

4. Remember, that the topic of reincarnation is highly controversial, as any listing of folk who are said to champion the doctrine would obviously be. My personal opinion is apparent, so the only route to travel is the one that allows you to do your own thinking and research. Study the pros and cons and then make your own decision.

III. WHAT IS DEJA VU?

- A. This is a French term that means "already seen." Did you ever have a feeling that when you visited a place you have been there before? Have you met someone for the first time and had the feeling that you had already met? Perhaps you were in a particular situation and could swear the details were already familiar. The above "memory of the present" is common to us all.
 1. Knight defines deja vu as: "...That sense of familiarity associated with a current scene and the feeling of having 'lived through' the same sequence of events in an identical manner at some previous time."¹⁷
- B. Occasionally reincarnationists will refer to deja vu as proof of their belief, but scientists, especially psychologists, have other explanations. The psychologists consider deja vu under the heading paramnesia, which is a distortion of memory in which fantasy and experience are confused. The data isn't complete by any means, and we are still caught up in the mystery of the subject.
- C. Deja vu may be related to precognition. D. Scott Rogo remarks that: "...Deja vu may range from a vague familiarity that a present predicament has been experienced before, to cases in which the experiencer can actually predict a future event from an unfocused memory..."¹⁸
- D. Hans Holzer in commenting on deja vu as precognition observes that:

...A person has an impression about a situation, a place or a person precognitively. When the actual event becomes an objective reality, it all comes back in a sudden flash. You realize that you have seen the situation before but at the time when you first saw it you didn't realize you did. The original impression was on the unconscious level. It is as if you had made a prediction, had forgotten all about making it, and when the event occurred realized you had made that prediction and then recalled it.¹⁹

¹⁷David C. Knight, (ed.), *The ESP Reader*, (New York: Grosset & Dunlap, 1969), p. 425.

¹⁸D. Scott Rogo, *Parapsychology: A Century of Inquiry*, (New York: Taplinger Publishing Company, 1975), p. 41.

¹⁹Hans Holzer, *The Handbook of Parapsychology*, (New York: A Manor Book, 1975), p. 95.

“Then the Lord came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, He said, ‘Hear now My words: If there is a prophet among you, I the Lord shall make Myself known to him in a vision. I shall speak with him in a dream.’ ”

— Numbers 12:5-7

CHAPTER XXII

I. DREAMS

A. A dream is a series of pictures, visual images, events or mental activity that occurs during sleep.

1. W. E. Sargent, the author of *Teach Yourself Psychology*, defines a dream as a “...mental ‘play’ illustrating part of the sleeper’s unconscious life...”¹

2. Dreams are commonplace. We all dream. Scientists state emphatically that each night as we sleep we dream. The scientific community is still uncertain as to why we dream, and the study and investigation of dreams is still in its infancy.

a. ...Having thus ascertained that dreaming is both a universal and an essential function among humans, researchers sought to discover why we dream. So far a number of interesting and highly complex hypotheses have been advanced. But no scientist can yet say for sure that he knows why we dream. All that science knows for certain is that everyone does dream and that everyone must dream if he is to remain psychologically healthy. Some people may think that they do not dream; but, in these cases, what really happens is that the individual forgets his dreams — perhaps because it is emotionally too painful for him to remember them.²

3. The first scientific study of the dream state was begun in 1953 at the University of Chicago by Eugene Aserinsky. He noted that while babies slept their eyes moved rapidly under their closed lids. Thus, adults were also tested while asleep and the same thing happened. The term *Rapid Eye Movement* came into our vocabulary. So scientists determined that if there are REMs a person is usually dreaming.

a. While dreams have always been of interest and widely discussed dreams now became the subject of scientific inquiry.

b. Psychologists and psychiatrists, however, have for years investigated the meaning of dreams. Dr. Sigmund Freud (1856-1939) was the pioneer in dream research and his *Interpretation of Dreams*, published in 1900, became a classic.

(1) Freud said that dreams are the language of the unconscious and symbolically depict or represent our tensions, hostilities, hopes and fears. He indicated that dreams were significantly

¹W. E. Sargent, *Teach Yourself Psychology*, (Greenwich, Connecticut: A Fawcett Premier Book, No Publication Date), p. 137.

²Alan Davis, *What Your Dreams Mean*, (New York: A Bantam Book, 1969), p. 11.

meaningful pronouncements in symbolic language of the dreamer's personality.

