

MAIL BAG

Correspondence is invited from our readers, but they are asked to keep their letters short. Unless letters give the sender's full name and address (not necessarily for publication) they cannot be considered. The Editor would like to remind correspondents that it is not always possible to acknowledge every letter personally, so he takes this opportunity of thanking all who write to him.

A Buddhist Viewpoint

Dear Sir, — I would like to refer to two letters to the Editor in the 29/2 edition. Although these two letters are different in content, they seem to me to reflect similar modes of thinking.

In the first letter, Malcolm Dickson referred to "*devilries masquerading as UFO phenomena*" and quoted various passages from the Moffatt translation of the Bible in support of his views. He also mentioned St. Paul's claim that "only the sealing of the Holy Spirit provides an effective shield against the terrors and allurements of the 'powers,'" and felt that this had been demonstrated by the Brazilian filling station attendant who had the misfortune to be abducted by 'rat faced' entities.

Yet, the UFO phenomenon embraces a vast spectrum of forms and fugues that differ widely in character. Abductions, BHMs and visitation by MIBs may well be suggestive of demonic influence, but they are offset by events such as Fátima, and other

Marian apparitions which have had profound spiritual effects. Would Mr. Dickson regard all visitations as demonic, or are some demonic and others angelic?

As Peter L. Berger wrote in '*Rumor of Angels*', "If the religious projections of man correspond to a reality that is superhuman and supernatural, then it seems logical to look for traces of this reality in the projector himself."

It may be likely that the very demons and angels that populate our myths and scriptural works are themselves the product of the same forces which now bestow on us the UFO phenomenon in all its variety. Furthermore, those demons and angels which appear to have so much sway over mortals may derive that power in direct proportion to the belief and fear which they are able to conjure up in us today, as well as in the past.

If this is the case, then the elevation of "weak and beggarly elemental spirits" (Galatians 4:9) into superhuman agents of evil will have accomplished precisely that diabolical plot which was quoted from C. S. Lewis' "*The Screwtape Letters*". We will then have learned to "emotionalise and mythologise" (our) science to such an extent that what is, in effect, a belief in (demons) will creep in while the human mind remains closed to belief in the Enemy (which Mr. Dickson calls God but which I prefer to describe as Truth).

Probably no religious order is as cognisant of demons as that of Lamaism, or Tantric Buddhism. Not only do Asuras (demons) inhabit one of the six realms of the Samsaric world, but demonic tulpas (thought forms) play an integral role in the spiritual development of Lamas.

Through a prescribed process of creative visualization, Buddhist monks are taught to create thought forms which are the very embodiment of

those fearsome entities which decorate their temple walls. The significance of this ritual lies not, however, in the worship of demons, but in the ultimate recognition that all manifested forms, including demons, are projections of the human mind, which can be transcended.

In the second letter, Julian Kaneko characterises the UFO phenomenon as "paraphysical" in nature. Not only, he writes, will our physical science "NEVER be able to cope with the paraphysical" but he goes on to state that "it will forever remain beyond the scope and ken of any human, whatever the level of his or her intelligence".

Now this is a grand claim which suggests supernal knowledge of its own. Yet by the act of defining the UFO phenomenon as paraphysical — or above the physical — it is no surprise to find that Mr. Kaneko considers it beyond the reach of physical science. It is easy to see why science has had such difficulty in dealing with UFOs, as indeed all 'paranormal' phenomena. Based as it is upon extrapolated hypotheses, supported by observation, and verifiable by experiment, our physical science has certainly floundered. It has lacked not only a theory with which to explain the phenomenon, but also the tools with which to analyse and measure it.

Yet modern physics is a far cry from its condition of twenty years ago. Renowned psychics such as Uri Geller and Ingo Swann have conducted experiments within some of the most prestigious universities. Every year brings new understanding of the 'paranormal' and draws back the curtain of the unknown.

That Mr. Kaneko should have directed his challenge at physics is particularly ironic in view of Burkhard Heim's Unified Quantum Field Theory of Matter and Gravitation. Not only does Heim's six dimensional paradigm encompass what was

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"You remind him of the post-man."