

***Opening Minds: A Journey of
Extraordinary Encounters, Crop
Circles, and Resonance.***

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Introduction

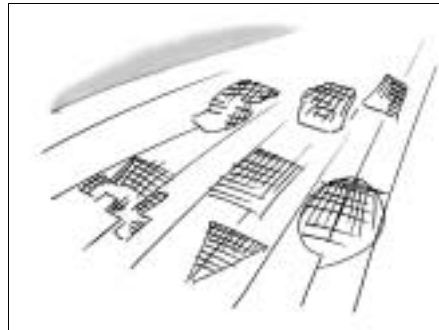
We live in a world that is increasingly dependent by complex technology. During the last century we have experienced a flood of new types of information technologies including cellular phones, fax machines and satellite communications. Interplanetary exploration is becoming increasingly common and private astronauts are readying themselves for space adventures. Everywhere you look computers and other electronic gadgets are finding a new role in some activity where they were previously absent. We constantly hear media talk about broadband connectivity, Internet access and faster ways to move information around the planet. No other civilization on our planet that we know of has ever experienced such rapid technological change.

Yet, despite the plethora of technological advances that propel our society, we often feel increasingly disconnected, rushed and frustrated in our lives. We experience a gnawing sense of anxiety and feel that we can never get enough accomplished during each day. While technology has increased the amount of external information available to us, it has also increased the amount of work expected of us. In some respects, we have become more impoverished internally. We feel that we have less time now than we ever had before. Our days often seem preoccupied with the trivia of computer malfunctions, software glitches, and TV channel surfing. In the midst of our fascination and preoccupation with electronic technology, we seem to have become out of tune with the natural technology built in to all of us. Compared to our inherent human abilities, the external technology we are using is, by comparison, limited and brittle with little room for flexibility or evolution. In many situations,

Chapter 1: Diving Into the Unknown: The Resonant Challenge.

In Edwin Abbott's classic book, Flatland, written in the 1880's, the inhabitants of this two-dimensional land live in a world of limited space and belief systems.

Occupying the area on a flat surface, the different shapes that live in Flatland believe that only flat shapes are real and that solid 3-dimensional shapes are folk tales and superstition. They also believe that specific characteristics of one's shape determine their worth. Social status in



In Edwin Abbott's classic, Flatland, an inhabitant of a two-dimensional land discovers a 3D world.

Flatland is based on one's number of sides and geometrical coherency. When a three-dimensional object from Spaceland appears to a Flatlander one-day, the latter believes it to be from the realm of the supernatural. However, he is taken on a trip to Spaceland by the sphere and becomes convinced of the reality of higher dimensions. When he returns to Flatland and tells of his travels, he is arrested and imprisoned. His new-found belief system is a threat to the flat world's social system and he is therefor locked up indefinitely.

In our own time, the recent movie Pleasantville made a similar point. Here the inhabitants in the town of Pleasantville live in a black and white world, their knowledge of the cosmos goes no further than the boundaries of their town. They are

Chapter 2: Technology and Time Control.

“Mass media swamps diversity. It makes every place the same. Bangkok or Tokyo or London: there’s a McDonald’s on one corner, a Benneton on another, a Gap across the street. Regional differences vanish. All differences vanish. In a mass-media world, there’s less of everything except the top ten books, records, movies, and ideas. People worry about losing species diversity in a rain forest. But what about intellectual diversity - our most necessary resource? That’s disappearing faster than trees. But we haven’t figured that out, so now we’re planning to put five billion people together in cyberspace.”

Ian Malcolm in The Lost World (Michael Crichton).

Today, information technology is a popular topic. While we are continually told of the advantages of information technology there is little popular discussion of its drawbacks. This one-sided view is partly due to our lack of understanding about the dynamics of time in living systems. As a result, our society continues to rely on anachronistic efficiency-criteria based on a mechanistic, linear worldview. This is one of the main reasons that we put our faith in external technological systems. Of all these inventions, the clock may take claim as the most important.

