it is, now I understand." It was a memory of the knowing and not just an intellectual or belief process. When I experienced that, my fear of the devil, hell and negativity was erased permanently. I knew because it was right there, I could see it. You see, until you can remember experiencing something like that, you have only a belief and all you can rely on is based on faith, belief and hope. Hope and belief that what you've been taught is real. But when you have experienced it, all doubt is erased.

Question: To get back to the chronology of your personal experiences, what happened with your channeling and your work in the foundation at this point?

I continued to channel and I was more comfortable with it. There was again a big shake-up in the foundation's organization. I ended up feeling as though I had been misled or deceived by some people in positions of power in the organization. I became very disillusioned and felt overwhelmed by these experiences. So what I did was to reject the unobstructed.

Question: How do you mean?

Well, I didn't reject the reality of the unobstructed or of the entities. I simply felt betrayed. I felt I could have been warned about what was happening in the organization. I felt the entities let me walk right into a big personal problem for myself and big disillusionments, and gave me no warning.

Question: You use the word entities; were you using this term at that point?

At that time we called them invisibles. I had never seen one except in the unobstructed, in my out-of-body experiences. I had never experienced materialization. I was convinced the entities existed in the unobstructed and I knew

they were the ones impinging on me and helping me channel. I was disillusioned, I rejected them, and I was angry with them. I refused to channel any more. Marti and I resigned from the organization, and I decided to hell with the entities and didn't make any more contact with the organization or the people in it.

For a long time Marti couldn't even get me to talk about entities. I was really disillusioned. I rejected it all. I guess that lasted about two years. But I just couldn't leave it alone, even though I tried. During those two years or so, my attitude was I knew pretty much what I wanted to do with my life, so why bother with them anymore? All they were going to do is give you a lot of headaches, a lot of responsibility, get you in jams, and then you have to get yourself out. When you are really in a jam and you need them the most, they are there the least. Then they call that a growth experience. By this point I knew what I wanted to do with my life was help other people and work with them in their growth, so I figured why bother with going out on limbs?

Question: How did you get re-involved with the entities and the unobstructed?

Marti went back to school working on some credentials so we could start our own work. We never gave up the commitment to work with people. I had decided I wasn't going to use any more outside influence. I figured with our experience, our knowledge, and our own intelligence, we would just do it on our own.

During the next couple of years I took a greater interest in hypnosis and Marti wanted to learn it also. We began studying that with a Major Roberts. We became good subjects of his and finally became very good friends with him. He would invite us to class and use us as demonstration subjects. One night he did a lecture and a presentation at a parapsychology foundation and Marti and I were invited to

come over and demonstrate hypnosis. At one of the breaks I overheard a small group of people talking about psychic and spiritual phenomena. They were talking about learning how to be psychic and use ESP. I found myself moving a little closer so I could hear them. As much as I didn't want to be interested, I still was. Just before the break ended I went up to this woman and told her I had heard her mention some classes and asked how would one get involved in that. She said she had them in her home and we were welcome to come. She said the fee was \$2.00 a night. I began to find myself there one night a week. Marti was working full time and going to school in the evenings and I didn't have anything to do with my time so I went to the classes.

It was also at one of Major Roberts' demonstration sessions that a woman came up to me and handed me a big strand of beads from around her neck and said, "Tell me something about myself." I stumbled with the idea and had the thought, "Well, okay, I'm here to learn and if I'm going to learn then I am going to have to get egg on my face, I'm going to have to give it a try." I just thought I'd say whatever comes to my mind. If a first hunch is supposed to be correct I'd just throw it from the top of my head and let the cards fall where they may. I just started rattling off about her, and her eyes kept getting bigger and bigger. After I got through, she says, "Well, everything you said is true." After that incident people would want me to do a psychometry reading, tell their future, tell them things, etc.

The woman with the beads invited me over to her house. She called up and said she had some really fantastic psychics coming over. I was still wanting to learn and I figured if I would go and hang around these people I might learn something. I ended up going to her place regularly. We got involved with trying to develop ESP and psychic abilities. It turned out to where people would stand in line behind me

and put their ring in my hand so I could tell them something. I got pretty good at psychometry and word got around. The maximum accuracy in something like that is supposed to be around 80% but I started batting around 90-95%. I began to develop my own kind of measuring devices for when I thought I was being accurate or not. For example, if I could get three specific factual things about a person correct, then I found I could go into their future with some assurance I was on their lifeline and not on somebody else's. That held pretty steady. If I didn't get three clear specific hits, where there was no doubt, then I would tell them that it just wasn't working.

Question: What kind of specific things?

Things like specific accidents that had happened to them, how many times they had been married, how many children they had, personal traumas they had in their life. If I couldn't pick up anything specific and all I could get was a generality that could apply to anybody, then I would say I'm sorry I'm not picking up on you, and wouldn't go into anything. One example of a specific hit would be a man who put his watch in my hand and I fumbled with it and suddenly I got this image of a young kid falling out of a wagon and getting run over by the wheel. Or another time I heard sirens, saw an ambulance coming, and a young boy taken to the hospital. Or I would get an image of a funeral, and see a little girl or boy standing there pulling at the coffin and crying. I would put these things out and people would say, yes that happened to me, or no that didn't happen to me.

Using psychometry or anything psychic is an interesting thing and hard to predict. The mind works in very organized patterns for behavior but it is predictably unpredictable. When you try to sift out your thought patterns you will probably find you have a number of thought patterns going

at the same time. It is kind of like watching four TV channels, four different stations, or listening to four different radios all tuned to different stations and you have to tune in to the right station. You just have to pick one. With me, I would just get visions, picture images, and sometimes they would come in still pictures and sometimes moving pictures. Mental pictures. It would be as if you had seen a movie and you shut your eyes and could see the action of one particular scene again.

Question: So what happened then?

I began to be invited by a number of people to do these things for money. In other words, I got offers to be exploited. I didn't like that idea. I began to recognize what could develop. As your credibility is building up you begin to say things that are generalities. There is pressure to say things that will not be boring, flat, or un-entertaining. There is a subtle push to get into future predictions. By the time you are far into the process with someone, you know quite a bit about them. There would be situations where I could be very accurate on past events and then I would be asked to get into future events. People have a hunger or curiosity to know what is going to happen to them. Now the only way you can really be sure that these things are going to happen is that the prediction has to fulfill itself. My concern was that while it may be true that these things are going to happen to this person, what if I'm influencing them to make it happen? Knowing as much about hypnosis and suggestibility as I did, I could say to somebody, "Within three months you are going to get a new automobile." I have planted an idea and their mind is going to work toward that. So in three months they sell their old car or it breaks down on them and they say, "Well, he said I was going to get a new one, so I might as well go ahead and get it." So they wind up buying a new car and they come back to me and they say,

"You're right." It was as if the more you told people, the more they wanted to know. Especially if you are accurate, people begin to come back. It is easy to manipulate people's lives in that situation. It was usually the future they were wanting to know about. I didn't like that responsibility and that influence. I didn't like the idea that I could manipulate people and influence them in that way. I knew that I could either be right intuitively or psychically, that these things may happen to them, but I also had a keen sense of knowing that if I said it, it would also influence them and I would be planting a seed. I began to see a negative potential in such a process and that I could be a part of it. Say you are a person interested in this and you come and want to know what your future is. So I "see" in your future you are going to be divorced or married three times and I tell you this. Now you go home and you have a very loving relationship with your wife and your kids but for some reason you have a little spat with your wife. You are mad at her and you might say, "To hell with you, baby, I just found out that you are not the only one in my life. I'm going to be married three times, so I might as well get it over with." Literally, I have interfered with their life by creating a negative suggestion. There was no way I could deal with that issue without getting out of doing psychometry. I just couldn't deal with it, I really had to accept I didn't want to be a part of that kind of process. I wouldn't influence people's lives like that. I wouldn't do it for a million dollars. I wouldn't exploit people and take on a possibility of being wrong in any of the aspects of people's future. So I got out of that. I just quit.

During this time of my life in addition to doing psychometry I was meeting with a group of people and we became interested in what we considered the "real thing." We wanted to move into and experience phenomena more than telepathy or psychic ability. We wanted to get more into the

mystical, spiritual, the ethereal aspects. We even talked about materialization. Someone mentioned meetings where they had experienced some materialization. I was invited to one of these meetings. My hunger, my curiosity, pulled me. I had never been to such a thing. I had seen them on television and heard about them, but I had never been to what was called a seance. It cost \$10.00 a session per person and if you could get ten people together then the channel would have a meeting. It was an interesting experience. I couldn't honestly say that what I experienced there was real or fake. All I know is that before the session was over there were some very interesting phenomena that occurred that even scared the medium. I got a feeling that something happened in that group that scared him. The meeting was interrupted very abruptly by some very unusual phenomena. Lights appeared in the room under a person's face illuminating their features, and evidently they weren't the channel's lights.

As our group experimented I found myself involved again with the unobstructed and psychic experiments. For example, we would write a message on a piece of paper, loosely wad it up, put it in a metal pan in the middle of our circle and burn it. When it was your turn you would go up, take a match or a candle, light your piece of paper that you had written on and put it in the pan. While it was burning, everyone would concentrate or meditate to see if they could pick up the message written on the paper. It was at one of these meetings that I met Sally, who became a good friend. Sally and I connected in those evening groups. We found that Sally could also balance me on the Ouija board. I started working it again for fun. Other people in the group took it seriously, but I was doing it this time for the fun of it, the amusement of it. I took the same attitude with psychometry, even though I had stopped doing any real future

readings. I was enjoying meeting people, learning from them, and I was willing to play around with the Ouija board.

After the first seance experience there was considerable discussion in our group about our personal experiences and what it had meant to us. I guess that was the jumping off point to become more seriously involved with the invoking of contact with spirit. I had been introduced to some people in other groups who were meeting and holding sessions. They would chant to raise the energy. I became a regular member of a group over at Lily's house, and that's when it got serious.

Before I go on I want to say a bit about impingement and voice channeling. I think I've already said if you are using a Ouija board or doing voice channeling and getting impingement, the best most people can do is to be about 80% accurate. I saw people do a lot of funny things when they channeled that I don't think was really necessary. It's an interesting experience when you are with a group of sensitive people, impingement is going on, but somehow people believe they need to add something to it. I'll give you an example. Sometimes a person's voice will relax because of the relaxed posture of the physical vehicle. A woman's voice may lower some and a man's voice may lower or raise some depending on what's coming through. But there is no real drastic change. I remember one woman who seemed very psychic was trying to trance. She would start using this hoarse voice as she felt it was a male entity coming through. I told her it was totally unnecessary to change her voice and after that she would go into a kind of semi-trance and let herself just talk naturally. People can make themselves believe they need to do these drastic things. Most of the things people do are rituals or beliefs, but I can also see the seriousness of it. I certainly don't want to laugh at the people or their sincerity.

When I was invited to join the group at Lily's house, that's when I consider my serious involvement began again. In the first two or three meetings we had a power struggle develop, as in most organizations or groups that form. The issues were things like who is the most intelligent and who is the most knowledgeable of the subject. After a few meetings there was a split in the group. I had pretty well committed myself to my own teacher or guru, the person I thought I was learning from in that group. When the group split, I went with the group she was in and we had our own sessions. During those sessions we began to get phenomena such as noises and touches. All of us in the group thought one particular person was the potential channel. We were nurturing and zeroing in on this person because we thought she was the person who was stabilizing and focusing the energy. We were starting to meet in the dark by this time. Several people had said that's what was necessary to help the energy focus and to get the phenomena we were interested in. We continued to meet, and the phenomena were getting more frequent and more vigorous. We were getting more touches and feeling more energy in the room. I was getting touches along with other people, and we worked out a little rule that if you got touched you would say something. In that way other people in the room would know there was some activity. I was enjoying these meetings but one night I got a call from a woman in the group and she sounded very nervous. It was as if she wanted to say something but didn't know how to put it. Finally she came out with it. What she came out with was accusing me of getting up, walking around the group, and touching people. She even made a couple of threatening statements. My saying I wasn't doing that didn't seem to help her cool down any. I never made contact nor heard from her again. Others in the group called me and I saw them, but I withdrew as a part of the group. I

was disappointed and disillusioned again, and I decided again that's enough of this stuff. By now I had almost concluded that everybody involved in the spiritual process was neurotic as hell. I had enough of fears, talk about evil entities, higher and lower spirits, suspicions, I had just had enough of all that.

After I dropped out, Lily called many times. She had stayed with the other group after the split. I never would respond to Lily's request to come over to her place and meet. Marti returned from school in Arizona. She was very curious about all the activity. Lily continued to call, and one time we did go over. I thought it would just be Marti and me. When we got there and walked in, Lily had "just happened" to have invited seven or eight other people. She lived up to her promise to play some tapes of a seance she had attended, and which she had mentioned over the phone. We listened to some of it. It was interesting but the tape recorder broke and we couldn't play any more tapes. I was ready to go home then, but Lily said, "Well, since everybody is here, let's just have a little session." Lily is quite a character. We did just that, and got some phenomena. We went again and this time there was some table tipping and wiggling, and at one point the table just floated right up off the floor. A couple of times it went so high some of us had to stand on tiptoe and hold our hands up. You could look under the table and see nobody was doing it. We were all looking under there to see who it was or what it was holding it up. It was very exciting. I got hooked again.

I started meeting regularly with this group. We thought another person in the group was a channel, but Lily got me off to the side and showed me her journal. She had been keeping notes over a long period of time about who was at different meetings and what phenomena occurred. She told me the reason she was trying to get me back in was because

she knew I was a channel. She had figured this out by using her logbook and correlating. Looking in her logbook and at her data it seemed pretty clear, at least on paper, but I was reluctant to assume responsibility for channeling again. Because of my experiences at the foundation I wanted to learn and be a part of, but I didn't want to be one of the initiators or a channel.

Question: What was your reluctance?

Based on my experience, I just didn't want the responsibility. Part of it was because of my disillusionment with the entities in the past and how I felt betrayed. Yes, I wanted to experience the real thing. I wanted to be able to experience materialization and be able to talk to the horse's mouth because I had learned through my own experiences and voice channeling that there was a possibility of a 20% distortion. My theory was if you could talk to an entity directly it would be more likely to be accurate. I was searching for truth and I really wanted to experience materialization. That was my reason for getting involved, but I didn't want any active part. I didn't like the idea of being a channel, I would much rather it have been somebody else. I didn't want the responsibility or to set myself up as a target again for another disappointment. I had to decide whether I wanted to get involved. At the group meetings, if I weren't there, phenomena and independent voice wouldn't happen. We constantly tried to have other people channel.

We continued to try different processes like isolating the channel behind curtains, because we were still searching. Different people would have different ideas and would say let's try this and see what happens. Somebody would read a book and say well this book says such-and-such and we would try that. We wanted to be able to get materialization. Through trial and error it finally happened. The trumpet began to float and move around and objects began to fly

through the air. That was really exciting. And it began to get scary. At that time I was still sitting out in the circle with the group. I was not going into trance and I was able to experience and witness all of the phenomena. This included touches, hearing a voice from the trumpet, and seeing it move. As we began to get voice, we would ask questions and get directions on how we could stabilize the energy. We would follow these guiding factors and then one night it happened. I remember the first night when someone put their hand out and touched a solid form. That was an exciting night. It just progressed from there. The entities began to materialize and one night someone had a very private, personal issue they wanted to discuss. They didn't feel comfortable discussing it in the group so the entity took them out in the hall. It got to be a humorous thing, everybody hoping that their night would come when they would be taken out there for a private visit. Lily fixed up one of her bedrooms down the hall for a second meeting room. Then we began to get two entities materializing, and at times two private visits occurring simultaneously.

From that point on lots of things began to happen, and you can look at Marti's account for what happened chronologically (Chapter 1). By this time I was separated from the rest of the group, and I was trancing. By the way, that was discovered almost accidentally. One night we were having a session and there were phenomena going on and I went to sleep. The group members found out I was going into a trance, and when that happened more phenomena would occur and there would be more materialization. They would call my name and I wouldn't answer. If somebody would reach over and touch me I'd wake up.

Question: How were you feeling at this point in the development of that group?

I had disappointment more than anything because my

channeling excluded me from the phenomena. If I went into an altered state more phenomena and materialization occurred, but I wasn't aware of what happened. I was kind of left out, the only satisfaction I would get out of the group would be their sharing with me after the session what had happened.

Question: What was it like for you to deprive yourself of the direct experience in the group?

It almost felt inevitable. Meaning it put me right back where I had always been. People began to share with me things that were happening with them and how positive it was for them. Up until then it was more of a curiosity, but I was beginning to be aware of the seriousness of it. Our meetings became an important and positive experience for people. I began to notice psychological changes in people and the productivity of the entities' visits. It became more difficult for me to say no.

I agreed to continue, and told the group a promise I had made to myself. The promise was, "I will be a part of this as long as it is positive, but if anything negative ever happens to anybody, that's it . . . I don't want that type of responsibility." Finally something happened that shook up one or two people, and I made a decision that I wouldn't have any part of it anymore. I told everyone I couldn't support things happening that were negative for people. But everyone reassured me, even the ones that had the negative experiences. So I continued.

Question: So you let yourself be influenced by the group and be reassured; were there other things that happened where again you wanted to say no, or that you didn't like?

Many times I'd question it, but after that I concluded within myself I was just not going to take any responsibility for it. That's when I told people that I'm not going to take any responsibility for what happens during the meetings. I

will channel, but it is your experience. I am not responsible for what happens in there. I was freeing myself of that responsibility. My attitude was you are all grownups, you are adults, you will have to evaluate your own negative and positive aspects of your experience in the Darkroom. I really began to wash my hands of that responsibility, which helped me quite a bit.

We continued meeting, and word got around of what was happening. Many people wanted to have that kind of experience. Some people were being invited and they'd come in and almost freak out because they couldn't deal with the experience. We began to turn the responsibility for permission to attend over to the entities. The entities would say that yes, it would be positive for that person to come or no, it would not be a good time for this person to come. By this time we were having about three meetings a week, and anywhere from 15 to 20 people in each session. Within a year and a half or two years, almost two hundred people had experienced the Darkroom. For the most part it was a positive experience for them. For some it was just too frightening and they would never come back again.

Question: What was it like for you when you began to get materialization that steadily and strongly? You were not actually in the room.

All I can say is it was interesting. Naturally I kept my ears open to people's experiences when they wanted to share it at their initiative. I was still interested in whether or not it was a positive experience. Many people would try to praise me, cater to me, and put me on some kind of pedestal and I was constantly fighting that. I didn't like being sought out as some special person. I think much of my energy went into not allowing myself to become a special person or some kind of guru. I always fought that. People would ask me how I feel about it and I'd say, well I do it because it is posi-

tive for people, but I really don't take any credit for it. I can lay down and go to sleep and these things happen. That's very nice. I could understand what was going on at the time, that evidently I was the only link they had at the time. It was like they wanted to keep me fat and healthy so they could keep having experiences. They didn't want something to happen to me, so they tried to make me very comfortable. And all the time I just wanted to be one of the group. I kept going back to the responsibility aspect. The way I continued to deal with it was: just take no responsibility for what happens, let their experiences be their own.

Question: Would you say something about negative experiences people had, or your thoughts about negative experiences and spirituality in general?

I knew by this point there was no such thing as negative spiritual energy. Any experiences people had would have to be at their own choice. I was thoroughly convinced the entities have no aggressive process themselves. I was aware of the possibility of psychic phenomena, that it was possible to create materialized forms in a psychic sense. There might be something destructive in that. But I was also thoroughly convinced that psychic energy could be manipulated and spiritual energy could not. There was much discussion and debate on various phenomena and how it was occurring and why. There were questions on what part I had in the phenomena. My position was if I was producing the phenomena I would have control over it. In other words I could manipulate the energy; to have it do what I wanted it to do. I knew I wasn't doing that, so I was very comfortable with the fact that I wasn't involved with my own psychic energy.

