# Interstellar Communication

A Label of Contact

Reykjavík April 1966

We are on the eve of interstellar communication. – Helgi Pjeturss

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## THE INTERSTELLAR IDEA. Editorial

To the reader of the present day some notions about central themes, that were either ignored or met with contempt by many people some years ago, now sound quite natural and commonplace. Life on other planets: how many you don't remember the time when such a theme was very difficult to introduce in a common conversation, even in an " intelligent " one. If you ever were one of them who took the risk of speaking freely about the subject, you will certainly remember some of the reactions. The learned had translated their indignation into various theories showing that life outside the earth, and in particular outside the solar system, was beyond discussion, often with arguments, that didn't stand the test of further investigation. Others showed their attitude more explicitly.

You will immediately find that the present situation is different. We read much about stars, planets, the universe at large and about space travel. Apart from all science fiction, comics and the like, far-ranging thoughts are now becoming realistic and realism farsighted. The intellectual climate is favourable to talk about the " sky people " or extraterrestrians. They are accepted and thought of in the human form or image, without caricatures, and in the light of evolutionary theory, people are finding the prospects fascinating. Higher races are being thought of, and the rise of astrobiology or exobiology coincides in time with that.

Back to earth, such considerations may be quite interesting, some would say, but where is the evidence? Truly, the vastness of space is overwhelming, and the stars being as many suns as there are points of light, these oceans of light being full of

planets, and biology more and more inclining to the view that wherever conditions allow it, life will originate, - yet these facts are only a frame for our speculations. What can we depend upon? What kind of philosophy do we need to penetrate the subject? Which way is evidence to be looked for?

The publishers of this journal are offering it as a platform for the discussion of the questions indicated. There seems to have been no such journal, and if there is any, we shall be grateful for hearing about it. The need for such a paper is obvious. Merely the expression 'interstellar communication' is electrifying, and after that first effect, the matter continues to appeal to the intellectual instinct of the reader. You will easily find that the growing interest in the matter comes from no definite source, that can be detected, but the rise is here and there and everywhere. Various branches of research have been at work, each in its own way. Writers and philosophers have approached from different sides, and several specific subjects have excerted their influence. Indeed, that simultaneous and overall rise of the interstellar idea can be seen as the most characteristic feature of our time and the more remarkable it seems if no one cared to accept it with all its consequences and draw advantage from it.

Starting on a small scale with moderate means, we offer this journal to all who are aware of the rise of the new thought, in particular to young people, who will more readily than others grasp the correlations of parapsychology with our subject. Parapsychology shall be our most helpful ally and we welcome all information relating to its field. Without parapsychology an approach like ours would be impossible. The subject of " flying saucers " has our positive interest, and we should be pleased to have a discussion about the evidence for them. Any field of study, research or interest is invited to join. People with a philosophical bent will find much of interest to them here, although we claim no " professional standing ". We are merely philosophers, not professionals. We are thinking about our situation in a gloomy and perilous world, and are seeking contact with others that are doing so. ( Such people will be the first to excuse any deficiencies of our exposition and provide us with advice to improve it). Most people now have some idea of how matters stand on our planet, and that it stands not too well. But the interstellar minded are the most apt to seek a way out, instead of falling into a phlegma. This is one reason to be attentive to the interstellar idea. Even those who have lost confidence in everything else, are en-

livened by it. It raises hopes and creates new vigour. The idea that was most difficult to introduce into human minds is to be the focus of human thought, where all alert minds can meet and decide the future. We invite to discussion and to the exchange of information and views, and we declare us willing to coperation and mutual help. There can be no future but the interstellar future and no one is excluded from taking part in it.

## A PARAPSYCHOLOGICAL FACT.

I assume our readers to be intelligent people, free of preoccupations and ready to accept new viewpoints. Speaking of parapsychology will not call forth any adversity of mind, but where is the limit between adversity and criticism? I think the true critic merely asks for explanations of what he is being told, and recognizes his duty to be able to formulate his queries about it. For the true critic nothing is unbelievable if it can be explained.

I speak of parapsychological facts not only because evidence for them is abundant, but for I think they can be explained. To make the matter more plain, I shall tell of an accident from my own personal experience, which is no more spectacular than hundreds of cases that occur every day and night, and only comes here because it happened to the writer of these lines. It illustrates the transference of a single word, from mind to mind, or from lone brain to another.