From Natural Time to Machine Time

Ever since the invention of agriculture and the production of a food surplus, society has become increasingly preoccupied with the control of time. Whereas hunter-gatherers followed the rhythms and patterns of nature, systematic agriculture allowed societies to alter their environment by regulating food production. To control the

Chapter 3: The Age of Missing Information - the Paradox of Efficiency and Effectiveness.

One of the main points I've picked up from my study of time is that mechanistic technologies seem to be associated with belief systems predicated on the idea of limitation both within ourselves and our environment. This artificial scarcity that we have adopted as a collective ideology leads us to increasingly rely on external processes instead of internal processes. While we place less faith in our spiritual selves, we displace that faith to machines and bureaucratic organizations that administer them. Thus as a trade-off for organizing our lives around these complex technologies and organizations over the course of several centuries, the patterns of human life have ceased to be embedded in the rhythms of the planet and the local environment.

How Our Collective Belief Systems Created An Iron Cage

Our dependency on complex technology is in part due to our collective belief systems. At the turn of the century, the German sociologist Max Weber described some of these issues in terms of what he called "instrumental rationality": whereby everything is subject to quantitative calculation. For Weber, the rationalization of social life and the dominance of instrumental rationality was a central feature of Western civilization. In our own time, information technologies represent an extension of instrumental rationality to new spheres of life previously outside the realm of technical control. Therefore, the effects of the rationalization of information were similar to other types of technological change in the past century.

Weber described many of his ideas about the forces leading to the rationalization of Western culture in The Protest-

Chapter 4: Resonant Viewing: the Quietist Voice, the Deepest River

In contrast to systems that mechanistically destroy information, quantum systems use nature's information super highway to access nonlocal data. Rather than fit the information into a preexisting structure, quantum systems, like Resonant Viewing described below, modify the human acquisition system to fit the information flows.

The Military's Secret Psychic Viewing Program

The U.S. military's interest in viewing dates back to the cold war and the Soviet Union's long time interest in psychic research which they labeled "psychotronics." The Soviet's main interest was to psychically affect something or someone at a distance. The feeling here was that if the Russians had it we had to have it to. In an apparent synchronicity, just as research was being conducted by Hal Putoff and Russell Targ at Stanford Research Institute into the nature of psychic perception, an interest was developing in the Pentagon to find out if a means existed to shield the U.S. military from Soviet psychic espionage. Lieutenant Colonel Frederick Holmes "Skip" Atwater, who was involved in Pentagon security, happened to read about Putoff and Targ's work and set about to find out if such a psychic defense system could be established. While it was eventually determined that this idea was not possible with existing technology, it did start a long-term interest in operational psychic work that was to last for over two decades through four presidential administrations.

During this period, the U. S. army's remote viewing unit, under the guise of the Defense Intelligence Agency and housed at Fort Meade, did work for numerous government agencies including the Central Intelligence Agency, the Drug

Chapter 5: Discovering the Alien Within: Subspace Travels at Farsight

Balls Of Light at Farsight

Needless to say, the process of using etheric frequencies to describe a non-local target involves energies and phenomena that we do not yet understand. Nearly everyone who has been involved with RV has had some experience with what may be called, for lack of a better word, the paranormal. Skeptics may say this has to do with the mental instability inherent to the RV process. However, some of these experiences have multiple witnesses as did those at SRI which are described in Jim Schnabel's book *Remote Viewers: the Secret History of America's Psychic Spies* (1997) and Jim Marr's *Psi Spies* (2000). Some of the original researchers, when they began experimenting with RV, experienced UFO's floating in their homes, strange animals in their houses, and in the case of Targ and Putoff, the appearance of a robotic type of human who pounded on their hotel room door until they let him in. He walked around as if blind and then promptly left.