Question: How do you know that since you were in an altered state when you channel that you were not producing something psychically in a materialized form and somehow programming it?

If I was then or am now I have no conscious knowledge of that. Somewhere along the line I know I would be aware of that motivation. There would have to be some intent, some purpose, some motive to my doing that. That just doesn't fit for me, because I take no responsibility for what people experience. A person who would program or pre-design some psychic production would have to have some need to create something and give it direction. The only thing I am aware of is making my energy available. That's the only investment that I have in it. The only reason I continue doing it is because people have positive experiences. I supply the energy I can for that.

Question: At some point after the Darkroom group got larger, something disturbing and negative happened. Would you talk about that?

One of the primary reasons we turned the responsibility of who to invite over to the entities was that as the group got larger more people were being invited at random. Friends bringing friends and things like that. I think some people were having frightful or negative experiences and this was becoming obvious. Some people would get scared, it was too much of a challenge to them personally. We felt if the entities did the evaluation regarding any one person's attendance, there would be fewer people being scared and having negative experiences. We asked the entities about that and they accepted the responsibility. Things began to go much better after that. When people got scared after that I had to rely on the entities' judgment and the participant's judgment that they knew what they were doing. There were times when I really wondered, like when someone attacked the entity.

That's a scary thing, because there was a potential danger or harm to people; not necessarily to the entity, but they could have harmed me or the participants could have harmed

each other. It could have caused a panic and in the dark people could have hurt each other. This was what we called Black Monday. That night I wasn't angry with the guy because my mind went to the purpose for which he was there. He had been given permission by the entities, and the entities explained it to us later. They said that yes, they had given him permission. People were even angry with the entities for letting this happen. The entities said in their evaluation there was a risk, but there was also a chance that it would be a very positive experience for him. The entities were willing to take that chance. It could have been a very positive process and changed his whole life.

Question: What made you go underground?

There were threats and negative reactions that happened when there was a division in the group and some chose to pull away. Some people in the group began to be suspicious and they got into the never-ending desire to "prove" what was happening. Things were very positive on the surface. People were learning things, changing, and the experiences were growth producing. There were some who continued to doubt. They made a compromise to themselves, something like, "Well, it could be Jay, but it couldn't be. But as long as it is positive, what the hell is the difference." For a long while even for the people who were doubting, it didn't make much difference to them whether it was me or entities because the experience was positive. As far as I know there could be some people who still meet with us that question whether it is me or an entity. I don't care as long as they don't try to do anything that will disturb me or harm others. I don't care about people's doubts, what I care about is that they take care of their own business and learn whatever they can.

Those people that stayed with their doubts and their wanting to prove absolutely one way or another couldn't resolve that question. They just couldn't get enough proof to vali-

date the fact that it was not deception or fraud, or me up walking around. As the Darkroom group grew larger and curiosity was still very strong, the entities would really do nothing to prove or validate their existence. They would say that if they did one thing, or create some phenomena to give proof, you would want another phenomenon to prove that proof. It would become an insatiable thing, an impossible process to please. If an entity walked out, materialized, tolerated a lot of light, and let everybody kiss him right in the face, and the people could see it wasn't me, it still would not be enough. If someone had a need and they doubted strongly enough, they could conclude, "Well, Jay paid somebody to come in the back door or crawl in the window." Curiosity is insatiable. There is just no way to satisfy that, if somebody doesn't use their experience as their proof. If you have doubt, and that doubt is creating a fear, it is hard not to conclude it is some kind of trick. Most of us have been tricked so much in our life, in our growing up, it is very difficult to outlive that and let go of it.

Question: You talk like you have a lot of compassion or understanding for those who accused you.

I do. I have no animosity against anyone that has accused me. I believe I understand their process. I've been there. By that I mean I have been there with my own doubts and the way I tussled with them and how insatiable they are. It's up to each person to deal with their doubts in their own way, to question their experience. That is a process they have to live with. There is no one that can deal with it for them. Getting back to the idea of being tricked, if you see something floating in the air, what is your first reaction? There is a string tied to it, it's a trick, or it is a hallucination. So you can imagine how easy it is for people to reach that conclusion rather than accept that there is an energy of some as yet unmeasurable type or an entity doing that. And when you can't

see that entity then it becomes even more difficult.

We began to get threats by people, and we began to get concerned about people disrupting the meetings by actually breaking in. It never happened, but there were threats of it being done. We would hear a rumor like, "Don't have a meeting tonight, because you are going to be exposed. Somebody is going to turn the lights on or something else nasty is going to happen." But we continued to have the meetings, we just ignored these rumors and threats and challenged them and nothing ever happened.

This was a rough period for people in the group. Some were pulling away. Some were trying to understand the conflicts, turmoil, and pain that many were having. People who had been friends for years had suddenly changed their mind and were against you. People put pressures on one another to choose sides. It was very painful for a lot of people. People would ask me about it and I would try to stay out of it.

Question: Somehow you were the focus for a large amount of this conflict; people were saying either that you were real or that you were a fraud?

That went on all the time, but at the breakoff or explosion point things got really tight, that was a big crisis. I had to question myself also. Are they telling the truth? I mean are they right or is my experience right? There were people who never doubted and who never had any reason to doubt and yet they had to go through anguish and the loss of friends. People close to them that they had been associated with every week left. People who had been very involved with the process. To suddenly have that kind of division . . . is like a death. You love somebody very much and suddenly they are no longer a part of your life. I suffered a tremendous loss in this but I no longer feel the pain because I grieved about it.

Question: Could you say something about your own feeling of loss regarding that time?

Well, that's the way it was, I had dozens of friends and suddenly I was their enemy. It was very painful. I worked through the process of accepting and understanding their need to do what they were doing, and my need to do what I was doing made it all right. I go on. Part of my personal process is not dwelling on my own selfishness and my own need. I have a commitment and a responsibility to continue to share and to help people deal with negativity so they can become more comfortable with themselves. Whatever I can do to help people be free of aches, pains, hurts and destructive processes that go on inside of them every day, I will do. I would like for people to be able to experience some of the quietness, the assuredness of a feeling of knowing about the purpose of life. I would like for people to have that positive feeling, a nonthreatening feeling of their destiny. I let my natural emotions deal with those processes. Then it is easier to let go and I go on. I don't love those people any less now than I did then. I just don't have a need to try to destroy them because they tried to hurt me, or because they didn't believe in me. That is their prerogative, their right and their free choice. It is a part of their process. My loveability and my self-worth is not dependent upon external approval. You see, you will not be devastated from losses like that unless your own loveability is totally dependent on the outer. That is why it is so important for people to understand and move toward self-love, self-acceptance, a sense of self-worth. Self-love is a natural process that helps keep you together. It sustains you through some hard times in life. I need experiences with other people, I couldn't survive without them; but I also know that too much dependency on external resources or love is not constructive. That's why so many people are devastated when they lose someone in a relationship, or when they lose something and can't let go of it.

Question: Getting back to the crisis in the Darkroom,

what happened next?

We decided to go underground. I began to discover I really didn't know who I could trust anymore. There were all kinds of rumors going around that somebody had been paid money to be a "plant" of some kind, etc. I haven't heard anything like that for a long time now, but for a while there were all kinds of rumors. In a sense I don't know who to trust anymore, and I'm comfortable with that. I put no energy into it. In a way I have a definite conviction about that, and I stand very firm on it. As far as putting any emotional energy into evaluating whether people in the Darkroom now are trustworthy or not, I just don't get into that.

For a while now, since we have been quiet about our meetings, there are no rumors I'm aware of. There haven't been any threats, there haven't been any attempts or efforts to prove or disprove in an outrageous way. No lights being turned on or people getting up and walking around to see what's going on, etc.

Question: Did your meetings go underground before or after the **Time** magazine article that was so accusatory of you and Marti and Elisabeth Kübler-Ross, M.D.?

I don't remember whether it was before or after. I know that the information that the journalist got was directed at the Darkroom and at me. The people that gave him the information were not necessarily trying to strike at Elisabeth, they were striking out at me. Evidently they were willing to bring her down in order to bring me down. Other journalists picked up on it as a juicy story because with Elisabeth's name there was money in it. They could make a big story of it. If she hadn't been involved in it, the magazines wouldn't have bothered printing the story because who in the hell am I?

Question: So how did you react to the **Time** article and others?

As far as being personally threatened by it, I wasn't. Natu-

rally I had a lot of concern as to what effect it would have on Elisabeth's credibility. She had been involved since 1976. We talked about her involvement and the decision was made we wouldn't yield or do anything to defend our activity; it wasn't worth the energy. We just went ahead and did our thing and let the brushfire burn. It evidently burned itself out. It took a few trees with it, as all brushfires do. But symbolically speaking, any forest fire always leaves areas of new growth and stronger timber anyway.

Question: Could you talk about your own personal experiences with an entity, when someone else was channeling?

Yes, I've had personal visits with materialized entities. I've sat down and discussed many things with them, particularly later on in our process. There was at least one other person who could help channel. As long as I was within at least ten feet of that person, the combination of both our energies would provide for materialization. Once materialization occurred, the other person's energy could sustain the materialization until I got my visit. I would go out with the entity and would talk to them. The first time I had a visit with a fully materialized entity it was scary - exciting - apprehensive - spooky. And I still had to battle my programmed messages. You still have some apprehension about the unknown until you directly experience it again and again. Anything you haven't directly experienced, there's a possibility for fear or apprehension. My experience was, and I think this would be true for most people, that the more time I spent with the entities the more comfortable I was. The entities would explain to me very clearly the naturalness of what was happening. I had a chance to have positive experiences going on inside of me, and I began to accept it more and more. The anxiety or energy becomes positive instead of negative. You may get goose bumps or be a little anticipatory, but it is not a negative process. I began to understand and experience

those types of excitements, and to enjoy it. It may be like your first dive off the high board. After you have done it fifteen or twenty times it is not as tantalizing. It may still be fun, but your adrenalin is less after you have experienced it. For me the most obvious thing in my personal visits was constantly an experience of unconditional love. The sense of that unconditional love exudes from their presence, their being. You feel totally safe and even though they can be very tough disciplinarians when it comes to factual things, you know the love is there. If you have ever been criticized or disciplined with love, you clearly understand the difference between that and a rejecting type of criticism or the aggravating effect of judgments placed on you. It is in a sense addicting in developing a hunger for their presence once you have experienced it. It is just nice to be around them. You touch them and it is flesh and bone but it is different than touching a real human being, the energy is different.

There was one entity with whom I had many visits. He and I spent a lot of time talking about the issues for me in my life of commitment, responsibility, moral and legal liability. We also spent a lot of time talking about spiritual evolution, destiny, healing. Much of my knowledge of healing came from those sessions, discussing methods, ways, techniques and processes. I would talk to him regarding my issues on channeling. Regarding my questions to this entity of "why me" as a channel, I would get pretty much the same response every time. Something like why not you? In general his simple approach to me was if I didn't have any need to argue about or defend it, and I wasn't getting any real prestige out of it, there was no way that I would be on a power trip or a prestige trip. I talked about my concern that I might become arrogant, demanding, or selfish and manipulate people because of the fact that I was one of the apparently few people that was able to solidify the energy. The entity said it simply

was that I didn't block the energy and made it possible. He said there wasn't anything special about me, everybody has this type of ability or energy. It is a matter of freeing yourself of fear, shame, guilt and the need to manipulate. Then the energy is available. Anybody can do it, I'm not really somebody that special. So as long as I am not on some type of ego trip or have any secret motives to manipulate others then all is positive. I was told that was one of the pluses. I wasn't doing anything for my own ego that would interfere with the energy. We didn't spend a lot of time on that subject, my greater interest was in spiritual evolution, the whys and the why nots and talking for hours and hours on universal laws.

Question: Would you talk some about what is the make up or composition or processes of a group providing energy for materialization?

The channel is the focuser or stabilizer of the energy, the group participants provide the bulk energy. Regarding the materialization itself, the entities describe the process in a way similar to when they launch a space rocket they need a "window." Conditions and vectors have to be just right. We've been told that if the energy is slightly off in any of a number of ways, materialization may not occur. It could be the weather, the mood of someone in the group, something in the channel's chemistry, it could be almost anything. Sometimes the conditions are right for the entity to materialize and sometimes they are not. We never know when we have a meeting whether something is going to happen or not. We've asked again and again when we didn't get anything what went wrong, we were negative? They might well say that no, conditions just weren't right. It seems to be something no one individual or the collective group has any control over. If one main ingredient is not fitting it just won't happen. That's a frustrating thing to try to teach someone who is try-

ing to have a Darkroom group. The entities say just try and if it happens it happens. If it doesn't you're not doing anything wrong, just keep trying if you want to. They won't spell it out for you, if there is any such thing as spelling it out for you. The channel's energy is a catalyst or a stabilizer and the group provides the bulk energy. One needs the other.

We found through our experience, and it seemed to be validated by the entities, that singing created a positive mood and boosted the energy. That's why we sang. Lively music seemed to help even more. That's why we used a lot of country western music at times, something cheerful or something that had an upbeat to it.

Question: How about people being afraid, does that seem to affect the energy?

We have had materialization where people have been scared out of their wits. If it were a very small group and a large percentage were very scared there probably wouldn't be any materialization. If you had a group of fifteen or twenty and one person is really very scared the entities would probably go ahead with the phenomena if in their evaluation that one person would be protected enough and feel secure enough with the other people around. Naturally the entities wouldn't do anything in a deliberate way to add to one's fear. What they would do is deal with it in a manner designed to help the person to become unafraid. But it can happen that if a very few people are really scared, that fear could very possibly interfere with materialization. One of the main things to remember is that the entities will not do anything that will be deliberately painful to you, like deliberately scare you or frighten you. That is a basic rule. That doesn't mean that if they materialize you might not think, "I'm scared to death." Someone might become angry because they are frightened. That is the person's own internal process and if the entities appear they have already evaluated that person's level of fear

and whether or not they could deal with it if they wanted to. And they would be working with that person on any of several levels.

I don't know if I've said this before, but one of the most deteriorating processes to the energy is if people in the group are hostile toward one another. Now if you had a large group and two of them were at each other's throats there may be enough energy to override that. But if you have a small group and there's a lot of negative projections toward one another, more than likely there wouldn't be any materialization because that interferes with the energy. That doesn't mean you have to like everybody there, but it seems that there's a not liking somebody in a positive way and this is different from not liking somebody in a negative way. It is a person's own emotional response that interferes with the energy. They told us you don't have to like everybody, you don't have to be chummy and hugging and kissing everybody. You can be together and not really approve of someone's behavior or you could even dislike them, but there's a lot of difference in not liking somebody and having a strong negative reaction to them.

Question: Would you say something about the sex of the entities as that relates to the channel?

More than likely there will be a male entity with a male channel, and female with female, because of the cloning process. There have been females to materialize with just me channeling. Very little is known about the cloning process. About as much as I know is that from the group, either one person or a number of persons, they take very small fragments of tissue. To give you an example, when Lanika would come and materialize, some of the women in the room would begin to get a little itch or like a little pin prick feeling somewhere on their bodies. The entities explained they were taking fragments of the physical body. They would say that

all they need would be a few cells and they could clone from that. Sometimes, the number of people they would take tissue from would determine what the entity is going to look like. They can clone an entity to look like any one person in the group, a combination of people, or different altogether. That's really all I know. Once they go through this process of getting the tissue, they use the energy available and once it is stabilized it can begin to manifest itself in what is called ectoplasm. Along with this ectoplasm and the fragments of tissue they clone the body. Sometimes in the very beginning of our group, you could see the ectoplasm form and collect. Then you could see an ethereal form and soon it would solidify.

We started referring to our meetings as Darkroom because when we began to get independent voice they said that natural light or artificial light of most kinds was detrimental to the cloning process. It is like using sensitive film, and like developing film in the dark. That is how we came up with the idea of using a red light. They said that if any entity came out in the light it would preferably be a red light because that was less disturbing to the entity.

We were finally given permission to photograph and were told to use a strobe rather than a flashbulb, I guess because it was faster. People that experienced that photography session said that every time the strobe light would go off the entity would be practically knocked to his knees. He would recoil from the light flash. They took seventeen or eighteen pictures that evening. Needless to say, I was wiped out. I woke up vomiting and very weakened. This happens if an entity is exposed to light. When the channel goes into a deep trance, the entities have control of the channel's nervous system and body. They can take you down into a very deep state and can alter your respiration and pulse rate. Supposedly when Aenka came out in the light my heart rate was practically nothing

and so was my pulse. If they get the channel that low and take that much energy they go through a careful process of dematerializing and putting energy back into the channel so that by the time I woke up I would have enough energy. The only other times I remember feeling nauseated (other than when Aenka was photographed) was when Mario would come and would be in much light for an hour or two. Sometimes I would also be a bit confused and disoriented. For our regular session when I awaken and come out of it I feel I've taken a nap and don't have any measurement of time. It might have been only 20 minutes, but it seemed as if I have been sleeping all night.

Question: Would you talk some about what you do when you channel, in a sense how do you do it?

I can describe it in the physical sense. First I empty my pockets so I won't be laying on my wallet or keys or whatever. I take my shoes off, my glasses and my watch. Then I lay down. I take a couple of deep breaths and I hear the people singing. Then it is just like I begin to feel myself floating away, and that is the last I remember.

Question: Could you say more about that?

It's like going to sleep. Physiologically and psychologically for me I don't feel a lot of difference. When I lay down I don't know whether I am in a regular sleep or a trance sleep. The only way I know which one I have been in is through the experience of the people in the Darkroom. When I am in regular sleep, nothing happens. When I am in trance sleep, phenomena occurs.

Question: Do you have any awareness during your trance sleep?

No.

Question: Afterwards do you have any memory?

Probably about five times in my ten years or so of experiencing trance. It was explained to us that it is similar to flash-

back. Sometimes after I wake up, it would be like I had a dream. I would be aware of someone's experience.

Question: How would you know that?

When they would share some of the things with me, some of their experiences, I already knew it. I'm glad I haven't had any more flashbacks or memories than I just mentioned, and I try not to have. It wouldn't be right to try to have them. If I did that I would be violating the confidence of the other people. That has been one of my vows or promises to myself, that if I ever have any psychic recall of any of their experiences I will never reveal it. I've held to that. It was a concern of people in the group. On some level they didn't want anybody to know what they experienced because their visits were very personal. Naturally they were concerned about me being aware of it. That's a very firm commitment and not one I really have to bother about often because it has only happened those few times I mentioned.

Question: Marti talked about other people who wanted to channel, and who got some instruction from the entities and would practice. Would you comment on that, and also say whatever you could about how you might teach other people to channel?

I don't think anybody, not even myself, can teach anybody how to channel. It is something that just happens. There's no way I can teach someone what happens with my energy so far as preparing myself. I can go through the simple mechanics of saying that I go in and I lay down and I clear my mind. I don't become personally involved with any expectations with what is going to happen, I just relax. In the beginning I used self-hypnosis to relax and put myself in a trance.

I would give myself suggestions for physiological relaxation and then it was automatic. I would lay down in a certain place and would hear the music and I was out. You see, whatever they do with my energy, how they use it, or what

happens I don't have any control over, I just trust. It's more like not interfering, just giving permission to the entities, than my actually doing something. It just happens, I have no control over it. My energy is available to be used in whatever manner that is positive.

Question: What have you found that interferes with channeling?