A friend of mine had invited me and my wife and two other people on a driving tour on the countryside. The landscape was beautiful and we had fine weather. The carmates were eager to look out at the windows, but I had a little different thoughts. Some days previously I had an artivle printed in a large foreign newspaper. It pleased me very much to think of this especially for that a reference to Icelandic philosophy did fit into the context, which opportunity I didn't neglect. I had written: Icelandic philosophy., and it pleased me to have done so, but, while slowly repeating the text for myself with closed eyes (for enjoying it better), I found that I could have done this better, by mentioning the names of the philosophers I had in mind. I felt I should have written: " Icelandic philosophy ( Pjeturss, Jonsson )". That was better, so I liked it. I took

a glance at the landscape, which was very impressive. We were under the slopes of a big mountain, along which we had been driving for a time. We had the sea on the left, but the line of the mountain curved to the right so we didn´t see much of the land ahead.

I turned again to my article, closed my eyes and began to repeat it for myself, in the improved way. It happened to be the philosopher Jonsson, who sat in the front seat of the car. In my repetition I came to " Icelandic philosophy, Pjeturss...", but suddenly the expected train of words was broken and in came a surprising word: Dimon ( pronounced as the English word Demon ). " Icelandic philosophy, Pjeturss, Dimon ", that was puzzling to me, but before I had opened my eyes, I heard the clear voice of Jonsson saying: " This is Dimon ". A mountain so named had just come into sight and caught his attention. And while the mental and physiological processes that lead to the expression of a word were developing, the same word entered into a different train of words in my mind and replaced another. How can this be explained? What happened?

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## WHAT IS RADIATION?

Every existing thing exists as an individual unit and is made up of individual units. This is self-evident as well as every phenomenon´s deriving its existence from its correlations. The existence of one unit always must depend upon interaction and mutual effects with other units. - What could be the state of things, if f. ex that what Newton discovered, the gravitational interaction of stars, didn´t exist? No star could exist and nothing. And were there not similarly such an interaction between the life worlds of the planets in the universe, what then about life? If there was no connection, how could life then have originated, any more than stars ever could without graviational interaction?

What is then the nature of this interaction between stars and all things mutually? In its fundamental nature every radiation is merely the effort of a unit to reestablish itself, its energy-form and other qualities outside its own frame.

The sun´s radiation manifests itself on a small scale in the earth´s surface, in its atmosphere and in its water layers. By the effects of a fiercely hot sun some heat is reproduced in

that surface, and by the effects of radiation, movements similar to those on the sun are produced in the earth´s surface layers. This applies to inorganic nature.

Similarly, why shouldn´t life itself have been lit by some kind of radiation from stations of life in the universe? Isn´t it natural too, to conclude that sometimes when information is received during sleep or in a trance, that it was brought to the receiver by mental radiation from stations of intellect in the universe - and that interstellar communication will at last be realized by understanding such radiation ?

Thorsteinn Jonsson

## THE WORD WIT

Pope has written a long poem on Wit and Samuel Johnson a treatise. Perhaps some etymological considerations could explain the meaning still better.

The word vit in Icelandic has meant from time immemorial ( Edda, Saga, The Runes ): intellect, sense, relating to wisdom, never jokes or " humour ". This original sense has been partially preserved in English and some other Teutonic languages, but less in others. In German and Danish " Witz " and " vid " means jokes, and obviously this later meaning is a degenerate one. True wit is sympathetic, sees through, explains and makes innocent. It is only under the pressure of bad circumstances, that so often has been the lot of mankind, that wit has come into foolish abuse.

Wit is a part of nature, not outside nature, and wit is universal, manifests itself in all things, in a lesser or higher degree. This planet is on the edge of the wit-governed universe. Wit has developed slowly and imperfectly. But when it succeeds, wit will change everything and bring this planet in harmony with the good line of evolution on other planets.

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The discovery of the interstellar transfer and transmission of forms of vital energy, will mean the beginning of real life in this planet.

Helgi Pjeturss

## OTHER WORLDS IN THE HISTORY OF SCIENCE, RELIGION AND PHILOSOPHY.

Pythagoras was perhaps first to conceive the earth as a ball or a globe swimming among other heavenly bodies in empty space. This discovery which was soon verified by direct observations, was from the beginning accompanied by the conception of another world, that of the counter-earth, of which the philosopher seems to have told strange tales. Many people have tried to reconstruct the Pythagorean System, but the problem of the counter-earth and the central fire has always been rather intricate. They have tried to identify the central fire with the Sun and to station the counter-earth on the other side of it, diametrically opposite to the earth, but such a method seems but too ingenious.

