

A VIEW FROM A DISTANCE

(A Look at Time and Paralysis)

Derek J. Rolls

IN an endeavour to resolve some of the conflict inherent in the UFO problem, we are wandering further afield. Many students may dislike these excursions into non-scientific realms. This opposition is engendered by the idea that we will either lose sight of our object, or hide it away in some dark corner. This fear is perhaps justified by isolating sightings and landings in a truly scientific manner. But if UFOs are NOT a major part of some greater whole (Oh blasphemy!) then we should be open-minded enough to pursue parallels wherever they lie.

I do not advocate a 'cultist' attitude by any means — although it has been said:— 'an open mind can only come from a firm belief in something'. A strange paradox, but that is what UFOs are made of.

I personally believe that the use of analogies is essential to our full understanding of any concept, and any correlations that can be drawn between UFOs and any other subject deserve examination. Jacques Vallee's admirable 'Passport to Magonia' is a useful example. To those who have not yet had the pleasure of reading this book, the main proposition is that the UFO phenomenon is a continuation of meetings with elves and other fairy folk. His case is a strong one. There is a point he raises which I would like to take up. It is the question of time. My intention is to spotlight previous observations, extend the conclusions where possible, and add further pieces of information which may advance our theories one step ahead.

In his book, Jacques Vallee focuses our attention on the disparity of time between Elfland and Earth as we know it. What seems a day in Elfland is a year in our reality. He quotes instances of people returning after what seems a few minutes, having in actuality been gone days or weeks.

Before we examine one conclusion that this may lead us to, let us first consider another point that Vallee makes. It has been remarked upon by others in the past. It is that there is a similarity between types of craft seen, and the ages in which they are seen. Airships and saucers in the 1800s and 1900s respectively. If this is advancing technology, which on the face of it, it appears to be, then we are in for a strange future. By adding a possible conclusion we can draw from the disparity of time, to the 'advancing technology', what do we get?

But first our conclusion: it follows, if years pass by here, while only days pass in the realm of saucers, that sightings in the 1800s are days apart from present sightings — in their realm. When we now add an advancing technology, we have progress at a stunning rate. In what will they travel tomorrow?

A nice amazing theory, but I think facts deny its credence. Take the paleolithic drawings, the ancient references to 'suns'—far more similar to present saucer shapes, than to airships. Somewhere in this mixture is a discordant note, so where does it lie. In time or technology?

The technology theory is shattered if the airship sightings are removed. They seem to stand alone, as if (excuse the term) anachronistic. But are they false, or are they as some have supposed, outward appearances to the vessels that fit more accurately with the age? If the latter concept is substantially correct, then it is possible that the underlying motive power may not have altered since the 1800s (or yesterday). So we may be left with only advancing appearances.

If however the discrepancy of our 'stunning progress' is in our concept of time, then we have a more difficult problem on our hands. There is one point however that bears mention before we descend into the configurations of elaborate time theories. Consider Einstein's relativity and its theoretical effects on spacemen travelling at the speed of light. Time would pass more slowly for them, and dependant on how far they journeyed, they would arrive back on Earth decades or centuries in our future. This duplicates the effects of Elfland, but we are coming around full circle, as this point again raises the possibility of an interstellar origin for our UFOs. Maybe ELFLAND travels at the speed of light.

The big question is how do you go from start to the speed of light in seconds? I can only suggest that peculiar phrase — a ninety degree phase shift — postulated by one cultist. However when one has to resort to such apparently nonsense answers, then the solutions I think are as yet beyond us.

Time and paralysis

J.W. Dunne's book 'An Experiment with Time' gives us a theory that may provide one or two clues to some questions that concern us. Again we deviate from accepted scientific standpoints. Nevertheless it must be necessary to find a theory that fits the facts, and not the reverse. If we stand on the corns of materialists, it is of necessity. The subject of time is vast, and some parallels with aspects of the saucer phenomenon can be drawn.