We've been told that if the channel has alcohol during a number of hours beforehand, that affects the chemistry and alters the energy and does interfere. Other than that, I don't know. We've tried to figure it out on nights that nothing happened, we would ask the entities, but I think I've already talked about that.

Question: Let me put a hypothetical issue to you. Say a group of six people came to you, all of whom had some psychic or auditory channeling type experience. They seemed okay to you, and asked you to teach them or to guide them. What guidelines would you use, what would you try to steer them toward and away from?

I would only tell them the same thing I tell everybody else. Don't be a damn fool. I wouldn't wish it on anybody. Or the responsibility.

Question: Would you say more?

If you get involved with channeling and you start having materialization, I feel you would have a sense of responsibility to share that in some way. Then you are stuck with it. Now you can say, well, I can change and get out of it anytime I want to, I can make that choice. But your choice was made in the first place, you see. When you make a choice you make a choice.

Question: You mean a person could not choose to get out?

Sure somebody could choose to get out, but then you would be shirking some responsibility. I could very easily stop or quit. I wouldn't feel good about myself. I would feel it was

a cop-out.

Question: And if this hypothetical group of people were still determined to do it and thought they were willing to accept that responsibility?

Then I would say get involved, be my guest, if that's what you want to do, do it.

Question: What else might you say to such people?

Well, I would tell them to get ready to experience things that would be soul shaking, things that they may never understand, things they may or may not have a need to understand. Things they would have no way to explain. You would probably experience things about people and the environment which would require you to commit yourself to a lifetime of confidentiality. I would ask them to do a little soul searching. How honest can you be with yourself? How honest can you be with other people? What is your motive for getting involved? Are you willing to put in hours of sacrifice and dedication? Do you have the willingness to develop the patience to stay with it? What is your level of tolerance for disappointment? For loneliness? For isolation?

Question: So again, if these people were willing to look at those issues in themselves and still they wanted to go ahead, what else might you say to them?

I would tell them to avoid a need to be important or to feel responsible for what happens. When you get into these things and you begin to experience things, your intuition develops at a higher capacity. You are able to know more things sooner, and to me that can be very dangerous. If you can become an observer and not a responsibility taker, and be involved with other people but stick to your own business, then you can deal with it. But if you are on an ego trip where you have to prove something, brag, or point out things about people that would break confidence, that's very dangerous business. If you are on an ego trip you get into the attitude of

"setting people straight" on where you think they are wrong in their beliefs. I would say to avoid any kind of ego trip, and to take this very seriously. If you are not on an ego trip, you have a better chance with getting involved and letting other people go through their struggles. Let them learn their way without trying either to rescue, reform them or be judgmental in some way. The danger of an ego trip is that you are going to ultimately violate a confidence or mess people over. If you can respect other people, stick to your own business, keep confidentiality, etc., then the entities are going to trust you in being a channel to deal with information.

I believe that a person really has to evaluate their motives for wanting to get involved and wanting to be a channel. You really have to ask yourself, "Why do I want to be a channel?" And each person is the only one that knows their motives. You can make a lot of assumptions or you might even create a test that would predict reasons for motivation for different people, but when you get right down to it only the person themselves really knows. It is quite possible that in a conscious process they would say such and such is the reason that I want to get involved, but on some other level they are being motivated for some other reasons that are not very healthy.

Question: Like . . . ?

Status, money, power, things like that. Since I have no vested interest in those then I am an open target. That makes me like an instrument to the cause of serving mankind and helping people get on with their lives. I can deal with unpleasant situations and I can have fortitude in circumstances that otherwise might not be tolerated by someone else. My commitment always makes that very clear to me when I am challenged. My position is unshakeable.

Question: You have mentioned a commitment or commitments you have made. Would you say more about that, have

you made other commitments or promises to yourself regarding channeling?

One other commitment is that I would never stop doing it as long as there was somebody that was interested and sincere enough to participate. I will provide my energy for them. This relates to my commitment to Divine Guidance and the need to learn more and this contact offers this opportunity.

Question: In spite of your disappointments or disillusionments in the past?

Yes, because I am older and wiser. I am even more convinced that there is nothing negative out there and anything a person experiences of a negative nature comes from themselves. It is some problem of theirs and not the energy out there, not the entities being negative toward them. I am not bothered by that anymore.

Question: Do you feel this commitment to continue is a totally willful choice of your own or do you believe that you have been asked to do this?

I have definitely been asked to do it. I've even been asked to promise that I would never give it up. This happened well into my personal visits with materialized entities. I've sat down and discussed with them for hours all kinds of things, this included. Of course I could have said no, I had free choice as we all do.

Question: Jay, would you talk some about how you know the experiences of materialized entities are not hallucinations, or some product of an altered state of consciousness, rather than being "real"?

I guess I've had both kinds of experiences, and for me I know the difference. For me, a hallucination is a very personal experience. I can't hallucinate your hallucinations. When you are out of your body or you are with an entity, it is a very real thing. When you come back in your body you

can remember that experience. You can repeat it and repeat it in ways that have continuity and further exploration. I don't believe that people hallucinate in sequences of events that hang together and build one on another. You know, I just don't believe that people can hallucinate at will or on command, at a chosen time. So there are similarities in the consistency of experience with materialized entities and out-of-body experiences. I can say some things about out-of-body experiences that I might apply here. So far as I know, total out-of-body experiences are always positive. There are some people who have had very frightening out-of-body experiences, but the fright is not in the experience itself, the fright is in the translation or interpretation after they have experienced it. The frightening aspects have more to do with a person's own psychological process. I don't think hallucinations have any control or command. It is something that you are not in charge of. In an out-of-body experience of a total type you are definitely in command and in charge of it.

Question: How do you mean?

By the processes and the things you experience when you are in the unobstructed. You can go anywhere and experience anything you want when you want to. So far as I am concerned, a hallucination is a spontaneous random thing that you have no control of, and that is not true for out-of-body experiences. One other thing is that when people who have had total out-of-body experiences have experienced the Archives of Knowledge, when you hear them talk you know they have experienced the same things. The experiences are basically identical, even though we have the experience totally independent of one another. Now the way each person would individually translate it, or try to describe it would be slightly different. But when two people who have really had such an experience talk about it their experiences consistently agree. Out-of-body experiences and visits with the entities

have some real similarities. I don't think people who hallucinate have those kinds of experiences. One factor which makes communications about these kinds of experiences difficult for people is that many times we simply don't have words. So when we try to put words to it, we do it each in our own way. But there is enough consistency and enough contact and identification so that there is no doubt that it was the same experience.

Question: So when you hear people talking about their experiences you can get a sense of whether from your perspective it was an imagined experience — a hallucination — or a genuine one?

Yes. By the way they describe their experience, that is the only thing I have to go on. One difficulty here is not becoming judgmental. You see if I have any vested interest in their experience or in my proving something then I will become judgmental and not be able to really listen.

Question: To compare a bit between voice channeling and materialization channeling, you said there was always the chance for distortion in voice channeling but not in materialization. Would you elaborate some on that?

I consider that what I am told when I am talking with a materialized entity is 100% accurate with no distortion of my own. I trust them 100%. I've been challenged on this many times, with questions like do you believe word for word? Do you follow their instructions? I say yes. I know they have more information than I have. I trust that. They have availability to the Archives of Knowledge. This is different for me from voice channeling, where I believe I have already said that it is 80% correct maximum and distortions occur through filtering through the channel's mind and personality.

Question: Would you talk about the effect on your life of your experiences with the entities, whatever comes up for

you?

I am committed to the K plan. In a simple or general sense the K plan is a process of teaching people who are willing to learn and receive information and techniques that have a therapeutic quality. It is helping people get in touch and free themselves of their negativity. It is an attempt to get the human race back on the track of unconditional love. I am committed along with some other people to teach and disseminate what we have been taught through the various contacts we have had and not to deviate from those teachings any more than is necessary.

Question: Deviating?

Meaning not to deviate by personal distortion the teaching of what the entities consider the truth about the naturalness of man. What they teach is based on unconditional love and the universal laws that govern natural behavior. Psychodrama as we developed it and Marti elaborated on it is one effective tool in that direction. As I've said before the entities do not put things in terms of orders or "thou shalt not" or "thou shall." We are given suggestions, and have been told that if we would follow certain laws and processes what could eventually happen regarding influencing a lot of people.

Some people ask me why I've made the commitments I have, what do I get out of it. I answer the same way. When you see someone experiencing growth there is no question. You don't even have to argue about why you do it. That's why I do it, that's my gratification, to participate in people having those experiences and those feelings. That is my way of giving. I get pleasure out of this, watching other people grow, watching other people find themselves. I get the chance to watch other people figure out something or experience an awakening they have been looking for all their life and it is simply thrilling to observe this. I don't know if I

can give you any idea of the pleasure and gratification I get from observing this. It is soul food to me. It is a privilege for me to be involved in this.

The entities exist, they are just as real as we are and they are always awaiting their opportunity to communicate with us in whatever way they can.

CHAPTER SEVEN

GUIDELINES AND PROCESSES OF THE ORIGINAL GROUP AS THEY EVOLVED

This chapter will be a summary and overview of our Darkroom group procedures as they progressed over the years. It includes a compilation of comments regarding what I feel and believe to be basic purposes of such activities in general. The primary purpose of our group came to be promotion of personal growth and self-awareness. In order to move in these directions, it was necessary for participants to have a very high degree of commitment over a period of many months to several years, coupled with courage to face their fears and to experiment with changing attitudes and behaviors.

Other people who choose to experiment with activities such as ours will need to bear in mind that our objective was and is to explore and discover man's magnificence, and not limit ourselves to the excitement of phenomena alone or attempt to attract any followers or converts. Naturally any persuasion, coercion, or misrepresentation is out of the question. Unfortunately many if not all good things are capable of, and at one time or another in history have been manipulated and distorted by people with selfish interests and this no doubt will continue. Feeding off of people's fear, guilt and anxiety, some individuals have distorted psychic and spiritual phenomena for personal profit. As with any other human ability or endeavor, Darkroom-type experiences can become

a vehicle for destructive forms of self-gratification. The reader is cautioned to use their own judgment in selecting a process and/or people presenting a spiritual path.

From our early beginnings in the dark, literally and figuratively, it was months before we began to get voices and about two years until we had full physical materialization. While some people who came to the group dropped out in a number of weeks, those who remained had a typical commitment of two nights a week. In other groups similar to ours, one group met regularly for a year and a half, another for two and a half years before they could rejoice in the experience of materialization. In these groups, as in our original group, once the materialization was initiated it continued to be experienced by the group as long as the members had a positive commitment to personal growth. Considerable effort, practice, and experimentation with group interaction and group energy were essential in our being successful. Each member was willing to devote a portion of time and energy to our common cause and interest. It was trying and emotionally painful because it necessitated a high degree of mutual openness and honesty within the group. In the difficult quest for a balance of energy, feelings in the group during our meetings would shift from ecstasy and joy to frustration and back again. In a very real sense uncommon patience and dedication are called for. Homogeneity of purpose was a key factor. One of the purposes and functions of the group came to be to support the physical, emotional, intellectual and spiritual development of each member. The emergence of a positive group focus helped generate and sustain the energy needed for materialization. A primary focus was on the group process and involvement, even after personal visits began. I believe all groups which meet for purposes similar to ours and achieve full materialization will receive identical information.

We found a group of seven people was probably optimal to produce adequate energy and yet allow for much personal contact among ourselves. As the group progressed and materialization became more consistent and stronger, we found that we could achieve materialization with as few as one or two people in addition to the channel. We met in a darkened room. This was to eliminate most types of white light which the entities later told us interfered with the type of energy involved in materialization. Very low levels of moonlight and red light interfere the least, and could be allowed at times, luminous or phosphorescent paint that glows in the dark also interferes minimally and was quite useful as has been described. In our early days, we would have enough moonlight to see outlines of the group members, which was helpful in discriminating movement. We found one hour was adequate for each session during our experimental stages. If phenomena were forthcoming, activity would be observed within this time. In longer sessions we would sometimes use short breaks to stretch, move about, revitalize ourselves. We found if we met too long without a break, the available energy would decrease due to fatigue of group members. The group meetings were begun with the Lord's Prayer and several other prayers having particular personal meanings. The prayers might be Christian, Buddhist, Sufi, or of other orientations. In my point of view, the important factor was not the religious orientation so much as sincerity and a feeling of harmony and humility. While initially we met two to three times a week, once we began to have clear phenomena and materialization, I must admit that our group met as often as possible.

Singing came to be our primary vehicle for sustaining a single group focus and unifying our positive energy to help promote entity materialization. One of the members took a popular song, "Welcome to My World," and wrote a ver-

sion appropriate for our group which we called "Welcome to Our World." It was one of our favorites. We would sing anything; contemporary pop music, religious hymns, folk songs such as "She'll Be Comin' Round the Mountain," even childhood rounds and Christmas carols, any music that would help create a joyous outgoing mood was preferable.

After we began to get phenomena, we began to use some props for further experimentation and verification. Such simple props might be a light piece of styrofoam chip or a scarf painted with luminous paint or a simple medium's trumpet as described in Chapter One. In the early days of our development we would tape record each session and listen back. Often comments and greetings which had been missed by our human ears during the meeting were heard at playback. Later, when voice developed sufficiently to allow conversation, we began to ask permission to tape. This was often granted, but not always. Occasionally permission would be given for an individual to tape a personal counseling session with an entity. Professional therapists hearing such tapes have consistently been very impressed at the effectiveness of the counseling techniques used by the entities.

Touch was an early form of contact. Therefore, it became a rule or custom in our group that if one member moved or touched another he or she would acknowledge this action. This, of course, helped in discriminating our behavior from that of the entities. Regarding sounds, if we made any ourselves, we had a rule of verbally acknowledging it immediately.

We continued to find that sharing of our thoughts and feelings, whatever they might be, resulted in a positive form of focused group energy. This was in fact encouraged later by the entities. We tried to give full attention and nonjudgmental support to any verbalization or expression of feelings. Sharing of fear, guilt or anxiety might seem to be po-

tentially explosive and fragmenting, but the honesty of expression and acceptance by others reduced such negativity to a minimum. The entities stressed that critical feelings toward others should not be acted out in a confrontive manner but rather be examined in oneself. We found feelings could be expressed and accepted more readily in the dark than we had expected. Doubts were expressed and understood as a natural activity of the conscious mind. We found many hours in the dark in a group setting consistently tended to strip away the mask we all wear to hide our inner fears. In a very real sense, one may see more clearly in the dark.

We found the most destructive or negative type of forces which could interfere with our group processes was generated not by fear, guilt or anxiety but from negative, envious, or competitive feelings associated with anger. We found anger was destructive only when envious or resentful feelings were directed from one group member to another without looking inward for the original sources of these feelings. We found that lack of trust is perhaps the most difficult fear confronted within the Darkroom. Even after we had known each other for some time, some people's old fears and lack of trust in humanity could still be restimulated and they found the fears needed to be challenged again and again.

When the entities began to make their presence known it was of course startling, although they do not intend to frighten. Indeed, the very gradual process with which they present themselves and make themselves known serves a purpose of reducing fear of the unknown and thus facilitate more full contact. They assured us there was a basic qualitative difference between a negative or neurotic type of fear and natural or healthy fear-like shock or response of the human nervous system when exposed to something new. This latter response is seen as positive rather than negative. How-

ever, as careful as the entities were, we found group members would suddenly sometimes become very aware of unresolved fears after materialization had occurred; fears of dying, ghosts, evil, etc. These feelings were also expressed openly within the group.

All the teachings were ultimately directed toward emotional growth, even though humor might at times be the vehicle. On a particular evening or over a series of evenings our meetings might develop a somewhat different focus, but the topic would always swing back to personal growth. Among the emphasized topics were death and the stages of transition, the obstructed, the unobstructed, relationships, healing, therapy, stages of development in the unobstructed, etc. The entities seemed to evaluate the areas of need in the participants and would respond in a wide variety of ways, in my opinion always toward a positive facilitation of growth. In an over-all sense, one of their goals with us was working toward the full development of all four quadrants of the personality structure. A rhythmic balance of the four quadrants would enable us to experience self-acceptance, self-worth and self-love. They provided information and guidance to those willing to understand themselves in order to better understand others. As our group began to experience more phenomena and materialization and increased in size, it became apparent it would be advantageous to form smaller groups rather than to have one large one. For each group a channel was needed. Many people in our group were eager to meet the challenge of attempting to channel and asked Aenka if they could become channels. Aenka replied that everyone has psychic abilities from the intuitive quadrant of the personality structure, but fear and guilt interfere with the natural development of these gifts and they go largely untapped. He stated repeatedly a person must be willing to

challenge their fears and rid themselves of guilt to become a channel. Aenka acknowledged that this was no small task. In order to channel, it appears a person must dedicate much of their life work to what is referred to as a revolution against negativity. For now suffice it to say that this requires not only an attitude and desire to overcome one's own negativity, fears, and guilts, but a willingness to do whatever is required to achieve this. It also involves a free giving of one's energy, love and time to others and assisting in their efforts to overcome their personal or unique fears and negativity. To be an optimally effective channel one must be able to achieve an altered state of consciousness which appears by observation to be a deep trance. Different channels known to this author have different favorite positions while channeling. One may be relaxed comfortably in a chair, another on a bed, another on cushions on the floor. They might lie on their side or on their back. While most channels are in such a deep trance they are not aware of activity around them. I know at least one who remains aware of singing or other group activities. Two important elements needed for channeling are a feeling of physical security, and relative comfort.

By the time we closed our original Darkroom group to visitors in the late 1970's due to very accusatory publicity, several other groups had started with new channels. While channeling does drain some energy, it does not appear to have any long term negative effect. While we were still meeting openly Jay could, after a period of five years, channel five or six times a week for periods of up to eight hours. Occasionally, group teaching sessions conducted by the entities lasted up to sixteen hours. The average meeting once we got full materialization lasted about four hours.

CHAPTER EIGHT

SOME PARTICIPANTS' VIEWS

In this chapter nine Darkroom members share some of their experiences, reactions and responses. Little if any editing has been done on their contributions. This will hopefully allow some personal aspect of each to be apparent. I have chosen to change the names of the individuals in order to protect their privacy.

Lon

I became involved with the Darkroom in 1973 when I went to one of the meetings my brother and his wife had been attending. I had talked to them about what went on, and had become more and more interested in going myself. One night I got a chance.

As we first started the meeting everybody was sitting in the dark and singing. Soon there was some noise, like somebody walking across the floor. Everyone had been instructed not to move or to get out of their chair. There were two trumpets in the room, one large and one small. During the meeting one of them raised up. Out of it came a squeaky voice that was very faint. This voice talked and would answer some questions, mostly yes and no. During this time you couldn't really see anyone. The voice didn't sound like anyone in the room, and I don't think anyone there was able to imitate a voice like that.

The first meeting was really interesting. I didn't get many questions answered because to be truthful, I was pretty

scared. I didn't even know what I was getting into, but I figured at least I would go and see. After the meeting, I asked if I could come back. Even though I was afraid, it seemed like a nice place to be and all the people seemed rather nice. My sister-in-law told me the entities said no, not at this time. So I put it aside and figured that for whatever reasons the entities had, it wasn't the right time for me to be there. So I accepted that.