- i. Freud was convinced that dreams served to discharge sexual and aggressive drives in the individual in such a way that they eluded public censure.
4. Another giant in the area of dream research and investigation was the Swiss psychiatrist, Carl Jung (1875-1961).
 - a. To Jung dreams represented efforts by the dreamer to discover his psychic development which would enable him to plan for the future. He speaks of the symbology of dreams:

...As cultural archetypes, 'primordial images' seen in the world's myths and folklore shared by all people in a common or racial-cultural heritage, called the collective unconscious. The object of dream analysis was to interpret the dreamer's fantasy life in terms of these archetypes, adjusting him or her to the collective unconscious, to 'get right with civilization...'
5. There are many reasons why we dream. Dreams release the frustrating feelings and thoughts that we cannot handle in our daily everyday life. A dream then serves as a "safety valve."
 - a. We dream for many reasons, and they usually concern incidents that happened earlier in the day. You might have had an argument with your spouse; had an automobile accident; are concerned with a test tomorrow in a subject that you dislike; had a ruckus at a party; caught an annoying cold — any of these things might set the stage for the night's dream activity.
 - (1) Dreaming can be the result of our emotional state. When your feelings are hurt, when you feel insecure, when you are caught up in loneliness, when you are frightened or are filled with fear, when you are severely depressed or have been rejected by someone you genuinely care about — all of these factors contribute to the night's dream menu.
 - (2) How you feel physically has a vital relationship to your dreams. Too much food and drink with the attendant indigestion will influence the ingredients of your dreams. I recall a young fellow who consumed too much beer. That night he dreamed that he was drowning in a sea of beer. Illness frequently will manifest in dreams.
 - (3) Bedroom conditions can make for dreaming episodes. If the room is too hot or cold, if you are restless, if your bodily condition is uncomfortable, or if you are about ready to roll off the bed, all these factors are grist for the dream mill.
6. Dreams are filled with symbols, and any study of the pertinent literature in the field will substantiate this fact.
 - a. ...The main characteristic of nearly all dreams is their symbolism. Of all our experiences, dreams are doubtless the most symbolic. They represent certain wishes, desires, emotions, thoughts, etc., which fill the subconscious mind...These thoughts, as they become externalized, are presented in symbolic form. Thus, a snake may be a

symbol of fear and hatred; an angel may be a symbol of love; a key may be a symbol of success, etc.⁴

II. THE INTERPRETATION OF DREAMS

A. According to a learned Jew, a dream not interpreted is like a letter not opened. Many dreams, especially if they concern patterns of our daily living, are not too difficult to interpret. Dreams that are complex and filled with symbols are another matter. There are "helps" available for your personal dream interpretation, but much published material is inadequate for in-depth interpretation.

1. Psychotherapy can prove helpful.
2. One of the first things you should do if you wish to analyze your dreams is to keep a dream diary. Alan Davis in his book, *What Your Dreams Mean*, in speaking of a dream diary, tells us that:

...This log is extremely important, because dreams are meaningful only in relation to other dreams and in relation to what you know about yourself as a person. If you attempt to analyze individual dream symbols or fragments of dreams without relating them to your other dreams and to what you know about yourself as a person, you will accomplish nothing. In order to understand fully what your dreams mean you must study all your dreams, as a whole and seek recurrent themes and patterns of symbolism.⁵

B. Your interest in dreams and especially in their interpretation should take you to a good bookstore or public library. Abundant literature is available.

⁴Hereward Carrington, *Your Psychic Powers and How to Develop Them*, (New York: Causeway Books, 1973), pp. 135-136.

⁵Alan Davis, *What Your Dreams Mean*, (New York: A Bantam Book, 1969), p. 13.

“The two curses of parapsychology are those who will believe anything and those who will believe nothing.”

— Charles Slap
American River College

CHAPTER XXIII

I. EDUCATIONAL INSTITUTIONS OFFERING WORK IN PARAPSYCHOLOGY

A. The person seeking to pursue a career in parapsychology will encounter some difficulties, but if he or she persists, problems can be overcome. The student must remember that the majority of educational institutions still have limited offerings in parapsychology. It's an occasional course here and a seminar there — and still no doctoral programs specifically in parapsychology. However, this could change. Most course offerings are lodged in the departments of psychology, philosophy or physics.

1. It is recommended that a student interested in making parapsychology a career major in disciplines such as psychology, physics, religion, philosophy and sociology, etc. While your degree might, say, be in psychology, you could funnel in as many courses in parapsychology as the institution offers. Also, your dissertation can be in parapsychology. You can still count the number of full-time parapsychologists on your hands and feet, so keep job opportunities in mind. Almost all parapsychologists have been trained in other fields and their knowledge of parapsychology has come through the discipline of self-study.