By assuming that Pythagoras´s " music of the spheres " came from some far off stations of life in the universe, by telepathy, and brought with it some notions about conditions there, or plainly speaking that he had visions from another planet, the interpretation of the Pythagorean System takes a different turn. The two invisible bodies of the " system " the counter-earth and the central fire, are the planet of his visions and auditions, and the sun it belongs to. The rest of the bodies are the members of our own solar system, which needs no further explanation.

Plato and Democritus were theoretical opponents, but it can be shown that Democritus had visions ( ideas.´ ) no less than Plato, although of a different character. Both thought of " this world " in a similar way, with the earth at the centre and the planets and stars circling above, and they didn´t discover the movements of the earth. But Democritus supposed that all around in infinite space atoms were heaped together to form worlds such as ours, and his descriptions of those are, in the light of modern astronomy, far more accurate than can be ascribed to logical conclusions only. This side of his work has seldom been discussed, if ever, with any positive results.

In the Middle Ages learning and philosophy declined, and few thought about the nature of the stars. Most people believed that the earth was flat, and the heaven a solid vault above it, but the very few that gave expression for a deeper understanding are the more interesting as they are the light that shines in the darkness. John the Scot was one of the most remarkable writers of the ninth century, He had a relatively comprehensive picture of the world in the old geocentric way, thought of nature

as a great animal ( all living ) and mentions innumerability and infinity. One wonders whether such a man hadn't some notions about other worlds, but his works are not acessible here, and we should be grateful for information on this point.

In the mind of the average European or American, the Vikings or early Scandinavians are, apart from some skill in sailorship and shipbuilding, plain barbarians, the terror of nations, and devoid of any culture. There can be little doubt that such an opinion is now on retreat. If we judge every civilization or national movement merely by the wrongs and injustice done to others, who is then innocent ? ( And what about the incipient wrongs of Charlemagne against the World of the North, which raised the Viking spirit ?). Scandinavian civilization was far more advanced than most people ever think of, and after the colonization of Iceland and the establishment to the Althing, the development towards a less warlike society was begun. Instead of harrying the coasts of Britain and France, Icelanders now set out for land-discovery, made better laws, let poetry and saga-studies thrive and even made calendar reforms based upon astronomical observations. In such an environment we shall not be surprised at meeting the concept of other worlds as a constituent part of the national philosophy. The Edda speaks of sun, moon, land and seas, woods and winds in other worlds just as the Greek did, but perhaps in a sense still more naturalistic and everyday. Later, in Christian times, the Sólarljóð was composed, which describes the sight of " the sun " ( different ones ) in the various worlds the author believed he had visited.

To be continued

NEWS AND NOTES

Dimensions of rapidity. " The ceiling speed c ( velocity of light ) characterizes the speed determined by the " dimension" of gravitation, electricity and magnetism. There is no reason why an entity that is non-gravitational ( has no mass ) and non magnetic, should be subject to this limitation ( velocity of light ). This may or may not apply to telepathic communication".

V.A. Firsoff in The Listener, Nov. 25, 1965.

Bioradiation.

In an article printed in 1951, the philosopher Jonsson distinguished

between three 'kraftveldi', i.e. realms or dimensions of energy: That of sound, that of light and radio, and that of bioradiation.

( Pjeturss )

Simultaneity. " Cosmological considerations to some extent nullify the original viewpoint of relativity, and reintroduce more absolute notions of simultaneity and time. As soon as we attempt to speak of the universe as a whole, and think of it as having a history, we inevitably postulate a cosmic time. Such a cosmic time enters into all modern cosmological theories, no matter how different in detail they may be ".

A.R.G. Owen in Can We Explain the Poltergeist
Garrett Publ. N.Y. 1964.

" E.S.P. between twins. Researchers at the Jefferson Medical Collage in Philadelphia have found two sets of twins with " electronic " E.S.P. When one brother closes his eyes the brain-waves of the other change as if he too had closed his eyes. The researchers are, as yet, unable to explain their results."

From Science Digest, January 1966.

Compare this to the article " A Parapsychological Fact " (s. ). We suggest that all E.S.P. is " electronic " and that the explanation lies in drawing a conclusion.

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