The first time I was in the Darkroom, I wasn't sure if I should believe it or not. The people there seemed to accept strange things with such certainty. The first feeling I had when the lights were turned out was anxiety over what was really going to happen. Yet there was excitement over the possibility of truly meeting an entity that was not part of this world. There were strong fears of facing the unknown, the dark, and not knowing what was going to meet me. The not knowing of what kind of creatures existed had always been a curiosity and a fear. I had always wanted to find out, but was afraid. The only thing that kept my fear from increasing and taking over was the calmness and pleasure of the other people. After the singing went on for a few minutes, I started to enjoy the music. There was an interesting change in the tone or mood of the room when the entities came out. This continues to happen to greater or lesser degrees in all of our meetings. The change isn't in the people, it's in the air. It is a new energy entering the room. The quality of the energy is different from any other that I've felt. Even at my first meeting I recognized the energy as strong, constant, balanced and positive. It made me feel energetic and peaceful. At the time my fears of what was to come blocked most of those feelings, but they were there. There wasn't any way for me to know if the entities were partially or fully materialized. Much later I learned that at times when entities tried to materialize there was only a slight change in the energy.

Sometimes I could see a whitish light move into the room and take a more solid form. This depended on how close I was to the entity when they materialized. Many times I could see flashes of lights or flowing waves of faint light.

About a year after my initial meeting I met a woman who is now my wife. She told me again about the meetings. She was going to them and she asked for me if I could come. This time I got permission. Again, the meetings were in the dark. The members always said a prayer before they started. So on this, my second time in the group (the first of what began to be regular attendance) there was an entity that came and his voice was completely different from the initial meeting. It was much stronger. It was interesting how much better he could speak, during a year a lot had improved. The entity would go around the room using the trumpet and ask people questions or ask if they had any questions for him.

The biggest thing that stood out for me at that time was the feeling of being accepted, not only by the group members but by the entity. I had a strong feeling this just wasn't a regular person. It wasn't so much what he was saying at the time, but it was more the feeling that was there. It was as if there were no feelings of negativity, no feeling of pushing people, wanting more from them, or being aggressive. Yet he also wasn't submissive. The entity was just himself. It seemed like he was very much at peace with himself. I think that's the thing that impressed me the most. There was no pretense or arrogance. I forget what I talked about that night or the questions, but people did get visits out of the room. Whatever they discussed with the entity, I am not sure about. Aenka would talk, then leave, then another entity would enter. They would walk over, touch someone, and the person would ask if they were there for them. I guess they either got a tap on the head or something to indicate they were going out. It would vary how long people were out;

for private visits there was no set time. I became a regular member of the group about June, 1974.

Most of the time people in the group were happy at the meetings. Often people worked on their feelings, and that is an important thing in itself. In the first few meetings I went to, most of the questions and issues were on very light things—entities, soulmates, and energies; things that are in this world that we cannot see. Looking back, these seem like very superficial questions about what people were doing or what they should do. There was never really much work with feelings. That went on for a while, but not for very long after I joined.

One night Aenka came out and talked about the importance of making a change in the purpose of the meetings. I remember feeling threatened at the time, because it was a change from just playing around and having a good time to really investigating seriously why we were there and what we were to gain. It was like somebody said kindergarten is ending. All the little games that people had played with the entities were really not the primary reason they were there. They were there to work with all the unfinished feelings they had. Now we call it "unfinished business," the holdover of our fears and guilts. At the time I wasn't really sure what it was. The entity was very serious about the importance of dealing with feelings. Up to this point, some people would deal with some things, but not really their major issues.

I noticed as the group went along that certain people didn't come back because they didn't like the change in the structure. They didn't want to be delving into their feelings. At this time the entities would start working with people in the room, trying to guide them to talk about their real problems in their life. They began to be much more confrontive, but not in a derogatory or an abusive way. Sometimes they

were very blunt in what they said. The intention was always to teach, to have the person learn, to give them something to grow with. Many times people left the meetings with the awareness of feelings they could work with.

Growth work continued to be the emphasis in our meetings. The psychodrama workshops (conducted by Marti) didn't exist yet. The entities always said our experiences were preparing us. But for what, they were pretty vague. Sometimes I wish I had the knowledge then that I do now as a counselor, to observe the entities work as counselors. I think I would have appreciated a lot more of what they were doing. What they did was amazing at the time but I didn't really understand a lot of what they were saying. I think now I could learn more about working with people if I could see that more. That's one thing I miss.

The first time I ever worked with any feelings was interesting. I hadn't had a visit for a long time. Certain people got a chance to go out with entities and talk with them. At the time, without admitting it, I had a lot of fear about what to do, what to say, or of what they would bring up. Being assertive has always been a major issue for me. It has come up on different levels and in different forms. Just saying something and standing up for myself is always a major issue. I think it was Aenka who said to me one time, "*You don't have to justify your existence to anyone.*" That's really what I was doing. I learned very young I didn't have a right to say or do anything without permission. At a time when I apparently needed to work on this, I had a personal visit with the entity called Carlisle.

We'd had two visits before, just getting to know each other. Our talk got onto the subject of past relationships I'd had. I was looking for an understanding of why I still hurt and was still reluctant to trust. There was a tremendous amount of shame for having feelings of grief. When I went

out with Carlisle at that time, I had never talked about my thoughts, feelings, or my wanting to let go of my feelings. All I did was mention I wanted to talk about the relationship. It was as if he was following my thoughts and not my words. At that time I was very careful about what I said. He would talk more to what I was thinking than what I said. What I really wanted was to let go of the things inside of me but had not really felt comfortable with doing that. I was hoping being out of the room, away from the other people, I could work with it. So what did he do? He took me back into the group meeting room and sat me down and had me work there. It was very interesting, because that was the one thing that I was so afraid of. I felt secure enough and I trusted enough to let my feelings come up. Even though they were painful, it was good to let them out.

The issue of loving yourself came up many times. Different entities talked about enjoying your life and not letting negativity run your life. I felt very justified in my resentment of others because of how they had hurt me. The entities kept pushing the issue of free choice and how I was responsible in the interactions with others. On many occasions Carlisle would discuss how I was responsible for things that had happened. He would let me complain about someone and then he would explain, step by step, how I ignored my responsibilities and tried to blame others.

That was the beginning of the work that I am doing now, as a dramatist and staff person in psychodrama. Ever since that time I've had good feelings for the entities. There is nothing that has ever been negative to me. There have been a lot of painful things, a lot of things I haven't understood; but if I took the time to explore them, I would get some answers. It is only when I would close myself off and fight that I didn't understand, that things didn't seem to make sense. Anytime I could get clarification on issues there was a

tremendous amount of logic and insight into myself and how other people are—the very existence of people. One of the basic things I've learned from the entities is the cause of many problems—people's own negativity. Their distrust or unwillingness to look for an explanation that they may not be comfortable with at the time and are not willing to give up. The entities always said no one would take such avoidances away from you—and they don't. They haven't at any time tried to coerce, push, or in any way make someone change their opinion. They would rather let that person keep their opinion and their free will and have them leave the group than to jeopardize or take away that person's free will.

One thing I've found that was amazing to me was that Carlisle, the entity I went out with, could talk to me the way that I talk to myself. I've never found that in another person. He used my language to explain, so I didn't find it hard to understand what he was meaning or saying. I remember, too, that the entities would not always go into as much detail as I wanted. At times they would leave things very open, or even ambiguous, to have me use my logic and figure out what they meant. The entities talked a lot about my family when I was a child, and how I fit into it. They would show me how other people in my family saw things differently from me, and that it was important I see this. Other people don't see things exactly the way I do.

There was a tremendous amount of balance in the visits. At times the entities were very serious when things needed to be worked on and people's feelings needed to be worked out. They were very understanding and warm and comforting, when the time was right. And sometimes the entities were very silly, and used humor as a great way to help us look at things. It seemed no matter what was said, there was always a lesson in it, there was always something to be learned from it.

When I think of all the things the entities did with the people, in a way all people really needed to do was listen. In a lot of ways they would push people's fear to the limit until they would face them. That is, when they had been given permission to do so. They said, "*You are here to finish unfinished business, and that is the purpose for the group.*" People seemed to forget that, and would get caught in their fears and away they'd go—losing their perspective of why they were there.

There were many meetings when there would be only one entity; other times there were two simultaneously, both male. Some of the females in the group wanted to channel and see if they could get something to happen. The first meeting that I had a visit with a female entity, she had a very weak voice. It was high-pitched, but it had the same quality of softness that the male entities had. We talked a lot about the relationship that I had with my wife. She tried to explain sexuality to me to help with that. Relationships were an issue I had never really faced. It was important to me at that time to have a female I could talk to. I think I could have talked to Carlisle, but it helped to have a female there to talk to.

I never really learned who my soulmates were. All I really learned was there are two of them. The entities never told me if my soulmates were in this life or in the unobstructed. They focused on the point that there were definite things to learn. One thing that always stuck in my head was why I was here on earth at this time. I would ask this often and it always came back, "*To succeed,*" whatever that means. Sometimes they would answer people's questions in a more definite way; like they were there to experience authority or submission or to learn to cooperate. I never got an answer like that and I always wondered. That is still an open question, whatever succeeding is. I have always felt that was what I wanted to do anyway, to learn to be comfortable with that.

They left it as an open question.

I remember the time the subject of marrying my wife came up. That was something very important. I have mentioned here about never giving myself permission. I had talked to Carlisle about that, and he would go through asking me questions and having me answer. How do I feel about her? Do I feel that I want to have a commitment with her? Do I love her? You know, all the questions. Then in the end he said, "*Then why don't you marry her?*" It kind of clicked in my head again, I just had never given myself permission to do it on my own. He helped me with that. That was one of the nice lessons that I learned from him. One of the things that I wish I could have shared with my father was the experience of coming to the Darkroom. He just never really felt he wanted to. When my wife and I got married my family didn't come to the celebration afterwards, which saddened me. I wish they could have.

The groups kept getting larger and larger, and I wondered about where was this going to go? How many people can they let come in? It seemed like they were very lax in who could come. They seemed to let in just about anybody who wanted to come. We started having other smaller meetings in our house. Those were interesting because afterwards there were always noises in the house. It was like energy was left over. There were always creaks, like someone walking around. It was nice, it left a nice feeling in the house. Sometimes before meetings would start curtains would move, plants in our house would move, or a door would close. After the meetings ended and we went to bed, we could hear footsteps in different parts of the house. Many times there would be flashes of light above our bed or a tiny spot of light that would stay in one place for a few minutes. It became a regular schedule, the meetings on Friday, and it was a nice thing to look forward to. Sometimes it seemed like it

would be nice to do something else, but we made a decision to go ahead and have the meetings so that people could learn from them. Marti started doing lectures on the material that she had put together and she was practicing with us. While people would have a private meeting with their entity, Marti would talk about the stages of development, natural emotions, the four quadrants, and anything else that interested people. So there was always something to be learned in there. I think a lot of the information they use today in psychodrama comes from that same material.

One incident I remember the most of the meetings at our house was what we called Black Monday. We had set aside a Monday for visitors' night, and held it at our house. Some strange things happened just before the meeting. I felt almost compelled to leave the house and go to the library (I was in school at the time). As I was leaving Jay and Marti drove up, but I still felt I was being "pushed" out of the house. I had to get out. I had to leave. Later on, when I found out about all the trouble that happened with the guy attacking the entity, maybe it was for the best I wasn't there. I know for the people that were there it was very hard. Looking back it was important that I came back when I did that night and was as supportive as I could be. I tried to understand what happened. But that's one of the experiences that I will never forget. That situation in itself would have been enough proof to me to know that it wasn't Jay trying to be a fraud.

The groups kept getting bigger and bigger, more and more people coming in and taking it more and more for granted. Soon there were like 60 people at a meeting. Even as the meeting was in process, many were off into subgroups and doing their own things. There was no personal group support, no one was listening to the guitarist playing and singing, and no one was singing along like they should have

been. I'm glad that when it got to that point the entities started to get much more strict on who could come. I felt much better after that. I wish the entities had done it sooner.

Other things that happened I could mention include a time a particular visitor came. She had decided, I guess, that the whole thing was a fraud and she was going to prove to her friend it was. I remember her asking me how many men were going to be there. That was interesting because it seemed like an odd question. I answered it and set it aside because I wasn't really that interested in what she was saying. The meeting was going along, and she had gone out with an entity and they had returned. All of a sudden she turned on the light. When I turned around from my seat, the entity I saw was certainly not Jay. What I saw was a very frail, pallid man who looked almost starved. He was very thin and looked very weak. She turned on the lights twice. I have always wondered why I never got up, why I never moved. It was almost like at the time there was no motivation to move. I had no energy to move. I think there must have been something going on with me because usually I would have done something.

People see different things. When we start talking about proof, many things come to mind. Entities I've been with have one week been one size and another week another size. It is amazing how different they can be and how different their voices are. They always explain it as being a change in the energy. I've always accepted that. When people start talking about doubts, I always have to look to myself. What have I seen? What have I experienced? I keep going back to that which I have seen and experienced is real. If it wasn't I wouldn't stay around one minute. If I thought there was fraud, I would leave.

Through my experience in the Darkroom meetings I have been around five different channels. Some were more exper-

ienced at what they were doing, so there was faster materialization. With more practice, the sooner materialization happened. To me it also seemed the more at peace the channel was with their own feelings, the faster materialization took place. The mood of the people in the group also had an influence. In my experience the entity and the channel were of the same sex. I have heard there have been opposite sex entities but I have not been present at those meetings. I did see multiple entities from one channel.

The entities have given me a feeling I am loved, that I can love myself, and that I can trust. They will always be there, they will always be supportive for me. To be human is one of the greatest gifts that we have, and to experience it. I am learning to enjoy life. For that, I thank them. They have given me back hope in myself. I had lost it, buried it. I was just too afraid.

Brigette

About August or September of 1974, a friend shared with me an experience she had in a group. She explained about entities who had been visiting her. For some reason what she told me just fit, I felt I had maybe found a piece of a puzzle that had been missing. I became very excited, and went with that friend to my first Darkroom in October of 1974. The room was darkened except for a luminous scarf, and I saw a pair of legs heading right toward me. I can remember thinking, "Where in the heck is the door? I want out of here." But I sat there, and this entity stood before me. I felt . . . no, not me the first one. I never experienced anything like this, and I don't even get a chance to see other people's experiences or hear other people's experiences?

The entity reached over and touched the person next to me, for which I was thankful. I didn't want to be the first one. I wanted to see and hear before I experienced it myself. This entity disappeared, and soon another pair of legs

came heading right toward me. I had been told that entities do not invade your privacy or do anything without your permission. I gave him permission to touch me on the head if he was there for me, and I got a touch. I remember I was able to go out and visit with him that night. I found out his name was Charley and learned that we have shared many lives together.

I remember at the end of that meeting thinking, "My God, the love that radiated from him I have never in my life experienced from any human being." It just beamed from him, it was so strong. I swear, it could have knocked me over—in fact, I think it did. I can even remember thinking if I could learn this type of love and share it with the world it would be wonderful. That experience prompted me to begin working on myself, emotions and all. If I could learn to love myself then I could love others.

I remember sitting in the meetings many hours. A month later, on another guest night, I received another visit. A lot of anxiety was inside me. I can remember the people around me singing. Charley took me out of my chair and we danced in the middle of the room on the scarves until my anxiety ceased. I can remember asking him if he liked to dance, and he nodded yes, and I said, "I do, too." He shook his head to answer. They didn't speak in the room. They were there for you and not to share with everyone. I had a private visit with him that night also and again the love just radiated from him. I can remember later that evening sitting in the group room and becoming very ill. I had to get up and leave the room. I can remember leaving the room and going to an adjoining room where there was a fireplace I sat by. I remember walking out of the door and into this room and an entity was standing there. His hands were covering his face. They didn't like us to see their faces; I'm not exactly sure why. There was a sliding glass door in this other room and a light

from down the street shone through the sliding glass door. He was standing in this light. I can remember his body being so luminous; almost like he glowed. As I walked toward the fireplace, the entity turned and walked back into the group room. As I was sitting there, I looked back at the door to the meeting room and out walks another entity who moved toward the sliding glass door. I swear he stuck his leg through the door.

In a few minutes I turned around again and there was an entity standing behind me. I tried to ask him questions, but he wouldn't answer. I found out many meetings later that he had been a guide of mine, checking to make sure I was alright. He stood nearby for a while. When I started feeling better he turned and walked back into the room.

Shortly after I joined the Darkroom, I shared my experience with some friends. These friends told some mutual acquaintances. I had specifically asked them not to share it with anybody, because there were a lot of people that weren't ready to hear about it yet. Weeks later we heard from mutual friends that we were being brainwashed, they knew it was a trick, and it wasn't any good. I can remember my husband and I being very upset with this. He was also a Darkroom member. We laid on the bed and held each other. We cried and asked for help. "God, if this is right, please let us know. You know what we are doing, and what we are getting ourselves into. Are we being so damn dumb that we'd just fall for anything?" I can remember going to sleep that night. As I often do when I'm ready to go to sleep I closed my eyes and then opened them for one last time. At the foot of my bed was Charley. He was standing there. I remember his moving closer to me, walking along my side of the bed. My hands were under the covers and I wanted so badly to hug him. I couldn't get my arms out, I couldn't have gotten them out to save my life. I remember blinking,

and no sooner did I blink than he disappeared. I asked later why I couldn't get my arms out, and he said he was not in a solidly formed body and it would have frightened me to have touched him.

I've never really questioned after that night. If I ever wanted proof, that was it—that was the proof I needed. I wanted to get involved in the weekly group, and had been given permission to do that. I can remember sitting there one night when fingers appeared out of the curtains waving and wiggling back and forth. I saw them and let out a little screech of excitement. Everybody looked up, but by then the fingers were gone. I asked again, "Let the fingers come out again," and they did. Everybody saw them. The fingers were white—so illuminated they looked whiter than white.

I did much of my emotional work in the Darkroom. I had given the entities permission to do whatever was needed to help me grow. And they did. For a long time, probably close to a year, I worked on fear of the dark. I had a lot of anxiety about the dark. Evil lurks in the dark, bad things happen to you in the dark, that's the kind of stuff that was going through my mind. I can remember one night sitting in the chair, and from behind me came this hand touching me on the shoulder. I came unglued. If I could have, I would have run. I would have run that night. In my mind all I could picture was a hand and an arm up to about the elbow.

I remember after working with my fear for quite awhile, an entity took his hands and touched the top of my head and I can remember the love radiating out his hands helping to calm me down. It was like letting me know there isn't evil in the dark, there's love there. The same night Aenka came out and told the group I had given the entities permission previously to help in any way that they could. They would usually not do things like that. I never saw them touch anyone unexpectedly again.

I learned later it was Mario that had come out and done that. Mario is a teacher to us all, and in one way or another has helped many of us through our emotional work a little faster. He is the one that comes in the brightest light. When he first started coming, he said, "*There are going to be some of you who love me and some of you who hate me.*" I'll tell you, there have been many times I've hated him. At the same time, I also love him. I know sometimes I need a push, and he gives me that push. I don't always like it, but he gives me that push.

One night we were all sitting and singing in the group, and the entity that comes to sing with us came. This is Willy. He told us to sit on the floor in a big circle close together. That night I was upset about something. Everybody else was happy and singing. I felt because I was upset I would break the happiness, so I was trying to sit on my grief. The room was pitch black and nobody could see me. I scooted out of the circle, backed away to be by myself. Willy spoke up and said, "*The circle is not complete.*" Someone asked aloud, "Who isn't here?" I didn't want to say anything, but pretty soon one of the other people said, "Brigitte?" I responded, "What." My voice let them know I had moved away from the group. Willy got up, came to me, and danced with me. This helped me to let go of the grief.

It is interesting to me to watch the entities come out, cross the luminous scarf, and see their size. Usually about all you can see is up to about the knees. There are various sizes of legs, some huge, others small. I can remember visits with Charley when he would come at different heights. Sometimes I could rest my head on his shoulder, at other times only my nose would touch his shoulder. One time dancing with him, I had to stand on tiptoes to be able to lay my head there. They are never exactly the same size. I guess a lot depends on the energy. I really kind of like it. To touch their bodies

is like touching a baby's skin. Sometimes Charley's skin was damp and moist.

