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Location: [Mothership](#) -> [UFO](#) -> [Updates](#) -> [1997](#) -> [Oct](#) -> [Re: Solved Abduction Cases?](#)

UFO UpDates Mailing List

Re: Solved Abduction Cases?

From: DevereuxP@aol.com [Paul Devereux]
Date: Tue, 28 Oct 1997 20:18:38 -0500 (EST)
Fwd Date: Wed, 29 Oct 1997 23:25:37 -0500
Subject: Re: Solved Abduction Cases?

Chris Penrose wrote:

>Date: Sat, 18 Oct 1997 18:59:23 +0900 (GMT+0900)
>From: Chris Penrose <penrose@cmlab.sfc.keio.ac.jp>
>To: updates@globalserve.net
>Subject: Solved abduction cases?

>>From: DevereuxP@aol.com [Paul Devereux]
>>Date: Fri, 17 Oct 1997 02:15:28 -0400 (EDT)
>>To: updates@globalserve.net
>>Subject: Solved abduction cases?

>>As part of this research, we are doing a deep and wide
>>literature search. This spans not only lucid dream material,
>>but ranges though various other categories, contemporary and
>>historical, even including certain archaeological and
>>ethnological material. It is clear without any shade of doubt
>>that THE UFO ABDUCTION REPORT MATERIAL IS ONLY A
>>SUB-GROUP OF A MUCH WIDER LITERATURE.

>I have had assorted lucid dreaming experiences throughout my
>life, often during daytime napping, and when I was younger at the
>end of sleep. I am convinced this phenomenae exists.

>Furthermore, it is possible that it is a literal explanation
>for some reputed abduction experiences; however, there are
>documented abduction cases involving witnesses, where the
>experience is shared to some degree by groups of people. Lucid
>dreaming is a very tenuous explanation for mass or group
>hallucination. In my understanding, mass hallucination as an
>explanation is folklore on to itself.

>Perhaps Paul has some insight into some experimentally
>demonstratable mechanisms that could account for groups of
>people enter lucid dreaming states simultaneously, while still
>telepathically interacting together and sharing, in essence, the
>same experience. Perhaps Paul's explanation will be "any group
>abduction experience is a hoax". This isn't a "straw man" Paul,
>I just want to save you the trouble of saying this if you intend
>to. I am not being facetious, I am interested in any mechanisms
>that could potentially explain group experiences.

Christopher Penrose

Dear Christpopher,
Thanks for your enquiry. A lucid dream (or out-of-body experience or any of such closely-related categories of mental states) is not a mere dream, but a powerfully distinct altered state of consciousness.
It is a mental model (*everything* we experience, even "waking reality", is a mental model-- the

sunset you saw last night was produced inside the darkness of your skull). That makes it as "real" as waking reality from an experiential point of view. If you truly have had lucid dreams (as opposed to mere vivid dreams), Christopher, you will know this to be true. We ain't talking about dreams as we normally understand that term. So "tenuous" doesn't come into it. Also, it is not a matter of believing in lucid dreams or not: they are a measurable phenomenon and accepted by science.

That being said, the short answers to your queries are no and yes.

No, I wouldn't classify all "group abductions" as hoax. Indeed not. When you read UFOS & UFOLOGY, you will see that we describe the unravelling of a 2-witness abduction case, with 7 hours of "missing time". The experiencers were quite genuine, but it wasn't an alien abduction. However, I would question just what percentage of reported alien abductions are multi-witness/experient in any case. Does anyone know? I suspect it is small. Then one *does* have to ask how many of them are genuine, ie. non-hoaxes. *Then* one has to ask how many of the genuine reports hold up as alien abductions after the sort of analysis and enquiry described in our forthcoming book. I'd be intrigued to see how many we were left with. But I think there would be handful, maybe. That brings me onto your next point.

Yes. There are cases of shared altered states of consciousness. The anthropological literature is scattered with such accounts. A recently reported case involves an anthropologist who had a dream while on fieldwork in a native village in Papua New Guinea. Before she even went outside the following morning, the village headwoman's sons arrived at the anthropologist's hut and started discussing her dream. She was flabbergasted. In a further series of dreams, she interacted with the woman and the sons in her dreams, and they were open about their knowledge of the anthropologist's dreams in which they participated. Such dream interaction successfully led to the discovery of archaeological ruins the anthropologist was interested in, but it profoundly disturbed her ideas about reality. The villagers called this phenomenon of visiting people in their dreams *griman*, and it wasn't unusual for them. The anthropologist wrote her journal on these matters in code (in case she was killed during fieldwork, she didn't want her academic peers to be able to read the accounts). It was some 14 years later that she took courage and announced the case at an anthropological conference, and, later, in a paper. She was surprised at how many colleagues told her they had experienced similar happenings.

Clearly, there is a hell of a lot we still have to understand about the phenomena of consciousness. That is one reason I counsel against the automatic adoption of the ET literalist position -- it is so intellectually poverty-stricken! I think we are dealing with much greater matters than merely ETs. Whole new cognitive models have yet to be forged. The so-called alien abduction is but a bit player in these type of experiences. That can be found out by anyone taking the time and trouble to research the matter outside of the tight, narrow, and self-serving ET ufological literature. You do not have to take my word for it.

I will, of course, be publishing material on all this in due course, if you find it difficult to know where to get started. Forgive me for not expounding at length here - my writing is my income.

Best wishes,
Paul

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