II. Rather than list individual universities and colleges offering courses in psychic studies or parapsychology, I'll refer you to:

A. The Director of Education
American Society for Psychical Research
5 West 73rd Street
New York, New York 10023

1. To quote a news release from the ASPR:

“The ASPR Education Department is an information center for students, educators, researchers, the media, the general public, and others who are looking for reliable data about parapsychology. The Department has on file and makes available a variety of useful information — for instance lists of reading references, of research centers, of scientific publications. It publishes a listing of courses and graduate-study opportunities in parapsychology, periodically updated; a *Selected Bibliography in Parapsychology for Instructors and Students*; and *Exploring ESP and PK* (selections from the ASPR Newsletter and other material).”

III. ORGANIZATIONS DEVOTED TO PARAPSYCHOLOGICAL OR PSYCHIC CONCERNS

- A. The American Society for Psychical Research
5 West 73rd Street
New York, New York 10023
- B. The Parapsychology Foundation
29 West 57th Street
New York, New York 10019
- C. Center for Parapsychological Research
3724 Jefferson — Suite 210
Austin, Texas 78731
- D. Division of Parapsychology
Department of Psychiatry, School of Medicine
University of Virginia
Charlottesville, Virginia 22901
- E. Foundation For Research on the Nature of Man
Box 6847
College Station
Durham, North Carolina 27708
- F. Parapsychological Association
P. O. Box 7503
Alexandria, Virginia 22307
- G. Mind Science Foundation
102 West Rector Street — Suite 215
San Antonio, Texas 78216
- H. Psychical Research Foundation
Duke Station
Durham, North Carolina 27706
- I. Spiritual Frontiers Fellowship
10819 Winner Road
Independence, Missouri 64052
- J. Association for Research and Enlightenment
P. O. Box 595
Virginia Beach, Virginia 23451
- K. ESP Research Associates Foundation
Suite 1630, Union National Plaza
Little Rock, Arkansas
- L. The Academy of Religion and Psychical Research
326 Tunxis Avenue
Bloomfield, Connecticut 06002
- M. Society for Psychical Research
1 Adam & Eve Mews
London, W8 6UQ England

PUBLICATIONS

- A. Journal and Proceedings
The American Society for Psychical Research
5 West 73rd Street
New York, New York 10023
- B. Parapsychology Review
29 West 57th Street
New York, New York 10019
- C. Journal of Parapsychology
P. O. Box 6847
College Station
Durham, North Carolina 27708
- D. PSI News
The Parapsychological Association
Duke Station
Durham, North Carolina 27706
- E. Theta
Psychical Research Foundation
Duke Station
Durham, North Carolina 27706
- F. Brain/Mind Bulletin
P. O. Box 42211
Los Angeles, California 90042
- G. The ESP News
1413 North Cabrillo
San Pedro, California 90731
- H. Journal and Newsletter
Spiritual Frontiers Fellowship
10819 Winner Road
Independence, Missouri 64052
- I. Journals and Proceedings,
Society for Psychical Research
1 Adam & Eve Mews
London W8 6UQ England
- J. The Journal of the Academy of Religion and Psychical Research
326 Tunxis Avenue
Bloomfield, Connecticut 06002
- K. The Christian Parapsychologist
Churches' Fellowship for Psychical and Spiritual Studies
St. Mary Abchurch
Abchurch Lane, London EC4N 7BA England

V. LIBRARIES

- A. The American Society for Psychical Research
5 West 73rd Street
New York, New York 10023
- B. Parapsychology Foundation
29 West 57th Street
New York, New York 10019
- C. Spiritual Frontiers Fellowship
10715 Winner Road
Independence, Missouri 64052
- D. Association for Research and Enlightenment
Box 595
Virginia Beach, Virginia 23451

VI. WHERE TO ORDER BOOKS

BOOKS

- A. Samuel Weiser, Inc.
734 Broadway
New York, New York 10003
- B. Helios Book Service LTD.
8, The Square, Toddington
Cheltenham, Glos., England GL54 5DL
- C. Watkins Bookshop
19 and 21 Cecil Court
Charing Cross Road
London W.C. 2, England.

You have reached the last brief set of questions. Test yourself on what you have learned. Sometimes it's a revelation on what we haven't learned, so the questions have played a significant role in this course. May I suggest that you review each set of questions thoroughly.