One night I was with Charley and I asked why we couldn't touch entities above the head or shoulders, or below the knees. He said that was true in the beginning, but that it was not so important now. He let me touch his head, I felt his eyes, and at one point he even took my hand and stuck it in his mouth and said, "*See, I even have teeth.*" It was a beautiful head. They usually didn't materialize hair; they used turbans. I can remember feeling Charley's arms and he had very little hair on them. It was like they materialized enough for us to be happy with, but not use up a lot of energy.

Richard

When I first heard about the Darkroom somehow it fit into the scheme of the way I felt things should be. At the same time I was afraid to go and experience it. I thought about it. I finally decided that I would let myself challenge my fear, and experience it. At my first meeting at a guest night my fear lessened when I saw all the people. I was anxious for the session to start. When they turned out the lights and everyone started singing I could feel the fear in me rising. I wasn't sure what I was afraid of, but I was afraid.

As the group continued to sing an entity came out and walked over to where I was sitting. I could see his body shape illuminated by the scarves in the middle of the room. He walked very close to me, and I felt . . . now how in the hell am I going to get out of here? This guy's coming over by me. I wasn't quite sure who or what it was. All I knew was I was very afraid. I was glad when he moved over and stood before another group member.

As the evening progressed my fear lessened, and I could hardly wait until my turn came. When it did, the entity came

and stood in front of me. My heart was pounding. I was so excited it was all I could do to ask a few yes and no questions which he answered by tapping me on the head. I can't describe the overwhelming feeling of love and acceptance that came through from just a tap on the head and his presence in front of me. I was afraid I wouldn't be able to go and have a personal visit with him, and I was afraid that I was going to have a visit with him. Later in the session Aenka came. I got the courage to ask him if there would be any more visits, if I would have a chance to go out with my friend. When Aenka told me I wouldn't be able to go out that night, I was relieved.

At the next visitors' night I was anxious and still scared, but not quite as scared. When my turn came, I did get to go out for a private visit. I re-experienced the total feeling of complete love and acceptance; that no matter what I did, it would be alright. We talked. I asked him a few questions about my past lives and other things which at the time I found very interesting.

I don't remember at which visit he told me about my last life preceding this one. I was talking about different things, and asked him if he could tell me about the last physical life I had. I felt it wasn't long ago, and I'd had dreams or feelings about coming into this life. I asked what I had to experience in this life. The entity told me who I was in my last life. And I said, "Well that wasn't very long ago, was it?" He replied, "*No, it wasn't. You chose to come back very soon. Most people don't choose to come back in such a short time span. Your choosing to come back was very important.*" Little did I realize at that time what all that was to involve.

I didn't realize starting these visits would eventually lead to changing my whole life, my whole lifestyle. I became aware of the feelings and emotions that I had hidden and

which had lain dormant in me for a long period. When I became aware of these feelings, it just naturally led me into psychodrama work. My personal work was speeded up by my visits with my friend. In fact in the very beginning I believe if it hadn't been for my visits with my friend in the Darkroom, and seeing the work other people did, I probably wouldn't have continued with psychodrama. Drama was very painful for me in the beginning. It was very scary, and I could not see any changes coming about either in me or in those around me. As time progressed, I did more and more of my work in drama and less of it in the Darkroom. The Darkroom then became more a source of pleasure and enjoyment, and a source of verification of my intuitive hunches. I would have these during intervals between Darkrooms, and would ask the entity about as many of them as I could, or felt comfortable with. The answers I'd get would usually verify the hunches.

As time progressed, I could see the Darkroom as a valuable source of information. The entities didn't answer as many questions as I would have liked, but even so it was comforting to have someone there to check out as many hunches as possible. Doing this was a gradual process that erased the doubt from my mind. In the beginning there was a lot of doubt running through my mind about the authenticity of the Darkroom and the whole scope of the things that were involved with it. I can't really pinpoint anything specific that led to the removal of the doubt. There were a few minor things. Like during one session, the scarves were still fairly bright on the floor, and an entity walked across the room and I could clearly see him from the knees down. The part of the legs that I saw was entirely different from the channel's. Now, one could say, did someone else in the room get up and walk around, or someone come in? I'm here to tell you there's no way anybody else could have come in that

room without me knowing it. And you'd better believe I would have heard somebody else getting up from their chair. There was just no way that could happen. And these legs were like a football player's legs. The calves were thick and muscular, and the channel's legs are not. They are slender and entirely different. At other times there would be two or three entities materialized in the room, and only one channel.

There were other incidents similar to these. Nothing major, and a lot of these might be explained away if you wanted to. But it was said once that people who believe will need no proof, and the people who don't believe, all the proof in the world will not convince them. I believe that. In conclusion, I'd like to mention Mario. He was an entity that came and started body acceptance workshops. During his groups, I learned much about myself, and did quite a bit of work that I'm still in the process of evaluating.

Evelyne

I first got involved in the Darkroom after hearing about it from my mother and my father. Both had been involved for a long time, and they told me some of the experiences they were having. I was very much afraid of what they were doing and they became careful what they would share with me. One day my father started talking about the Singer. I was interested in this because music was such an important part of my life. I asked him a lot of questions because to me my dad had always been very skeptical of any strange or unusual things. He was a very level headed person. As I listened to him, I suddenly felt compelled to ask if I could come sometime and hear the Singer. He said he would ask for permission for me to come. Permission was granted and I was given a date I could attend. However, I was unable to attend that particular date and I sort of forgot about it. One day a message was sent to me requesting I attend on a par-

ticular day in December of 1973. I said that I would go, providing I could hear the Singer and then leave immediately. I requested that the entity who sent for me be the only one who came near me. He was to deliver the message he had for me and he was not to touch me. The day came. I was introduced to everyone in the group, most of whom I had never met before. We sat in a room with lit-up [luminous] scarves and a trumpet. We all positioned ourselves in our seats, me very comfortably between two very trustworthy people. I was so scared I was shaking inside. I was too embarrassed to tell anyone I was terrified, because I had asked to come. The lights were turned off and we all began to sing. I love to sing, so this was somewhat soothing to me. An entity came into the room. Everyone was very excited and talked to him. No one was getting a response from the entity until finally I was told to ask if he was there to see me. I did ask, but I didn't get any response. Then I was reminded that one of the stipulations I had set when I agreed to come was that they would not touch me. I had to give my permission for them to touch me. When I asked the entity again if he was here for me and would he please touch me, I felt his toes touching my feet. Then very lightly there was a touch on the top of my head. I was sitting on the floor at the time and he reached down and stood me up. We walked out of the main room and into an adjoining room. We sat down for just a moment and I think I asked about 50 questions in a period of three seconds, never waiting for an answer. The entity said he would not harm me, that he was a friend and I had nothing to fear. That didn't help. I started to shake very badly, and he returned me to my seat and my comfortable safety. We sang again. My very first visit with an entity had been a total of three or four minutes. Suddenly the trumpet went up and Aenka was there. He announced that he did not have time for questions because it was important to take a

break because one of us was going to throw up all over the scarf if we didn't. Guess who that was?!! We took a short break and we returned to the dark again. Once again the entity came to visit me. We left the room again, only this time I think I lasted a total of five or six minutes. Again, Aenka came and stated that it was important to take a break. This occurred about eight times the first meeting I attended. I was terribly embarrassed and extremely frightened. At some point I was told the entity's name was Thomas. He said he was a very close friend of mine and he had been aware of my existence since I was born. On my first night I was too scared to ask too many questions. The funny part was I was given answers to questions that people had asked before and never been given answers to. I was given information and I didn't even ask. I realized later it was only because I wasn't the slightest bit interested in that kind of information. As a matter of fact, I didn't like to talk about those kinds of things. At first I didn't know what I wanted. I did however, get to meet the Singer that day. He sang special songs for me, songs that were very meaningful.

My first meeting had ended, I had met Aenka several times, my friend Thomas at least eight times and the Singer who I really enjoyed. However, I left there still very frightened. My friend had told me he would not harm me, but there was something very strange about talking to someone you cannot see. At that time I lived alone, and I went home and straight to bed. Suddenly I heard a lot of commotion in my living room. It sounded as if there were seven or eight people having a party. I was just terrified. I could hear footsteps going up and down the hallway and cupboard doors opening and closing. At one time I swore I heard the clink of two glasses as if they were having a toast. I was so frightened I didn't know what to do. Finally I think I resigned myself to the fact that I was in for big trouble when whoever it was

out there found out I was home. I really believed there were several people out there. They were the most real sounds I could ever imagine. Finally, after 10 or 15 minutes, I said aloud I was frightened. The moment I said I was scared, the noises stopped. There wasn't a sound, only a very calm feeling. This was all very alarming, and my reaction is a good example of the extent of my fears.

I still do not know what kept me going back each week. My fears were tremendous. I would literally get sick each time. There was something very strange about what I was doing, but there was also something that kept me going. In my third meeting I had a small breakthrough. My friend told me my purpose in coming to the Darkroom was to achieve self-growth and to learn to love and respect myself. That was my goal. I began to talk to him about my feelings on many different subjects, but mostly of my fears of men. I was confused about why I could talk to him and I was unable to talk to any other man. He laughed and said, "*Because I go poof when our meeting is over and you have no fear that I will ever repeat the information you share with me.*" I just about fell on the floor. He was right. That thought had entered my mind during the week. The convenience of having someone to talk to that could not repeat what you told them because you had their word. But it seemed to be more than just their word. I can't explain it, but it's like a power of your own because they wouldn't be here in this Darkroom if there wasn't a you. I'm sure that doesn't make sense to you but for some strange reason it does to me. The really strange part of this philosophy for me is that my friend Thomas also later began to visit Lon (the man I married) when he came to the Darkroom. I never had a fear that he would tell Lon any of the things I said. There was also the convenience of knowing you might as well be honest, because they knew all about you anyway. There seemed no

reason to not tell what you really meant. One example of their knowing was when I had been talking to my friend about many things but avoiding a certain question week after week. Finally, I made up my mind I was going to ask one very important question for sure. My friend came to see me and we talked about many subjects. Then out of the clear blue sky he said to me, "*I thought you were going to ask me your question this week.*" I was amazed, so I tested him. I asked, "What question?" He said, "*The one you always come in here hoping to ask, always evade, and leave without asking.*" Then he proceeded to answer my question in great detail. I know that doesn't seem so strange, but this particular thought I had never expressed to a single person in the entire world. It was something I had always wondered about for many years, but I never told anyone that I even thought that.

One particular Sunday I recall, we had a trust walk. That was a strange experience. There were several entities in the room at the same time. We were given instructions and told that we could not talk. We were led by the tops of our shoulders to different places. We were moved all around the room. You never knew if you were standing next to a person or an entity. We were shuffled around many times and eventually returned to our seats. I was so dizzy by the end of the exercise I couldn't even tell which room I was in. Suddenly the trumpet went up and we were asked to take a break. I was dumbfounded to find we had all been returned to our original seats. It was amazing. I never did figure out how they knew who was who or where we were sitting. I get dizzy just being in a darkened room.

Regarding proof of the reality of the entities, one source for me was Black Monday. [See Chapt. 1, p. 60]. I will talk mostly of how I think the entities prepared me for the experience. The day before I had gone home ahead of Lon. He

was to be about 15 minutes behind me. We had planned to go out for the evening so I had gone home to wash my hair. I was in the house alone and in a nice tub of hot water when I heard someone in the house. I called to Lon and he did not respond. I called again and he still did not answer. This was very much unlike Lon. We had made an agreement that jokes like that were not funny and he would not have done that to me. Suddenly, I heard footsteps in my house. There were steps in the kitchen and steps in the living room, and then I heard someone standing at the bathroom door. I was very scared. The door handle to the bathroom jiggled. The footsteps began again all through the house. For approximately one hour I sat terrified in a bathtub of cold water just waiting for whoever it was to figure out I was in there and come in and get me. I prayed to the entities if it were them to please stop, they were scaring me. The more I prayed, the more heavy breathing I heard at the door to the bathroom and the more the doorknob jiggled. Finally after being trapped in the bathroom for about an hour, I decided to get out and see who the hell it was. I grabbed what appeared to me to be some form of protection and went out of the bathroom. No one was there, nor was there any evidence of anyone having been there. About five minutes later, Lon drove up explaining he had gotten tied up and wasn't able to get home any sooner. I fell apart emotionally and shared with him the fear that had paralyzed me.

The next night Black Monday happened, and the meeting was at our house. Later I asked about my experience the night before. I stated I had been told if an entity was scaring you, all you needed to do was say so and they would not do it. It was explained to me that with the extreme fear that I had inside, had I not had the opportunity to express those fears, they would have turned Black Monday into a much more disastrous evening than it was. As it was, I was able

to do all the appropriate things necessary to assure the safety of the other individuals in the room. I felt at ease asking everyone in the room to check the house if they too believed that there was another man in the house. The people looked about the house, but they didn't find anything. I knew there was no way for anyone to have gotten in or out of our windows in the back of the house. I knew that night for sure the channel and the entities were not one and the same. When I walked in the back room, my legs shaking from all the commotion, turned on the lights and the channel got up, I knew he and the entity weren't the same. In some ways, the man that took it upon himself to try and prove the entity was a fraud actually proved the entities' existence beyond anything. I was told our house was chosen for Black Monday because the layout of our house insured the safety of the channel. He had his own little room there and was protected. I believe that.

My friend Thomas was not always the same size. Sometimes he would be shorter and sometimes heavier. I asked him once why he chose the body style he did and he said it was because it was familiar to me. Usually his body build and arms were much like my father's. One thing that I always find fascinating is that their skin is always as smooth as a baby. I asked my friend one time, and his comment was, *"You must remember my dear, my skin is now only one-half hour old!"* I liked that.

Ninety percent of all my experiences were in doing my growth work. Thomas once told me they would do almost anything to help me grow no matter how painful it was. He proved it. You couldn't get away with much if you asked for their help. There were times when I really believed I hated the entities because they pushed me to really take a look at my behaviors, my personality, to begin to change the negative aspects. Sometimes it was extremely painful. I remember

one particular guest night when I was feeling angry. It was not an appropriate evening to deal with feelings; it was a night to have a good time. Shortly after the meeting began an entity came to me, touched me on the foot, and left. He never returned. That night we went until 5:30 a.m. and everyone received a visit except me. By the next week my feelings were so hurt I had made up my mind to tell the entities to find another place other than my house to have their meetings. Thomas came and started in on me right away. He told me about my negative behavior, why he had come and touched me on the foot and left. He said he would continue to do such things as long as my goal in the Darkroom was self-growth. He said he would continue to help me no matter how painful it was. I didn't like it a bit but what could I do, he had me over a barrel. He knew my games.

One of my most memorable experiences of contact with the entities happened when I was away from the Darkroom. I was extremely upset one night about my beliefs. I was watching a movie on the life of Christ and I got even more nerved up. Finally I went to bed. I was very upset and unable to go to sleep. Suddenly a very calm feeling came over me. I could feel hands going from my feet up my legs, and another pair of hands at my head. The hands at my feet were massaging me without really touching. The hands at my head were holding me. Suddenly my physical body got very calm and very warm and within seconds I was able to go to sleep. This was the first time I had ever recognized their presence on my own. I was able to distinguish the energy patterns and that was a really nice feeling. You can tell that by now I was much less afraid.

One other time there were three entities in our bedroom. This particular night they were fully materialized. It was the first time I had ever seen a fully materialized entity away from the Darkroom. One was definitely female and two were

males. One of the males was my friend Thomas who was dancing in the room. He had something white on. The strange thing was the next morning there was a white towel on the floor in our front room. We didn't own a white towel. I do not know where it came from and it has since disappeared.

Sometimes at night when I feel and see entities, I try to wake Lon but I find myself in an immobile state. This has happened to me many times. If an entity stands in our room, I want Lon to see it to prove to me that I really see what I think I see. But when I try to awaken Lon, I'm not able. When I asked the entities about this, they told me it was for me to see. If it was meant for Lon, then I wouldn't be seeing it, he would.

Matthew

I am a retired Air Force Major and I've been in the Dark-room and associated with it since about 1973. In early July of 1976, I had the occasion in a meeting to go out with the entity named Ernest, with whom I have had many visits, and we were discussing various matters. Suddenly he said something like we wish you would be more attentive to your health and take your medication as prescribed. At that time I was on oral medication for diabetes. I acknowledged his warning but somehow I did not pay too much attention to it. I continued to have the sweets that I should not have had. About two weeks later on the morning of July 15th, 1976, as I went to the kitchen to get my morning orange juice I had the distinct sensation of being on a ship, and having to stagger to keep my balance with the roll of the ship. When I got back from the kitchen I laid down for about 15 minutes and when I felt something was happening to my right side, I knew then that I was having a stroke. I got a neighbor to come to my aid and on the way to the hospital I began to see double. I was very happy that I had not attempted to do any driving myself. By the time I was admitted to a hospital

room after being checked in the emergency room, my right side was completely paralyzed. I could not move my arm or leg. My left eye was half out of its socket so that my vision was impaired and I was seeing double. I was unable to drink liquids because they would just drain down the side of my mouth and run down my chin. I felt pretty sorry for myself that night, I felt that my future days would be in some sort of a rest or convalescent home. In the morning after a very fitful night I noticed that the middle finger on my right hand could move about a half inch up and down. I tested the toe on my right foot and found that I could move it a little too. Then I took pad in hand and with my left hand I printed the following words: "I may be ill but I will persevere." I had the orderly tear that off and pasted it up where I could see it on my side chest of drawers, kind of a little night stand. In the ensuing days I was so determined I was going to get better that the physical therapist had to devise some exercises that would keep me slowed down a little bit. I graduated quickly from wheelchair to walker and then to cane and I was finally discharged.

Before the discharge I had to see the eye doctor about my eyes and double vision. There were two ophthalmologists who examined me quite thoroughly. When I asked what was the prognosis, their approach was, "Well, you may or may not get back your single vision, but you will probably have double vision that can be correctable by glasses." I left the hospital after 5 weeks and returned to my home trying to pick up the pieces. I could not do my work yet, but I could attend the Darkroom. The first available night I came to the Darkroom. Lily asked that the doctor come and attend to my ills. We went into session then and sure enough the doctor did come. He had me sit in the middle of the room facing a single candlelight in a red chimney similar to that you find in some restaurants. I saw two of them. He worked on my

body and on my head for about 15 minutes. He pressed on the temples, on the cheekbone below the eye, and on the side of the forehead right by the eyelid. Then he pressed the eyeball through the closed lid and he pressed harder and harder and harder. I got this distinct feeling that he was pushing my eye to the back of my head. And then he released the pressure and there was a great feeling of relief. When I opened my eyes I then saw only one light. Three days later I was to have another examination by an ophthalmologist and these two same worthy gentlemen examined me and again shook their heads, but this time it was in amazement. They asked me what I did to overcome the double vision, and I said merely that if I told them they wouldn't believe it, and added that I was lucky. But I believe that it was the assistance, the healing that I got in the Darkroom.

Whenever I reflect on the Darkroom, this experience and one other especially, stand out for me. One night I saw an entity approach a door which was sealed completely and locked so no one could come in or go out. As he approached it, his entire body began to glow and it looked like it was translucent. It seemed to change colors and he walked through the door. He came back through the door and then became solid-looking again. This convinced me of their reality one more time — if I had any doubts, they were dispelled. He was an entity and there was no question about his powers.

