Exceptional Human Experience (Cluster 2: Synchronicity)

The Twin Earth Problems of Time, A Version of Ideas of Time, and Synchronicity

Joseph M. Reeser

IP AND ONLY IF SHOW IS YWHITE: EXPERIENCING SYNCHRONICITY

Wol. 13, No. 1 June 1993

Exceptional Human Experience
What the painting indicated to me was the possibility of finding a way out of my own predicament by allowing myself to follow my own deeper desire. The forest in the painting is equivalent to the forest of death where my own shapeless, formless consciousness has been washed away. A forest is the symbol of the earth and the color of death, and it is also the color of the visible light spectrum. The forest has been described as a place of silence and mystery, a place where the soul is hidden and the body is hidden as well.

In the United States, the forest is often identified with the idea of nature and the idea of wilderness. The forest is a place of separation, a place where the self is divided from the world. The forest is a place of mystery, a place where the unknown is hidden. The forest is a place of transformation, a place where the self is transformed by the experience of being in a forest.

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Exceptional Human Experience

polishing report on an exceptional human experience:
Exceptional Human Experience

Vol. 13, No. 1 June 1995

Exceptional Human Experience

did indeed appreciate the account. Yes, it was not until

yesterday (8/19/94) when I returned, something I'd

written in my response to Rhea, that I made a certain,

very interesting connection.

As Anderson notes, key scene where she encounters several

of the threshold figures who appear to be ordinary,

overcomes the guardians through sheer courage and de-

termination—only to be welcomed by the birehronaut whose

name is Melchizedek. Now, in my letter to Rhea

(8/19/94), I had mentioned the coincidence (specifically, the

name of Melchizedek) both in Jacqueline Vladeck's book on UNO (Firm, Messages of Deception) and in Sidney Saylor Fair's (1993) biography of NDE subject

Tom Sawyer, What Tom Sawyer Learned (and how to avoid getting

himself killed). But what I had forgotten is the way in which the

episode was also mentioned in Colin Wilson's (1986) in a

chapter of his Encyclopedia of Occult Mysteries, which is devoted to a discussion of what was then

known as synchronicity.

The story is this: On February 21, 1976, during the

course of his investigation of The Order of Melchizedek,

Vallee asked the driver for a card so that he would have written evi-

dence of the encounter. When the driver handed it over,

Vallee noted that the card was inscribed with the name of his
driver. M. Melchizedek. Stuck by the oddity of this, Vallee asked
whether the name appeared on any other card issued by the

Los Angeles Police Department. The answer was no. Vallee

told the story in his book, which was eventually published.

This episode was then mentioned in Colin Wilson's 1986

Encyclopedia of Occult Mysteries. Vallee noted

evidently the card was issued by the Los Angeles Police

Department, whatever the name appeared on any card issued by the

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August 1994

Value points out that there are two ways in which a

librarian can store information. One is to place the book in a

alphabetical order on the shelf, and the second is to

store the book alphabetically. But computer scientists

have discovered that there is a simpler and quicker

method. They prefer to store information as it arrives,

the equivalent of a librarian putting books on the

shelves by the call number on the spine, each book

either side as they come into the library, and having a key算法 that will

be as follows: as each book comes into the library,

some kind of "being" mechanism is attached to its

spine, each book being attached to a certain

number code, each book bears the number on the

spine. When the librarian requires a certain book, he simply triggers the

number code, and the book is retrieved from the

shelf. Vallee suggests that the world might be organized

more like a random time data base than a sequen-
Exceptional Human Experience

POSTSCRIPT: June 1996

Vol. 13, No. 1 June 1996
Within the entire in Spatial Problems of Physics
which I'm no longer being able to do. I'm not even sure it's possible.

When I was younger I used to wonder what the world would be like.

The author actually suggests that it is possible to
achieve an exceptional human experience in which the mind
becomes detached from the body and the senses.

If I were to have such an experience, I wonder if it would
be like being in a state of complete awareness.

I've always been interested in the idea of
living in a state of total awareness.

A mind that is aware of itself, aware of the
world around it, and aware of the
world within it.

This is the kind of awareness that I
truly believe is possible.

The author suggests that it is possible to
achieve this state of awareness through
the use of meditation or other
techniques.

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When A Snow is White

Commentary on Peterson’s “If and Only If Snow is White”

Exceptional Human Experience 11.90

“Human emotion...”

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I agree with Kierkegaard, and I am<br>move convinced than ever before that we need to place our<br>faith and trust in God. I believe that the meaning of life is to<br>fulfill our destiny and live a life that is true to ourselves. To<br>do this, we must have faith in a higher power and<br>accept that there is a purpose to our existence.

Exceptional Human Experience

PETER'S RESPONSE TO WHITE
REFERENCES

The shutter is not so much a matter of
independence as of the ability to
mean when one asks for things that
are real. In the case at hand, for
example, the question is not whether
a person can be independent of
authority and social conditions, but
whether he can mean to be. The
answer is yes.

The purpose of this essay is to suggest
that the problem of independence
is a problem of the will. The will is
the faculty by which a person is
able to mean what he says, and the
ability to mean what he says is the
basis of independence.

The will is a power to mean, a power to
say what one means, and a power to
mean what one says. It is not a
power of the mind, but a power of
the will. It is not a power of
thinking, but a power of doing.

The will is a power to mean what
one says. It is not a power of
understanding, but a power of
will. It is not a power of
reflection, but a power of
decision.

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Joseph M. Peister

Peister's Second Response to White

On the day of the completion of the second response to White, I was feeling quite overwhelmed. It had been a long and challenging process, and I knew that the final response was going to be the most demanding of all. I had to make sure that I understood the implications of the previous responses and that I was fully prepared for the upcoming challenge.

I spent the morning reviewing my notes and preparing my thoughts. I knew that I had to be precise and concise in my response, and I wanted to make sure that I conveyed my ideas clearly and effectively. The pressure was on, and I knew that I couldn't afford to make any mistakes.

As I began to write, I felt a sense of fulfillment. Finally, I was able to express my thoughts in a way that I felt was true to the original text. It was a liberating experience, and I felt a sense of pride in my work.

I submitted the response on time and awaited the feedback. I knew that it would be a challenging process, but I was determined to succeed. I had come a long way, and I was ready to face whatever challenges lay ahead.


Vol. 13, No. 4 June 1999

Arthena

Exceptional Human Experience

Second Annual Experience in Sports New York: Perelman

Murphy: M. E. White, R.A. (1995) In the Zone:


Exceptional Human Experience
WHILE'S SECOND RESPONSE TO POETRY

New York: Doubleday


REFERENCE


Vol. 13, No. 1, June 1993

Exceptional Human Experience

Note: The text appears to be a mix of sentences and paragraphs, possibly discussing philosophical or mythological themes. It is not clear how these elements relate to the concept of "Exceptional Human Experience."
SYNCHRONICITY, NONLOCALITY, AND EFFE: AN EDITORIAL ESSAY

Exceptional Human Experience

YOLU: 13, NO. 1 JUNE 1995

SYNCHRONICITY, NONLOCALITY, AND EFFE: AN EDITORIAL ESSAY

'When a white

In this, the first of our series of articles on the philosophy of science, we introduce the concept of synchronicity, which is the idea that events are connected in a way that is not explained by the laws of physics. We explore the idea of nonlocality, which is the idea that information can be transmitted instantaneously over large distances. We also discuss the implications of these ideas for our understanding of the universe.

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