Let us briefly mention accepted viewpoints of time. There are two main concepts:

1) Time as a river. We are visualised as travelling on a boat, the past behind us, the future around the next bend.

This analogy is useful only in a limited sense, but it serves to represent, albeit starkly, the common view of time.

2) Time as a dimension. Suffice it to say that although couched in different terms, it is virtually the same as 1).

3) Time, the universal now. Where all time is now. Past and future do not exist as we imagine them to. This is one philosophic viewpoint that can be found in many mythical and legendary tales.

Dunne, however, has theorized multiple time, a kind of relativity. But his is a subjective work rather than the usual objective view. He is also concerned with identity. Briefly the theory runs as follows:—

A) We have multiple identities. For the sake of argument we will number them as follows, i, ii, iii etc.

B) Identity i is our conscious mind. It is always focused on the 'now'. It ceases functioning temporarily when we sleep.

C) Identity ii is free only when i is asleep. When i is awake ii is compelled to observe what i is observing.

D) Identity ii has it's own time separate from i. When ii is free it can observe the whole of i's life, from birth to death.

E) Dreams are the muddled results of our remembered visions of ii's observations.

F) These dreams contain memories of the past and previews of the future.

G) There is an identity iii ad infinitum. That is, it is an infinite regression.

What has this to do with UFOs? Well, firstly we are interested in the dream state, as it has been compared to UFO cases in some instances. I will leave others to pursue this particular line of speculation.

Secondly, we have a relativity of time which compares with Elfland and postulated light-speed

journeys. But I think we can also consider another problem in this context, that of paralysis.

On awakening, some people experience a brief but frightening paralysis. I think the comparison to UFO cases is so similar, that we can draw some tentative conclusions. The answer to this paralysis on awakening seems, if Dunne's theory holds true, to occur in the initial stages of transfer from identity ii to identity i. If this is accurate, then paralysis by saucer occupants, whatever the cause, may have something to do with the suspension of judgement that occurs when we go into the dream state. To put it another way, I feel it is quite probable that were we able consciously to enter the dream state (not as impossible as one might imagine, for the dream state is rather the cessation of judgement, than the conscious mind) we would probably enter a state of physical paralysis.

The peculiarities of saucer landings, dreams and Elfland have more than a little in common. I doubt strongly that the paralysis is actual — it is a state of mind. So much so that I would venture to say that any 'gas' or 'beam' projected by the occupants of these unresolved vehicles, effects the manner in which we see reality, rather than the motor responses of our brain. Much in the manner of LSD or other drugs. It is now possible to ask: is the paralysis an end or a MEANS?

We could go on to examine fate, destiny, free will, and compare some conclusions with time-travel and prophecy. However this is a venture that I feel will not yet stir the minds of the students of Ufology. Nevertheless I predict an ultimate increase in wide range speculation, such that specialised subjects will be invoked in order to get to the truth of the mystery. This lies in the near future, and I would suggest that there may be a case for the F.S.R. to request such articles.

THE HABITABLE PLANETS OF OUR GALAXY

Two astronomers at the Kitt Peak (Arizona) Observatory have concluded that the number of habitable planets in our Galaxy may be far greater than has been thought.

Professors Helmut Abt and Saul Levy have discovered that the stars regarded as "hot" may have planets revolving around them. Up till now it had been thought that they were spinning too fast to be able to have planets, and that only the colder stars, such as our Sun, have them.

In a communication published by the National Science Foundation the two astronomers note that, in the course of a study of 123 "cold" stars in 1976, they had found celestial bodies around about 10% of them. These bodies were too small to be other stars, and the

professors think that they were undoubtedly planets.

A similar study made recently concerning four systems of hot stars showed that about 16% of them must undoubtedly possess satellites.

Abt and Levy emphasise:—

"These results show that the majority of the star types have, in the majority of cases, companions circling around them and that between 10% and 20% of these could be planets."

Professor Abt pointed out that among the 100,000 million stars of the Milky Way there must be 10,000 millions that have planets around them. But, he concluded, we do not know what proportion of them are habitable.