In summation, let me give you a few thoughts about the Darkroom, about the entities, about that which is the unknown. There are many, many people who doubt and they doubt for various reasons — religious, personal belief, the inability to accept that something they cannot see or hear exists. There are those who believe there is only one life and you're born, you live, you die and that's the end of it. There are always doubters. From my own experience I can only say

that I have been very enriched. The late years of my life mean more to me now than they did before. If it were not for the Darkroom, the contacts with the entities, the understanding that has been brought to my life, I should probably have succumbed long ago. But they have taught me something about hope, about wanting to live. I think that the Darkroom, the ability to achieve a communion between ourselves and the spiritual world is one of the greatest steps forward. And with each passing day there are more reports of people who have experienced being on the other side a short time and coming back. I wish that the media and newspapers and other periodicals who conduct interviews would do so in a strict sense of wanting to know facts and not with any preconceived notions about what the Darkroom is. If you try to explain, most are unable to comprehend. Suffice it to say that I, for one, am not sorry about my contacts with the Darkroom or the entities and with the enlightenment that they have given to me.

Theresa

My first memory of the Darkroom was my sister sitting in her living room telling me about a trumpet, voice, and sitting in the dark. These phrases were all very foreign to me. I had to stop her and ask, "Wait, what are you talking about?" It was through my relationship with her I had my first experience in the Darkroom.

When I think about how I benefited from the Darkroom, it brings to mind why I stayed with it. It's hard to describe, but it's a feeling of being important which the entities conveyed. How can I describe this? I was told my entity would only materialize when I was there, and that made me feel very special. I was important enough that he'd only come when I was there. Many things I was told helped me realize and work through personal issues and feel better about myself. It has had extensive meaning in my life. I have a diffi-

cult time putting words to its meaning for me.

I don't remember ever asking for proof. However, if someone asked me, several instances come to mind. The first was early in my experience, before we were getting a lot of voice. An entity materialized, I forget what we called him, but for me he was the See-Through Man. We could see his bones — he was translucent. He wore boxing shorts. You could see the bones and the outline of his legs. The image might be compared to looking into a fluoroscopy machine. For me that was proof. Another time I asked to touch an entity's tongue and he made a tongue that felt like crumpled up cellophane and I touched it. Another I recall was when a young girl materialized through an adult male channel and stood in front of me. I could see her silhouette against the scarf on the floor. By the communication of taps she told me she was eight years old. There was no girl in the room the size of an eight year old. Another time we asked to see a face. I remember the entities always told us it took a lot more energy to make facial features. On one occasion we coaxed an entity to show his face, and his features were very distorted and unlike anybody's in the room. Another time I saw a ball of white energy appear on the scarf in the middle of the small room where we were seated. Out of that ball raised up first a hand, then arms, and then the trunk of a body extended upward until I saw a figure kneeling on the floor. Then he stood and I saw the fully materialized entity. That was a very moving experience to see that creation in front of me. Once after my visit with my entity I was returning to the room where everybody was seated. We passed through the hallway where the channel was on the floor. The entity was on my righthand side and I was touching him, holding his arm, and the channel was on my lefthand side. And as we passed the channel, my entity said, "*Do you want to touch the channel?*" It hadn't occurred to me, but I said, "Sure, ok."

I reached down and touched the channel's foot and leg. As I looked I could see his silhouette under the blanket as my eyes were accommodated to the light. At the time it didn't mean anything to me; I didn't have that curiosity. At this time it's a proof for me.

Monica

Initially, I did not doubt the entities as they are for me a total source of acceptance and love. I was so busy taking in and indulging myself in their energy that doubt never entered my mind.

In general meetings and in private visits I have had with my guide, the entities' verbal and nonverbal communication and knowledge of the personality has astounded me. No human being possesses the amount of unconditional love and intimate knowledge of each person's psyche as is displayed by one of these entities. The personal warmth, strength of character, lack of negativity, and indescribable sense of humor they share with us is greater in intensity and duration than any human could attain. Each entity has a separate and distinct personality, but these rich qualities are present in all of them.

I know, without a doubt, this human form is no mortal man. Yet, the thought has crossed my mind that this figure before me who looks, feels, and talks like a man (although with a rather strange, foreign sounding accent) could be an imposter, could be a fraud. I have noticed when this happens that it is the activity of thought, of a searching mind seeking the answers to the seemingly unexplainable that prods and pushes for proof. A careful check of my emotions and my judgment always puts my cynic mind to rest. There is no fraud here. There is only a human in the presence of a being of superior power, wrestling with the limits of her understanding.

I accept my curiosity and my discriminating intelligence

that questions the possibility of this phenomenon before me. I swell with pride in my fine judgment and wisdom which overrides any momentary doubt or demanding need I may have for proof of the existence of these entities. I feel nothing but unconditional love from them, and to ask for proof when there is total love is not only redundant but extremely foolish. Thank God I am not a fool!

Another way of thinking of the entities is that they are real, but are not reality, just as a dream is real (you actually experience this phenomena) but it is not reality (a dream is not your everyday existence). In this sense, everyone has experienced something that is real but is not reality.

The love the entities exude has inspired my life and my positive jealousy has moved me to imitate their example and pursue a richer, stronger course in life. The entities love me more than I love myself. I had wasted a great deal of energy on unproductive and self-limiting doubt. When I was being honest with myself I could see my self-concept was negative, demeaning to the point of feeling I did not have the right to exist. The air that I breathed and the space I took up could be better used by someone else. This is fear and guilt at work.

I have worked with this paralyzing fear and guilt I learned as a child. I have moved away from that dark and rigid place. I have learned to trust myself, to recognize the truth when it is presented. I know it is an inward search that will allow me to use the knowledge and wisdom I possess. My authority for my life lies within myself. I have learned to trust my experience and my judgment in order to make my life work for me.

It is with this judgment and firmness of purpose I would say to the world the entities are indeed not of our physical existence. They are spirit guides who have committed themselves to teach us about our negativity, and of the love and happiness we so often deny ourselves.

Hank

When I was 20 years of age, due to impending circumstances, I was compelled to begin looking for answers to questions which forced themselves into my mind; questions which basically asked, "Who am I?" and, "What is the meaning of life?" I consider this to have been the beginning of my search to understand both myself and the world in which we live. It was a few years thereafter that I was introduced into the Darkroom with the entities and the teachings which they presented.

Because of my previous searching and learning, I felt I had at least developed my ability to discriminate enough to accurately and fairly assess the validity of this new teaching. I was particularly impressed by the means used to present the teaching — that is, via the Darkroom and the entities. I like to refer to this as the vehicle of the teaching. In answer to any misgivings some may have concerning the Darkroom and the entities, or, as I say, the vehicle of the teaching, I can only say if we really have a sincere wish to reach our homeland, does it make any difference if we travel by train, boat, plane or whatever? Isn't the most important thing to get there? In addition, I discovered the teachings appeal to my practical side. I believe that in order to change, we must first put forth work and effort in the here and now, rather than to believe we can discover ourselves by retreating to a mountaintop meditating, philosophizing, or exercising the intellect. This is not to say these things don't have their proper place. Certainly philosophy and theory are present in the teachings. However, it never exceeds the need for simple, practical work — work which calls for us to examine our emotional nature, work which requires us to begin to uncover our past emotional repressions.

I consider the teaching a means of emptying ourselves of what is useless and unnecessary. When that is accomplished,

then we can begin to rebuild ourselves anew. We can allow ourselves to unfold rhythmically and harmoniously. As for me, because I see the soundness of the teaching, I wish to gather and learn from it all that I can. I believe this teaching has been introduced into our existence by a mind greater than our own, the greater mind being represented by the entities. I believe this teaching can assist us through this difficult period of time in which humankind now stands. This teaching can help us to begin to understand our true destiny.

* * *

Up to this point in this chapter the personal accounts have been those of individuals who have participated in the Darkroom for several years. The following account is from one we might call a newcomer. It is an account by the man who assisted in the preparation of this book. He uses his real name and shares with you some aspects of his recent involvement.

Tom

My unexpected entry into the Darkroom came months after I began to assist Marti with this book. My involvement with both is motivated by a desire to learn about and develop my own spiritual quadrant. I have benefited greatly from my contacts with Marti, Jay and Elisabeth as well as my Darkroom experiences. The effects are noticeable to my family and friends, as well as to myself. I feel honored to be able to make what I hope might be a small contribution to interest in spiritual development for others. I would like to preface my account of my first experience in the Darkroom with some personal and professional background. I hope the reader will consider this.

I am 42 years old, and have been a licensed psychologist for 15 years. My Ph.D. degree in clinical psychology was earned in a university with a nationally approved training

program. I have published research articles in reputable scientific journals, and have been in full time independent clinical practice for eight years. Before that I worked as a staff and supervising psychologist in in-patient, day treatment, and out-patient settings. For a year I was an administrator of a 42 bed in-patient psychiatric ward with multiple responsibilities.

Prior to my involvement with psychology I was majoring in physics and engineering. My background includes 20 years of skepticism regarding things psychic, mystical and spiritual. I have a hard-nosed insistence on verifiable data or at least consistent correlations with a sound theoretical basis. Since my Ph.D. I have invested considerable time and money in a variety of psychotherapeutic approaches as patient and as trainee. In these experiences and in my work with patients as a therapist I have learned to risk, to be very careful in assuming my interpretations are correct, and to allow myself to be as open as possible toward new learning. A significant amount of my post Ph.D. training has been in experiential psychotherapy. My graduate school training included some psychoanalytical focus, general psychodynamic therapy, and learning theory. Hopefully I will continue to learn to care for others, to pay attention to my limits, and to admit at least some of my ignorance. I do not consider myself naive, and am familiar with a variety of manipulations and con jobs. I am gladly married and have a son and stepson of whom I am very proud.

We sat in a pitch black room. There were five of us in the large room, Jay being in a small adjoining room where he laid down to "go to sleep" as he puts it. Now I wasn't as scared as I had been driving to the meeting place, when I had quite strong butterflies in my stomach, very tight breathing, and sweaty hands. As we sat singing in the dark, looking at the glowing scarf and tin trumpet, I reflected on my

relative lack of fear.

I reminded myself that after all I had pretty extensive contact with Jay and Marti in talks over a period of a year. I had heard many anecdotal stories of phenomena in the Darkroom, and had been reassured whatever happened was usually not experienced as negative by the participants. There was never any forcing, there was always free choice and free will. A person could leave any time they wished. I had heard of the charges of fraud and deception, and was very impressed that in Jay and Marti's accounts their predominant feelings and attitudes toward their accusers were of sadness and pain, not anger or defensiveness. Also I had been experimenting with my own physical senses and mind, in what I guess would be described as inward and outward meditations for about a year. In some of these I experienced some fascinating perceptual shifts. Several experiences of abruptly becoming very frightened had offered me practice in dealing with my fear of both the unexpected and the dark. I had one experience of being "guided" somewhere that had impressed me very much and which I simply could not explain. As I sat there looking at these glowing shapes in the dark, I felt somehow as ready as I could be for whatever was to happen. I was ready and willing to give up my hopes of genuineness if in my personal experience and judgment the stories simply could not be supported. The openness and acceptance of the regular members and Marti helped with my anxiety a tremendous amount. In no way did I feel alone.

After about 15 minutes or so, it began to happen. I was looking at the bands of light on the trumpet and all of a sudden they were gone. There was nothing but blackness. After a few moments they were back. The regular members observed this also and seemed to become hopeful that something would develop. Nothing did until five minutes or so went by during which we sang (a bit more animated than

before). Then I was stunned to see two black shadows in the shape of feet and ankles walk slowly over the scarf. Everyone was quite pleased and excited, saying an entity was with us. Then nothing for a few minutes, then the shapes moved back across the scarf and stood stock still in the middle of it.

I couldn't say very much at this time. I was simply too startled. As I looked at them, approximately eight to ten feet before me, the shapes looked crude. Like someone had begun to sculpt feet from some substance and had completed only the block shape. I could not see any outline of individual toes, or the usual indentation behind the ankle just above the heel. After standing quite still for perhaps a minute, the shadow feet walked off the scarf and back into the darkness. Several participants spoke aloud asking for a sound, words, or a tap on the head which would indicate the entity was to talk with them. Sure enough, not three minutes later Susan (on my immediate left) squeals with delight and cries out, "Cecil!" I hear a very low rumbling voice from her direction. After a confused minute or two, with most people (not including me) expressing their pleasure and delight, Susan announces that she and Cecil are going for a private visit. They leave and go to a small adjoining room, and for the next twenty minutes or so we who remain sit, sing, chat and generally amuse ourselves. We cannot move from our positions for it is said that would disturb the energy stabilization necessary to maintain materialization. Occasionally we shift weight, lean back or forward, etc., each time announcing any move or noise we are about to make or have just made. Although from time to time I can hear a low brief rumble of that deep voice, and a few sounds of crying or laughing coming from Susan, no words can be made out.

Susan comes back, Cecil walks into the dark and disappears. Susan shares with us some of what occurred and describes what she feels she has learned, complete with an an-

nouncement or commitment to work on a certain issue in her personal life.

Well, there I sit. An entity has apparently come and gone. The regular members take it like a sip of champagne on a very happy occasion. I feel confused, off balance. I can hear what the others say, I respond coherently, but I don't know what is happening. I continue to feel emotional support from the other people.

We are singing again by now, with vigor. The scarf suddenly flies high in the air, is moved about a bit as if waved briskly by one corner, and crumples to the floor. A brief shuffling sound is heard as if feet were quickly being rubbed on the thin carpet. Then, another pair of feet walk across the scarf. Expressions of pleasure from us. Laura says out loud she hopes it is Forest, she hasn't seen him for a long time. Suddenly another scream of delight followed by quick tears of joy. Forest has tapped Laura on the head and they too go out for a visit. Again we sing and chat for about twenty minutes, Laura returns to her seat and Forest too withdraws into the darkness.

After another few minutes, two more feet. They stand in profile to me on the scarf which somehow once again lies flat on the floor. They turn, apparently in my direction. As I stare, sitting on the edge of my seat, I see the scarf light get narrower and the blackened areas get wider. Someone or something is coming my way! I announce this to the others, and finally the growing dark areas stop. I get excited advice from others, "Ask him for a tap on the head . . . ask him if he is here for you . . . tell him it is alright for him to touch you . . . ask him if you can touch him." I am very confused at this point. Still hearing and seeing ok, I manage to take the advice. There is no response until, after we stop chattering, I feel a very gentle tap right in the middle of my balding head. I report this. "He's here for you!" More advice,

more talk. Nothing else occurs. He is gone.

Everyone by now is pleased. People would, I think, have been satisfied if nothing more occurred. I would have. But the evening was far from over. We sing slower and gentler songs now, more softly. Then the trumpet raises straight up off the floor, makes a flourish or two, and ends up with its large end pointed at Marti who is on my immediate right. From its direction comes a heavily accented voice which sounds like it is coming through a cylinder or tube. "*Hello, Mert.*" Mert was Marti's nickname as a child. This is Aenka, who has been the acknowledged coordinator of this Dark-room group for several years. Aenka says a couple of things I can't make out. His voice sounded garbled. One thing I did hear clearly was the statement, "*We are glad to see Isaac here tonight.*" Then he suggests an intermission.

The trumpet goes down to its original position on the floor, and shortly after this we hear Jay cough. Marti asks him if he is awake, he answers yes, and the lights are turned on. Jay is half sitting and having the dry heaves. He is ok after a few minutes and stumbles out groggily. He looks like he has just wakened from a rather heavy nap.

We go outside, have coffee, chat among ourselves, etc. No one is familiar with Isaac. The general consensus is that Isaac is the name of the entity that touched me, and most people feel that he was "there" for me. I have no opinion, just much curiosity. How could he/she find the exact center of my head in the pitch dark to give just one clear gentle tap? How could he/she even locate me that precisely? It was black in that room. I could not even see the outline of Marti or Susan on either side of me, and yet we were only about six inches from each other!

We resume after the intermission. Jay lay down again before the lights go out. I notice the small collapsible lamp beside Marti. It has a red bulb and a dimmer switch. If she

has the opportunity she will ask an entity if she can turn the light on. This is never done without permission. While the light being turned on is not a frequent occurrence, apparently it happens enough for people to get adequate views. The only door leading out of the room is checked for security and the lights go out. We sing.

I really don't know how to describe what occurred next, but I will do my best. After a very few minutes a deep resonant voice comes out of the dark. Marti immediately recognizes this as Mario, and asks permission to turn on the light. This is given and when she turns it on I see a robed figure across the room. The long robe and cowl over the head looks white even though the light is a definite red. I cannot see hands or feet where they should or would be. I can only see the same shade of darkness as there is to either side of the figure. He gives Marti explicit directions with the light, *"Too bright . . . turn it down more toward the floor . . . up a little, etc."* He is finally satisfied. Marti wanted it as bright as possible. We had all been absolutely silent while the adjustments were being made. Mario pauses in speaking, then begins to move about in a slow, pacing manner. He talked as he moved, then would stop and talk, then pace again. I was totally absorbed by his deep voice. This voice as I heard it is very difficult to describe; very deep, strong, resonant, heavily accented with what sounded like a mixed European accent, yet soft. While I have heard many different voices of professional entertainers and announcers through the years, I have never heard a voice that had the timbre of gentle firmness this one had. The rate of speech was slow. The words were quite easy to make out, only once or twice was a repetition asked for. He would pause sometimes in his presentation. Mario stayed with us about 40 minutes. Part of the time he gave an informal talk or lecture, the remainder of the time was left open for dialogue between participants and

himself. His lecture focused on simple, basic attitudes and truths yet there was such a freshness and impact in the way he said things. His simple statements came across to me as words of wisdom. I remember the awe of my total impression in reaction to both his voice and the content of his presentation. I can only describe his attitude as one of understanding and gentleness regarding the human condition and what we struggle with. His lecture, comments and dialogue with people were quite serious, but occasionally he would pause and abruptly shift to make a small joke.

During the dialogue time, the other participants were not filling the silences with questions. I rather selfishly interpreted this as an allowing of me as a newcomer to take time or initiative as I wanted or needed. I asked Mario if there was something he could do or say that would be helpful in two personal issues I was struggling with. He responded in a variety of ways, and I have found his responses quite helpful. Not wanting to hog all the time, and also not knowing what else at that time to ask or bring up I then took my turn at being silent. Someone else brought up an issue for themselves. Finally he said he had to leave. He had remained about twenty feet from us across the large room, and now asked Marti to lower the light. It was lowered to barely being on. He faded into the darkness, I could no longer see him. I could only see the outline of my own hand and knees. In a manner that sounded quite genuinely respectful, Mario asked aloud, "*May I have the honor of touching you?*" I didn't know who he was referring to, but others quickly said, "He's talking to you." I looked into the darkness, remembered his strong and gentle voice, his intellectual brilliance and perspective, his obvious caring. I replied, "Of course." He asked me to please stand. I stood, careful not to move from my space. Finally I could see the faint outline of the robed figure before me, and what I

thought was an arm reaching my way. I tentatively put out my hand, and received a brief and quite unique handshake. He withdrew his hand and slowly I saw him kneel in front of me. No words, no sound. I said nothing. Just looked, and felt very honored.

Before he left us, we joined him as he said aloud three times, "*Thank you, O Spirit of Heaven, for providing us this day.*"

The epilogue for the evening was a brief return by Aenka. He had a few words with Marti and they exchanged touches which for Marti is always very meaningful. Just before he left, the trumpet turned toward Richard. Richard has been a regular Darkroom member for years and in my personal experience is a very caring and patient man. He had not had a personal visit from his entity in over two years. And for those two years he had met whenever he was asked, singing and giving his support and energy for others to have their experiences. Two years of giving, and little direct getting. Aenka made a simple statement to him, something to the effect, "*We are aware of what you have accomplished in two years.*" When Richard asked for clarification there was none.