My first contact with this type of weird, non-ordinary phenomena had to do with balls of light at the Farsight Institute during an RV session in 1997. The viewer was a student in training, let's call him Bob, a transportation expert from the Southwest. As was often the case towards the end of the Farsight training course, Bob had been given an extraterrestrial target: "Martian Bureaucratic-Technical Elite (current time)". In theory, this cue should have put Bob's subconscious in contact with the closest possible representation of Martian scientists and engineers in the current time. One could design any sort of cue imaginable using this format. Historical targets were also possible, and easier to verify the time at the end of the session. In this case, Bob started his session "blind" with no

Chapter 6: Liquid Landscapes - The Mystery of Crop Formations.

My first introduction to crop circles began at the Farsight Institute during an advanced RV session. Towards the end of a week-long training we were given blind, that is, hidden pictures of crop circles. These included the 1996 Stonehenge and Windmill Hill formations, as viewing targets. During the session, my first impression was of a spaceship coming from the Earth's outer atmosphere over a field and then releasing some sort of powerful energy into the crop. Other people in the class .

Photo © 1996 by Ron Russell



Chapter 7: Interfacing with the Unknown

The Living Membrane of Etheric Energy

This book began with a discussion of the impacts of technology on time and the flow of information in the world around us. We noted that where efficiency criteria are put first above all other considerations, as many institutions in our modern society tend to do, the effect is to create increasingly discontinuous interactions and the destruction of information. Events are lifted out of their original natural contexts and placed in a global setting. This is seen in electronic systems like cable and satellite television, the Internet and new cellular phone technology. The net effect of all of this is that certain types of data and information are increasingly available anywhere on the planet. The trade-off results in people becoming increasingly out of touch with their local social and ecological environments. They become more isolated and less aware of what is going on right next to them. Clifford Stoll in *High-Tech Heretic* (1999) noted one study that found for every hour per week spent on the Internet, a person's nearby social circle would shrink by about four percent. Researchers also found an increase in depression by roughly one percent per hour per week spent online. The conclusion is that electronic interaction comes at a price.

On the other hand, it is becoming clear that new forms of internal technology are being developed that permit people to expand their awareness and develop innate abilities that have previously been discounted. These mind tools, embedded as they are in our physiology, make us inherently more aware of our relationship to the Earth and the cosmological contexts in which we live. So in the face of local disintegration new

Postscript - A Moment in the Sun

In the summer of 2001, Midwest Research and the Institute for Resonance made three experimental formations in the area of Hilmarton, England. The farmer was paid for the use of his field and he was interested in what we were doing. The formations were made by six people using 2 to 3 “stomper boards” at a time. It took us about 8 hours to do all three formations, some of which were completed at night. All three circles showed changes in the electrostatic charges of the area of the formation. While we were not trying to prove that all formations are manmade, we were attempting to see if our formations could invoke the same “supernatural” forces often encountered in other formations. Although we did experience some equipment and battery failure just as we started to work on the formations, we did not encounter any balls of light or other extraordinary phenomena. Unfortunately, the farmer, not used to having that much public attention, cut the formations down soon after their construction, several weeks sooner than the harvest. We were able to ascertain from our experiment that humans can make large formations, our largest was about 300 feet across, with simple equipment like surveyors tape and wooden boards. We found the experience quite challenging and recommend that other interested people try it themselves.

At the end of the first day we had made three formations. We made two small ones in the afternoon and then the larger one in the evening. We stopped working at about 11:00 p.m. Figure 53 shows what the field looked like the following morning and this is what appeared on the Crop Circle Connector website (www.cropcircleconnector.com). We then proceeded to finish the larger formation that afternoon by flattening the crescent area. Figure 54 shows the large formation as it appeared when finished.

Photo © 2001 by Stuart Dike



Figure 53: The Hilmarton Formations

Photo © 2001 by Peter Sorensen



Figure 54: The Main Hilmarton Formation After Completion the Next Day