I would like to ask a great favor. Would you please answer questions seven through eleven and send them to me in care of the publisher. This will help keep me on my toes. Your candid comments will be greatly appreciated.

LESSONS TWENTY-ONE THROUGH TWENTY-THREE

1. What is your candid opinion of reincarnation?
2. To the best of your ability answer why do you think reincarnation is so widely accepted by the Eastern religions and not the major Western religions?
3. Advocates of reincarnation say that the Christian Bible supports reincarnation. They cite several passages as proof, i.e., John 9:1-3 and Matthew 17:11-13. Comment.
4. Does the doctrine of karma give indication that God is vindictive?
5. Many persons have experienced deja vu. Have you had such an experience? Describe.
6. How important to you is the interpretation of dreams? Are dreams really significant?
7. Is your interest in psychic studies such that you would like to continue your study and research? How would you propose going about this?
8. Has the study of this course given you any new insights? Has it changed your thinking in any way?
9. What is your frank opinion of the course, overall? Be very honest because your comments will be extremely helpful in making revisions of the course.
10. Were there any serious omissions in the course of study; anything that you would like to have seen included?
11. What other courses would you like to see offered by the Seminary of the Church?

EPILOGUE

This book is designed to be both a tease and a stimulus. Think of it as a "starter," a goad to get you off the ground and into the stratosphere of the paranormal. It is preparatory, foundational, and will help you move confidently from the fundamentals to areas commensurate with your personal abilities and interests. The resources have been provided in *Introduction to Psychic Studies* to help you walk with assurance through the thickets of this life-changing discipline.

The preparation supplied is only the bread and butter and not the frosting on the cake. With this foundation, you'll wish to move among the many outstanding books mentioned in the extensive bibliography. By continued reading and study, I am sure you'll discover untold riches and your life will be noticeably enhanced.

I will be most pleased if this book has given you a relaxed and confident attitude about the death experience, and has provided you with great expectations about the promise and joys of the life to come. However, my intent has been to emphasize the significance and urgency of your need to continually strive toward maturity while resident in the physical body. While the "best is yet to be," we all have a profound responsibility to hone in on our God-given potential while in this "kindergarten of the soul."

Now that you've stepped on the starter, you can take off with the knowledge that *Introduction to Psychic Studies* has introduced you to a new, but yet old, world of the mind. It is so profound, so provocative, that you'll never again be quite the same.

I think of this book as being the yeast for your rising expectations. Good Luck!

Hal N. Banks

Anchorage, Alaska
1980

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Psychic Studies

by Hal N. Banks, S.T.D.

You are about to embark upon an exciting and most exhilarating adventure, a course of study that could change your thinking and perhaps even your life. In a very real way, it is like standing on the threshold of tomorrow, about to enter a world beyond the five physical senses; a new world of the mind...

As you begin your studies, remember that throughout history, during every brief period of enlightenment, a few courageous souls have advanced man's understanding of the paranormal. Some of the free thinkers of their time were:

- *The Apostle, Paul* — Read of his psychic experiences in Acts, Chapter 9; Acts, Chapter 26; Acts 22:9; Acts 16:9; II Corinthians 12:1-4.
- *Joan of Arc* (1412-1431) — She was clairvoyant, clairaudient and precognitive. In communication with the world of spirit, the advice she received was instrumental in providing the impetus in her mission to deliver France.
- *George Fox* (1624-1691) — This Quaker testified to having had many psychic experiences. His psychic power during public appearances is said to have (literally) shook the meeting house.
- *Emmanuel Swedenborg* (1688-1772) — A Swedish mystic, a learned genius in many fields. Sometimes referred to as the first spiritualist.
- *John Wesley* (1703-1791) — Founder of the Methodist Church. John wrote about the poltergeist phenomena he experienced.
- *Sir Arthur Conan Doyle* (1858-1930) — The celebrated author of Sherlock Holmes mysteries delved deeply into Spiritualism.
- *Thomas Edison* (1847-1931) — Had a keen interest in survival and spirit communication.
- *Sigmund Freud* (1856-1939) — Said, "If I had my life to live over I should devote myself to *psychical* research rather than psycho-analysis."

In our time, we are fortunate in having such a comprehensive text on psychic and paranormal phenomena as Dr. Banks has compiled in *Psychic Studies*. Any one of the adventurous souls listed above would have devoured this manual ravenously. You're going to enjoy it as well. Here at last, is a "head start" program for the awakening spiritualist.