This has been a descriptive account of the highlights for me of my first session in the Darkroom. I have had other experiences with similar impact. I have been in the Darkroom in five different physical locations with different people involved in three of them. In each there has been materialization. I have witnessed light phenomena, seen entities of different height and body build, received gentle and unique hugs from Mario. If there is fraud, in my opinion it would mean Jay or a confederate is able to do the following: have psychological knowledge at least equivalent to a Ph.D. and many years' experience; have knowledge of individuals' past and present experiences in detail with eidetic clarity; be able

to produce different voice timbre and speech phrasing at high professional levels for lengthy periods with never a slip; somehow sneak into meetings on a few hours' notice at places where security of all entrances is extreme; in the silence of the room find their way about perfectly in pitch blackness without making any noise; have inordinate patience; show extreme compassion and understanding of the human condition—and do this all for free.

My doubts are resolved. Coming totally unexpectedly, I am being shown what I consider to be truths the extent of which I had vaguely hoped for but never allowed into full longing or even conscious awareness. I can now let go of my struggle to weed out hypocrisy, personal or doctrinal distortions that I was bothered by as a youth. In the darkness I have literally seen a light, and now follow it as my truth. We are not alone, and those usually unseen love us in a totally accepting and nonjudgmental way.

CHAPTER NINE

FREQUENTLY ASKED QUESTIONS

This chapter contains selected samples of direct teachings of the entities in our Darkroom meetings. They are verbatim quotations from dated transcripts of tape recordings. The selections are chosen as a sampler of the broad areas covered. They are included here to satisfy the curious reader and to share with you some of the revelations and information given. Growth and spiritual development must of necessity be by free will and free choice, using all four quadrants of the personality in evaluating our development.

Reality

"Reality is that which you experience with all of your faculties, meaning you are aware of the things about you, and that you are literally aware of your existence. It has little to do with your choice of existence. It is still reality. When an individual loses touch with reality their mind ceases to function. If you lose the capacity to reason, then you have lost the capacity to make choices. When you have lost your ability to make a choice you are no longer in touch with reality."

Growth

"Emotional growth is determined by our behavior in some positive way. Spiritual growth is to grow in our knowledge, understanding, wisdom and acceptance of oneself as a spiritual entity or being. Growth is the ex-

pansion of awareness of our existence and the purpose for that existence."

Natural Emotions

"Natural emotions are fear, jealousy, anger, love and grief. All are positive and rhythmic—like the ebb and flow of the tide. They can become distorted only through the traumatic conditioning of the child from infancy to six years of age. The unnatural emotions or fears which result are the cause of all the negativity within us. To be positive is natural and to be negative is unnatural."

Love

"Love is a combination of a million facets of your personality. Attempt to pinpoint it and it shall laugh at you. I shall attempt to guide you in what it is not. It is not selfishness, it is not suffering. It is not ecstasy. It is the desire to fulfill another. All erotic manifestations with feelings supposedly called love are associated with the desire for self-satisfaction. Selfishness is a desperate need to regress. The distorted interpretation of love is established by the awakening of all these desires. Often when one makes the statement, 'I love you' what they are saying is that you please me. Love in its truest sense is the feeling 'allow me to please you.'

"Love is not a privilege, it is a God-given right. Love has no strings attached. I am loved by your acceptance of love from me. Such is unconditional love."

The Government of Life

"The government of life is a tentative plan we design for ourselves while in spiritual form prior to incarnation. This plan is a blueprint for achieving our destiny in our forthcoming life. The unobstructed universe and the Source play a part in maneuvering us through our physi-

cal destiny. We actually select our environment for each physical life, including the hemisphere, time, parents, and birth order."

The Gamble of Life

"The gamble of life is the design incorporated into the universe to offer us choices. There are many hazards in physical life which offer us the opportunity to grow in a positive way. If these challenges did not exist there would be no growth, no purpose to life. Free choice gives life meaning and differentiates man from being as a programmed robot."

Immutable Laws

The entities presented the following guidelines which they referred to as Immutable Laws. These guidelines apply only to the physical (obstructed) universe, i.e. that in which we presently live.

1. **HUMAN EQUALITY** [All are subject to the gamble of life and the government of life.]
2. **SELF-ACCEPTANCE** [Man accepts his total personality structure—physical, emotional, intellectual and spiritual facet.]
3. **INDEPENDENCE** [Man bears within himself all the potential for self-fulfillment.]
4. **MAN HAS THE RIGHT OF FREE CHOICE.**
5. **INTERDEPENDENCE** [Man accepts that he has limitations.]
6. **RECOMPENCE** [Man accepts the responsibility for his choices.]
7. **ALL TRUE BENEFITS MUST BE MUTUAL.**
8. **EVERY MAN IS ENDOWED WITH A FACET OF DIVINITY WHICH INSURES HIS HUMAN DIGNITY.**
9. **EACH MAN IS UNIQUE AND HAS HIS INDIVIDUAL DESTINY TO FULFILL.**

10. ALL TRUE BENEFITS MUST BE EARNED.

Universal Laws

"Universal laws govern the behavior of all entities. They apply to the unobstructed and do apply somewhat to the physical (obstructed) universe. They govern the behavior of all the universe, including the behavior of all molecular structure. There are thousands of such laws. An example is the first law which is, 'No spiritual energy may behave in a negative way.' Another universal law is, 'No entity can enter the body of a physical being once that body has been chosen by another entity.'

"The universal laws are organized by function, rule and purpose. They are a part of the Archives of Knowledge, Center of Knowledge, or Akashic Records. All spirit forms have access to this knowledge. Those in the unobstructed cannot violate these laws. Only man has free choice. Accordingly, those in the physical have the option to choose to violate the universal laws and the immutable laws."

Leadership

"Leadership is a marvelous quality. It encompasses the ability to organize and to maintain a standard flow of energy toward a common interest. The inability to be a good leader derives from fears of rejection. Fear allows some individuals to be dominating. Instead of leading, they tend to dominate. The fear of giving orders is directly connected with your fear of rejection. Leadership is the full recognition of your own inner authority to manage your own affairs, but to manage the affairs of others you must be vested with the authority to do so. Otherwise you will undoubtedly be accused of being nosy. There should be no feeling of power with authority. Authority means you have a certain responsibility of position to direct or

lead individuals to a common purpose."

Destiny

"Destiny is the completion of a physical and spiritual evolutionary cycle. We choose our physical destiny and our spiritual destiny. Our physical destiny concludes with death of the physical body and is always in furtherance of our spiritual destiny. Each life would be oriented toward development of your strongest potential whether it be art, science or religion [the study of Man]. To be fully developed you would gain sufficient knowledge of all three. After birth from the Source all entities must progress through seven levels of growth before completing their chosen spiritual destiny and merging back with the Source. There are significant and unique features and requirements for each level."

Impingement

"A portion of the intuitive function of the personality receives spiritual energy and is the channel for impingement from entities in the unobstructed. Impingement is the signal or energy by which the entities transmit messages to the physical mind."

Intuition

"Intuition includes two channels or frequencies. One is physical or psychic, the other is spiritual. Each frequency has a separate transmitter and receiver. One allows us to communicate with spiritual energy, the other with physical energy. The intuition function is found in the spiritual quadrant. The development of this function allows us to communicate more readily on a psychic level with each other, and to open the channels for spiritual communications with the entities, with the Source of All Divinity, or

Centers of Knowledge" [sometimes called Akashic Records].

Spiritual and Psychic Energy

"Spiritual energy has no potential for harm. Psychic energy does. When dealing with the psychic, the mind, there is always danger. It is so unpredictable. Your mind is capable of self-destruction but as long as your mind is pure in heart the effect of psychic energy shall never cause harm. Psychic power can be used destructively.

"Spiritual energy is any energy which is not of the physical. All the energy man experiences in his physical state is physical energy, including our atmosphere. An example of spiritual energy can be healing energy from the Source. Spiritual energy emanates from the Source."

Auras

"An aura is a magnetic electronic field of energy produced by our physical body. I believe it has been photographed. The size and intensity reflects positive and negative behavior patterns. It is affected by many factors such as moods, physical health, illness, injury or trauma. Negative response as an emotion lessens the quality and strength of the aura. Positive emotions intensify and enlarge it. The basic aura reflects one's true nature or personality. There are four colors symbolizing the four quadrants of the personality structure, and like the personality structure the colors remain the same throughout our lifetime. Everyone has all four colors in their aura; however, two are predominant. Various blendings of these colors produce hues. In their basic essence they would reflect the personality types. The aura of a thinking/extrovert is primarily blue and green, supported by red and yellow. A thinking/introvert is blue and yellow, supported by red, then green. A feeling/extrovert aura is red

and green, supported by blue and yellow. A feeling/introvert is red and yellow, supported by blue, then green. To those sensitive enough to distinguish them they appear somewhat as a diffused rainbow about the body."

Spiritual and Psychic Healing

"Psychic healing is the ability of an individual to create an energy pattern so devised that it would enhance or strengthen the molecular field, enabling that field to gain its balance in the fight for survival. Psychic healing is drawn from the physical mind. Psychic healers deal with their own mind in conjunction with the power of the mind of the individual who is ill. Spiritual healing is drawn from universal energy and is performed only by the Source of All Divinity. The results of psychic and spiritual healings are the same. They are correcting the imbalance of the chemistry of the body."

Miraculous Healing

"There are two types of miracles. A miracle from the Source is instant and involves spiritual energy. There is instant change or completeness. It is like perfect plastic surgery. The entire organ of the body is restored. Other miracles deal with impingement and work in conjunction with psychic energy. In such cases there is a gradual or slow cure as the body is assisted in healing itself—as in arresting an illness."

Astral Travel or Projection

"Astral travel or soul travel is when the entity, spiritual body or the immortal part of us, chooses to temporarily leave the physical body and project itself to another location. This is also referred to as an out-of-body experience."

Such movement away from the body might be a few feet, or millions of miles reached at the speed of thought. To experience this phenomenon, the energy field or force within the body must be exact in size and quantity. It must be to the degree of stability sufficient to keep the physical body molecularly sound. It must be stable enough to keep the energy unchanged within its own energy pattern. When this vibration is reached, one can project oneself from the physical body. There is a 'Silver Cord' which ties you to your body. It is an imaginary cord, but it is an energy permanence. No one would leave their body unless the energy was so designed and so perfect that there would be no need for concern about the safety of the body."

Possession by Devil or Evil Spirit

"There is no need for you to harbor fear. There is no chance of being possessed by a devil or demon. There is no such thing as possession by another spirit or being. I shall remind you only one soul possesses your body, and all the spirits respect this. Spiritual power or energy has no evil. Psychic power or energy can be used for evil. Psychic power is managed only by the mind of man. Spiritual power is produced by our Facet of Divinity—that part of the Creator within us. Psychic forces can be called whatever you like. Psychic energy has the power not only to distort your mind but it could disfigure. Should you allow yourself to be involved with it, the mind could produce a monster or throw objects across the room. Psychic power can be used for good or evil. Man has the right of free choice. Satan is a legend, a story, a fantasy which describes and gives substance to the negative powers of the mind."

Karma

"I only speak of karma as a word you have learned to be associated with punishment, purgatory or suffering. You shall never reincarnate to repay a debt for some misdeed committed in a prior life. However, during each lifetime, man must accept the responsibility for his choices and the associated consequences for those choices."

Soulmates

"Soulmates—a beautiful arrangement developed by the Source from the very beginning. The better to bear the journey of your destiny from the time you are born from the Source until you merge with the Source . . . you have a mate. Entities are born from the Source in pairs, threes and fives. Never one—never singular. Occasionally and more often than you imagine, triplets—three entities are born. Never four, but sometimes five are born together. There is always a combination of males and females within the group. You must live one successful life with your soulmate. And if soulmates incarnate within the same time frame, the government of life will maneuver them together even though they may be born on different continents. Every ten cycles of your earth around your sun those entities who have completed their destiny merge again with the Source, and the number of births of entities equals those that merge."

Truth

"Truth can be the definition for behavior or anything which is positive or negative. For truth is nothing more than mutual understanding. Such as one person communicating with another, and both are in agreement; agreement which is in a positive way—mutually beneficial."

Death and the Transition

"Death occurs when physical consciousness ends and spiritual consciousness begins. Once your physical body loses consciousness in death you leave the body and have an awareness as a spiritual entity—not as a physical being. This transformation is from physical awareness to entity awareness. But you do not experience the transition physically or intellectually. You cannot compare it with the five senses. The awareness your physical body has differs from the awareness you have as an entity. Death itself is not painful. The body physically and psychologically prepares itself for death. At the moment of death the entity has an individual ethereal form shaped like the human form—only perfect in all respects. For example, a person with an amputation would be whole. Later the ethereal body changes to a unique and more condensed energy pattern. This form is in the shape of a sphere and can vary in dimension, generally the size of a large ball. The entities retain this form while in the unobstructed universe. At times, these energy patterns are visible to the sensitive human eye. The entities can alter the shape and density of their energy pattern at will. For example, when someone has a near death experience, it is common for them to be visited and greeted by departed loved ones or a familiar figure. The entity would take the form of the familiar person rather than a sphere, in order to be recognized."

Reincarnation

"Before incarnating, the entity chooses the environment and family he or she will join as a newborn infant, for a purpose. The purpose is to experience all harmonious rhythmic patterns in one lifetime. However, it would be likely impossible to do this. Subsequent incarnations may be necessary. In reincarnations the entity would choose an

environment which would most likely offer the opportunity to experience a rhythmic pattern which has not been experienced successfully in other physical lives. The ultimate objective is the fulfillment of the entity's chosen destiny."

The reader may notice similarities between material quoted here and information received through other channeling methods. In response to this the entities always reply, "*A rose is a rose is a rose.*"

CHAPTER TEN

SPIRITUALITY — DESTINY AND CHOICE

In a later publication an attempt will be made to organize the entities' many teachings regarding living and learning in the body, spiritual development both in and out of the body, and the purpose of life. In this chapter I would like to share some of the entities' comments on what might be called broader aspects of spirituality. I have selected quotations from Aenka which hold the greatest meaning for me.

"There have been many questions regarding spirituality and what it is. It is everything—everything combined with something else. It is a rhythmic combination of all the checks and balances of life. Every action which occurs shall be negative unless it has a quality of spirituality . . . A child before young adolescence is totally unaware of spirituality [except in the case of a dying child]. You are not conscious of it until the awakening of the spiritual quality, and this usually happens in young adolescence. Then you become one with yourself and wonder what you are made of. The adolescent wonders about the universe and their position in it. They wonder about the universal energies, the Source of Divinity. They become aware of their strengths and their weaknesses, they realize there must be something more powerful, there must be some purpose for this life. They begin to search for and find the answers from within—the secret knowledge of spirituality. How harmonious it is and how

truly life begins to blossom for them. Life begins to have meaning for them as their spiritual facet begins to unfold. They become more filled with humility. They become more understanding and of course, as they grow and learn, they begin to mellow and understand interdependence.

"Interdependence is the true quality of spirituality—to give and receive, and a deep desire to give more than you receive. You have no fears of receiving, and as you grow you are so busy, so overwhelmed with sharing yourself with others, you do not need to be concerned about yourself. Because as you share, every facet is returned to you tenfold. Then you begin to feel your place in the universe, just like the grain of sand on the beach. Misplace one grain and it shall disturb the rhythm of the ocean. Let your spirituality be your rhythm. It is the catalyst of all there is, and all there shall ever be. Most of your thinking as you grow into adulthood, every positive thought you have, would have a quality of spirituality to reinforce it, to make it pure and strong.

"There is no fear, no guilt and no laziness—no inactivity in spirituality. Everything you do has a quality of greatness about it. Never in negative feeling—always the positive feeling of growth and progress—moving forward—never letting your mind dwell on a negative feeling. Anger is tempered by spirituality. You must be aggressive to live in a society. You must be submissive. You must be extroverted and introverted to live in a society. The strength of your spiritual facet is determined by your ability to understand your fellowman, your ability to understand his needs—but most of all the ability to recognize your own needs and fulfill them—the courage to fulfill your own needs."

Question: How do you recognize true spirituality?

Aenka's response: *"Every time you find a part of the self which is not being expressed, you must understand this is a part of you. Spirituality is sharing your personality and learning about yourself. One of the greatest things is the love of your physical body. Children love the sensation of their body. They love the way they feel. Should this expression be allowed to develop in a natural way, they would begin to appreciate and love their body. All the steps of growth a child experiences lead them into the developing and awakening of their spirituality, and the marvel of knowing and learning. What am I? Who am I? What am I here for? What is my brother like? What is my fellowman like? The desire for expression—the desire to share your knowledge."*

Question: Would you comment on the feeling of a true spiritual experience. How might it be recognized? What is the difference between a spiritual experience and an ego trip?

Aenka's response: *"The birth of life occurs. Observe the growth of another individual. Have you ever observed an individual, young or old, attempting to master a problem, and watch him succeed? Of course. The ecstasy, the elated feeling overwhelms you. You become totally involved with feelings of spiritual enlightenment. Observe a child learning to walk. Observe your feelings. You shall become overwhelmed with the intent of nature. All of these small things an adolescent begins to observe helps the awakening of the spiritual development—not to compare, but to comprehend and observe."*

Aenka would respond to our many questions on spirituality in a variety of ways. Many of his teachings emphasized the importance of personal development in our four quadrants and its relationship to spiritual development. One December evening in 1974 Aenka told us a Christmas

story in which he spoke of the extent of pain and suffering to which Christ subjected himself as illustrating the difficulty in teaching others regarding spirituality. As Aenka put it, *"Jesus observed changes in others being slow around Him, and He knew He must die to cause the multitude to believe Him."* He went on to say, *"So He died on the cross and they buried Him, and then the multitudes were hysterical. These mobs of individuals screaming, crying, shouting, 'You've taken our Lord, our Savior, our Healer; you have taken Him and given us nothing.' They began to organize and form committees. Each disciple chose committee leaders. Each leader of the committee would have the opportunity to witness a materialization of Christ. Christ would speak with them, and this to them was unbelievable. He appeared many times telling them they could love and they could rid themselves of their selfishness, of their fears. They began to live in rhythm. 'Let not your fears cause you to be selfish and greedy. But let your fears motivate you into kindness and understanding. Work together and love one another as I have loved you. Give to one another as I have chosen to do. But let it be your choice.'* He knew His death would be the most effective way to burn in their minds what He had taught. That they may teach their offspring and their offspring may teach theirs until the people once again would realize equality among all men. No man, regardless of his wealth or position, is more superior than those who have nothing."

On that same evening he went on to describe how some lessons learned during the Christ revolution have meaning and application to the problems of today's world. *"By now you are wondering what I am here for and where all I have said this evening is leading. All we ask of you is to have the courage to listen. I ask not of you to believe,*

only that I have the opportunity to say a few words that could possibly be very meaningful to this universe. It is time for change. People's fears and guilts are destroying them. Let not the fears and guilts of others destroy you. Let your destruction be your choice! Would it not be neighborly to try and convey some meaningful approaches to save yourself and to help your neighbor save himself?

"It is not necessary for you to remain a pawn in a game of chess. It is necessary you carve your destiny in a world which could be peaceful and meaningful for you. How could this be done? It cannot be done like Christ did it because progress has changed mankind. The minds of the multitude have been educated. Fears are no less but it takes more to frighten . . . Christ taught become rhythmic—love yourself. Above all else, love yourself. How can you love yourself when you fear yourself? You fear your aggression. You fear your submission. You fear independence and you fear dependence. Fear. Afraid to act. But it is more than an act. Afraid to be. To be yourself. You cannot be yourself alone, and that is what so many are trying to do. When one speaks of freedom or independence they feel or think it must be at the expense of others. Arrogance and selfishness are not independence. Independence is the ability to give of oneself in an unselfish way . . . You must get back to rhythm—the quality of love. Everybody speaks of love and what love means to them. I'll tell you what love means to them. Love means to them how you can make them feel, what you can do for them. It is never in a true sense expressed 'what can I do for you.' What can I do for you, my friends? When a mind and body are psychologically and emotionally in rhythm, that is always foremost in your mind. 'What can I do for you?' Now I am asking you to change. I am ask-

ing you to devote your efforts to changing yourself to find this rhythmic pattern of life so that you may find the true meaning of physical and spiritual destiny.

"Consider these thoughts for yourself and for all mankind. Allow me to say, with self-love there is no guilt, without guilt there is no greed, without greed there is no selfishness, without selfishness there can only be love.

"Continue to search for a better and more positive way of life. Although you may find dark pathways, continue to search for greater understanding of your destiny. This will necessitate great change within all individuals, and thus of all mankind. This is not philosophy, it is a fact. I have been blessed by your existence."

Although we had spoken with him many times, four years had passed since we had clearly seen the entity with ebony skin. Now on a Saturday in December, 1980, in a smaller group, he stood before us and said his familiar identifying words as he stepped forward into the light. *"Hello, Mert."* This was a nick-name I was given as a child and the name the entities lovingly call me. Once again Aenka was there to greet us and share another Christmas season.

He stood not as tall as before, a turban wrapped tightly about his head, and in a long white gown. His black skin glistened in the light as he paused, then walked about the room speaking, touching some of the members on the head and sharing with all of us his message for the Christmas season. The essence of his words were directed toward the importance of approaching those situations with seriousness that warranted it, but also taking time to have fun and enjoying pleasure to its greatest degree.

As I and 18 others looked, touched, and hugged him, it was noteworthy to me that many changes which had occurred in the group were now evident. As I stared at Aenka his words of 1976 again echoed in my ears, *"Tonight there*

are over 60 of you. Next year there will be 200. I accept that many of you here this evening still have many doubts and suspicions. It is fair, because you must be fair with your mind. All of your life people will try to trick you. There will be a time when the few special words that I have spoken to you will be yours to keep. There will be a time that I will no longer be with you. For all of you that believe in self-love and the love of your fellowman, it is a time to come together. You are in numbers now, at least enough that you can speak and teach freely . . . do not complicate life. Live it as it should be lived, simply and fully. Do not allow guilt and fear and negativity to spoil all the beauty that is here for you. Christ was one of the greatest teachers of self-love. The greatest decision that He made in His life was to share. He found sharing and loving very easy and very rewarding. It will not be long until the negativity about you is so great that I will not have an opportunity to visit with you. The group will be investigated and nearly destroyed because of the recognition. There will be those out there that will try to destroy you. You are strong enough to resist, to believe in yourself, to trust yourself . . . Possibly the witnessing of materialization would prove to you our existence? No, it would not. So what would it take to prove, and what is proof? There is no way, and you will find this true in your personal life. There is no way that you can please negativity. There is no way that you can satisfy suspicion and doubt. So if I have taught you truth and you believed it to be true, let it be a part of you."

The number that had been chosen to be invited to this 1980 Christmas meeting was fewer than in 1976. But perhaps those who met in the room, selected to see him and talk with him, had a special purpose. We asked why his visits with full visibility were not more frequent, and Aenka

explained again about the amount of energy necessary to provide this experience. He also spoke of the importance of not living in the past. The past is a teacher, and must lay the foundation for what we are to experience in the future. The teachings, the experiences they've given us, have served to prepare us for our involvement in the revolution against negativity.

The purpose of this book has been to share with the reader those experiences I and others have had in what we call the Darkroom. Perhaps it would have been better to call it the Lightroom, because it certainly brought light into many people's lives and shed light on many experiences that might have otherwise lay dormant although still affecting behavior. Many participants, because of their experiences in the Darkroom, have begun to act on their lives rather than react.

I hope this journey has been a meaningful one for you, as it's been meaningful for me to share it with you. Our experiences have been duplicated and will continue to be duplicated. I have chosen to change all names except my own; that of the channel, my husband; that of the man who assisted in editing this book. This was done to ensure privacy. In view of the threats we have received, I preferred using aliases to ensure confidentiality. The entities have shared with us that the greatest meaning to all of the experiences is that it will provide an impetus for the struggle against negativity. No matter what path man chooses, hopefully he will understand that fear and guilt are his only enemies. Man bears within himself free choice and can at any time allow himself to use that choice to free himself from fear and guilt. He then may lay claim to his own gifts and abilities and find life a meaningful challenge rather than a threat.

The Darkroom will continue, and does continue. The times, the places of the meetings, are not shared except with those who are given permission to attend. I know there are

those who will read this book who have had similar experiences. Experiences to be valued and held dear. As long as the entities continue to attempt to visit us, we will do our part to provide an environment that seems to best support those meetings. As time goes by, I believe they will be able to prolong their visits and someday, perhaps, the meetings will again be open to greater numbers. Even as I approach the closing of this book, I know there is a part of the Dark-room that also closes, and yet it moves forward. Hopefully I can also move forward, accepting in my heart a teaching the entities have shared with us many times. When we lose something, it is very painful. If we can grieve for it, then we can move on to greet the future which may hold something even more meaningful for us.

Jay and I consider change a part of the growth process. Personal growth and development can at times be painful. Several years ago, Mario spoke at length about the pain that sometimes is present in the growth experience. In Mario's words, *"If you shield the canyons from the windstorms, you will never see the beauty of their carvings."*

EPILOGUE

Although an epilogue usually refers to closure, this one involves disclosure. Elisabeth Kübler-Ross, M.D., a colleague and co-worker for four years, had written the original epilogue for this book. While the book was in the galley proof stage of printing she abruptly retracted her contribution. She did this in the form of a brief letter hand delivered to me by a third person on June 21, 1981, as I was conducting a workshop session in a psychodrama training program. In this same letter she informed me she was now convinced my husband Jay had begun faking the entities in our Darkroom sessions and that accusations by others of sexual improprieties on his part were true.

Although the three of us had worked together in a five-day workshop in Canada the previous week, and just the night before had all participated in a Darkroom session, she had mentioned nothing to me or Jay personally regarding any suspicions, accusations or conclusions. I learned later that only a few minutes prior to the delivery of this letter she had personally confronted Jay with the same conclusions. Jay states that in the brief confrontation at her home she presented no personal data as a basis for her conclusions.

Up to the time of the writing of this new epilogue Elisabeth has initiated neither questions nor dialogue with either Jay or myself regarding her accusations and conclusions. Within four days of the letter I received, Jay and I were both fired from Shanti Nilaya, the growth and healing center the three of us had been involved in full time since its opening in November of 1977. Jay was fired as a staff member on June 22, 1981 without benefit of any meeting or discussion with the board of directors or the executive director of Shanti Nilaya. On June 24, 1981 I was fired as a staff member and removed from my position as first vice-president on

the executive board. I was given no reason verbally or in writing for termination or removal.

I could only speculate on possible factors involved in Elisabeth's decisions regarding her suspicions, accusations and conclusions. However, at this point it seems more important to present some data for the readers' information. The three of us had worked together closely for about four years, had all been involved in the creation of Shanti Nilaya and its development, and Elisabeth had often referred to us as partners. Since June of 1977, Jay and I had assisted Elisabeth in her five day workshops titled "Life, Death, and Transition." I had been first vice-president of Shanti Nilaya since its founding and in addition was regularly conducting psychodrama workshops and training workshops in psychodrama under the auspices of the center. Jay had been executive director of the center for some time before his resignation from that position at his initiative in January, 1981. His primary interest was in psychic healing rather than administration, and as public interest in healing workshops increased he chose to focus his energy there.

During the last four years Jay and I have also sat in Darkroom meetings whenever Elisabeth requested, sometimes with others, sometimes just the three of us. There were many weeks when we would have a darkroom session every day. Our calendars from these years are marked with S on those days she had asked us to be available for Darkroom. At "Life, Death, and Transition" workshops, the three of us would frequently have a Darkroom after long hours of day and evening workshop sessions. Our work week frequently was seven days, twelve to fifteen hours a day. In fact, to optimize Darkroom opportunity Elisabeth had asked us to buy a house as close to hers as possible. Shortly after she bought her own home in Valley Center, we asked the real estate agent who handled Elisabeth's house to find one

for us. He did and it was adjacent to her property. In order to make this move we sold our home in San Diego.

Earlier in this book I have referred to doubts regarding the authenticity of Darkroom phenomena and materialization. I have pointed out that many people had difficulty resolving their doubts, some made accusations or conclusions of fraud. Since it appears a new round of rumor and accusations may occur it seems appropriate to present some documentable data for the readers' consideration. We are being accused once again of fraud, trickery and manipulation. I will address what I consider some of the major issues from an historical point of view.

It has been rumored that Jay has lost his healing ability, yet he continues to share and experiment with healing energy and is still sought out for his unique abilities in these areas. It has been speculated the motivation for writing this book was to gain fame or fortune. What is fact is that until Elisabeth made her recent decision and Jay and I were fired, there was a contract drawn up by our attorney regarding disbursement of any profits from this book. The contract stipulated 50% of all net profit from "Bridging Two Worlds" was to be given to Shanti Nilaya. We considered this an additional contribution of our time and energy reflective of our commitment toward Shanti Nilaya and its purposes. This contract is now invalid. There was to be no financial investment on the part of Shanti Nilaya and should any incidental expenses be incurred by the center they were to be refunded from gross profits. Funds for the first printing of this book came entirely from a private loan negotiated by Jay and myself, neither Shanti Nilaya nor anyone associated with the center in even a remote manner were involved in any way with this loan. The Darkroom has never been a part of Shanti Nilaya, it has always been separate. It would have been inappropriate to seek their involvement in funding for

this book.

We have been accused of gaining disproportionate financial benefits from our association with Shanti Nilaya. Financial facts are as follows. Since the inception of this center my salary has been \$1500.00 per month, Jay's has been \$1000.00 per month. We have never received any raise in salary. We have each been paid an additional \$500.00 for every "Life, Death, and Transition" workshop in which we assisted. There were approximately ten to twelve of these a year for the last four years. Travel expenses for Jay and myself for business directly related to Shanti Nilaya were paid for by the center. Through the entirety of our working relationship Elisabeth has, at her initiative, given us personal gifts which total approximately \$1700.00. Shanti Nilaya leased the facilities located on what we call our ranch property for workshops conducted there. Rental was \$1750.00 a month initially and was progressively decreased to \$1250.00 a month. All money accrued through workshops led by Jay or myself held at the ranch or elsewhere related to any type of classes, psychodrama, healing work, or teachings of any sort were paid directly to Shanti Nilaya. Often I would pay incidental expenses related to psychodrama supplies and workshop activities out of my own personal funds.

There have been accusations that Jay and I are emotionally disturbed in one way or another. I do not believe this to be so. In our psychodrama and healing workshops as well as in "Life, Death, and Transition" workshops we have routinely worked with physicians, ministers, nurses, psychiatrists, psychologists, social workers, and other professionals as well as many intelligent lay people. To my knowledge none of these people have seen or described either of us as being emotionally disturbed. People do not always agree with us or share our beliefs, but differences in opinion have nothing to do with emotional disorder. It is true Jay and I

had considerable elective personal counseling earlier in our adult lives, in working through some of our personal issues. To me, this means we are willing to practice what we preach and I believe such experience has been most beneficial in our work in helping others. If some want to view this otherwise, this is their choice and their value system. It is true Jay and I have some values, principles and standards in our work and in our personal lives which we stand for and refuse to deviate significantly from. While I see this, again, as practicing what we preach, those who disagree with our standards or values may see our behavior differently. We will not alter what we consider an important personal or professional position to please or placate someone who is displeased.

Some of the more highly emotionally charged types of accusations have revolved around alleged sexual activity both in and out of the Darkroom. We have been accused of leading sex orgies and manipulating people into sexual activities. Jay and I categorically deny we have ever engaged in any explicit sexual behavior of any type with any participant at any time, in our Darkroom experiments or while we were Shanti Nilaya employees. I cannot speak for anyone else regarding their sexual behavior. The reader is reminded our Darkroom meetings take place in a darkened room and once materialization became consistent, much of the time was taken up by private visits which occurred apart from the group. Reports by participants of unrecorded experiences or conversations with entities in these personal visits can only be evaluated at face value. The essence of the validity of what is reported as having occurred in these personal visits is thus dependent on the credibility of the person reporting and the attitude of the listener. I do not know for a fact sexual behavior has occurred in private visits. I do know the entities have said this activity was possible. I do know the

walls in our meeting places, while adequate for blocking conversation, would not have contained sounds of any type of forceful behavior. The entities have repeatedly stated that upon request any individual would be returned to the group. There have been, to my knowledge, only a very few people who have made direct accusations based on personal experience towards Jay regarding sexual behavior in the Darkroom. However a number of people, after assessing their own experiences and listening to the accusations of these few, have drawn the conclusion that something funny was going on. There is a difference between making an accusation based on alleged personal experience, and making up one's mind or reaching a conclusion regarding an experience reported by someone else.

Another of the consistent accusations has been that Jay posed as an entity. Jay's statement is, and always has been, that he has never faked being an entity nor tried to manipulate anyone into fraudulent or destructive behavior. I have been married to this man for 23 years and such deceptive behavior would be totally alien to my experience of him. What I have seen in his response to accusation is a non-threatening and non-defensive attempt to understand the issues. This is an impressive response from a person who is being accused of emotionally charged issues after giving literally hundreds of hours of free time in Darkroom activities. All group sessions in the Darkroom have always been free of any charge or fee, overt or covert, and this has been true from 1971 to the present. No one has ever been asked for any money in connection with these group sessions other than to chip in for coffee. At one time many people began asking if private Darkroom sessions were possible and/or available. Jay and I did experiment with these. We found when materialization was quite consistent and strong, it was possible for us to have a three or four person meeting, Jay

channeling and one or two others forming a small group. Many people wanted to take advantage of such an opportunity, but Jay only had so much time available during non-work hours. This was before we became a part of Shanti Nilaya. In response to the many requests, Jay decided to reduce the number of hours he spent in his landscaping and gardening business to provide time for these small sessions. Our income dropped accordingly. To make up for this loss it is true we charged for these individual type sessions, \$25 for a session lasting about an hour. If there was no materialization there was no charge. This period of individual sessions, lasting about a year, began and ended before our involvement with Shanti Nilaya.

Some have viewed our involvement with Shanti Nilaya, in any manner, as being motivated by self-gain of one sort or another. It seems pertinent to share a few brief facts about how Shanti Nilaya began and our involvement.

The concept of a growth and healing center was the result of shared interests of about ten people, all of whom were involved in our Darkroom sessions. As we discussed our dreams and interests a few of us became quite serious about making such a center a reality. When Elisabeth joined our Darkroom sessions in 1976, she shared and supported this dream and our efforts in that direction. In 1975 Jay had founded a church, the Facet of Divinity, to share and disseminate the teachings of the entities. This church was already chartered by the State of California and existed as a non-profit organization. We all decided this would be a practical short term way to initially establish our center with a minimal amount of organizational effort and legal expense. This was a joint decision by all involved. In a few months several of our group felt this procedure was not appropriate and might represent a conflict of interest. By this time we were getting more organized in the function of the

center, which we came to call Shanti Nilaya, and a total separation was made between the center and the church. Shanti Nilaya has since remained totally separate from the church with its own board of directors, articles of incorporation, etc. Each of the original founders of Shanti Nilaya offered what they could regarding start up money, supplies, office equipment and volunteer service. Until the time Shanti Nilaya could afford salaries neither Jay nor I received any pay from the center. When revenues began to allow this we did go on salary. What I want to emphasize regarding the creation and development of Shanti Nilaya is that to my knowledge, there has never been any coercion by anyone, all decisions were strictly a joint effort based on free choice and mutual interests.

The last group of suspicions or accusations I wish to address involves complaints by some people regarding entities' verbal responses to their questions or issues. These complaints were that the responses from the entities were often ambiguous, unclear, inadequate in the sense of being too brief, or contradictory. In my own experience, and many others in the Darkroom agree, the entities have a unique approach in how they respond to issues and questions. Essentially they say they are not allowed to spoonfeed people and thus deprive them of personal learning at their own initiative, nor are they allowed to interfere with free choice and individual destiny. Those participants willing to do their part in their learning and personal destiny, which may be frustrating and difficult, accept the general assistance and guided learning opportunities the entities offer. Those who want to avoid struggling with their own issues are quite dissatisfied and seem to push for interpreting statements or behavior of entities rather than exploring possibilities. Any therapist can tell you how easy it is to misinterpret, particularly in emotionally charged areas.

The rumors, gossip and speculation that arise seem to occur in a pattern which consists of a very few people actually making accusations claiming personal experience as a basis, a larger number of people who conclude the accusations are true, and an even larger number of people who apparently enjoy passing along rumors and hearsay as apparent fact. The entities themselves do not offer any assistance in such activities. They insist a person accept responsibility for their experience and emphasize free choice, both in behavior and in how verbal messages are heard and received. As stated previously in this book one of their bottom lines has always been that if a person does not believe in the authenticity of the Darkroom or they have negative experiences, they are free to leave and believe what they will. Those who remain are encouraged to deal with whatever issues or challenges of a personal growth nature they choose. For those people seeking easy answers, the entities are a poor choice. Spiritual energy cannot be manipulated by anyone. Anger directed toward the entities as the result of frustration is only met by acknowledgment and acceptance. I believe, know, and teach we are responsible for our choices of beliefs and behaviors. As people blame us for various things, I remind myself of free choice.

I am sure those people making accusations based on their own perceptions do believe their experiences to be true. Blaming someone else for one's own perceptions or experiences seems to me to somehow absolve one from the obvious responsibility of choosing or agreeing to engage in behaviors. This denies the necessity of involvement with one's own intellectual processes and conclusions. I firmly believe, regardless of the challenges life presents us, things will turn out for the best if we permit our experiences to be opportunities for learning rather than blaming.

Life and its vicissitudes has presented Jay and myself a

change in our state of affairs. While we are both sad about our separation from Shanti Nilaya, and how this came about, we will persevere in our activities. We were involved in our own forms of helping others before we became a part of Shanti Nilaya and we will continue on our own once again. In general the direction of our work will be sharing the impact and purpose of the four quadrants of the personality structure as we all face the challenges of living. Jay is at this time scheduling classes on healing and spiritual awareness. I will present the Barham Method of Psychodrama and associated teachings in workshops held every few weeks. These activities will be conducted at our ranch site and hopefully at other places throughout the country. A book giving indepth information about personality and methods of change is in process at this time. There are one or two other volumes planned on healing and spiritual teachings which will elaborate on the steps of development and evolution as shared by the entities.

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Marti Barham, R.N., Ph.D. is a licensed marriage and family counselor, who has studied and experimented with psychological and spiritual phenomena and processes for many years. She was a close associate and colleague of Elisabeth Kübler-Ross, M.D., and was first vice-president of Shanti Nilaya, a growth and healing center. For four years she assisted Dr. Kübler-Ross in residential workshops on the theme of life, death, and transition. Marti also conducts workshops on personal growth utilizing her own method of psychodrama. This book documents the challenges she and her husband experienced in their efforts toward total physical materialization of spirit guides. They succeeded and their contacts with these entities became teaching sessions directed toward the development of man's total personality — physical, emotional, intellectual and spiritual.

