

- (4) Magnetical Projections : exteriorization of the instrum  
energetical field, vehiculated  
through his hands.
- (5) Chakras or Centers of Power : receptors and transmitters  
cosmic and spiritual ener
- (6) Crown : chackra situated on the top of the head.
- (7) Edgard Armond, in "Desenvolvimento Mediunico Prático",  
Lake.

SUMARIO

O autor apresenta um método para o desenvolvimento das Funções  
Psi, como resultado de observações feitas através de 15 anos  
prática no treino de sensitivos; propõe a adoção do "Método  
5 Fases" para que se alcance um perfeito transe mediunico, e  
apresenta sugestões para o desenvolvimento de outras Funções-  
tais como Vidência e Psicografia.

O método aplica-se a qualquer tipo de agrupamento (grande ou  
pequeno, homogêneo ou heterogêneo, religioso ou não), ficando  
resultados na dependência das condições de trabalho.

Considera como ideal a aplicação do método em 40 sessões, de  
minutos cada, duas vezes por semana.

AN INDUCTION-RESONANCE MODEL OF PSYCHIC ENERGY  
DYNAMICS

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In 1968 we began a long-term project aimed at examining the nature and  
dynamics of psychic energy and its potential applications. We have reported  
our work at each of the previous congresses of this group and at this  
meeting, as a progress report after our first decade of study, we wish to  
forward a theoretical model which accounts for the observations we have  
made to date.

The model is presented in the form of a series of related postulates  
which, we believe, comprise a theoretical structure within which the workings  
of psychic energy can be understood and intentionally modified or directed.

Postulates

1. Each individual is a psychic energy system comprising his  
or her mind and psychic energy field.
2. Each individual's psychic energy system is in continuous  
inductive interaction with all other psychic energy systems.
3. This inductive process which occurs within the unconscious  
mind, is the input or source of psychic energy for the  
individual's psychic system.
4. The induced psychic energy then flows through the system  
of the individual, entering the conscious mind as the  
stream of consciousness.
5. Consciousness is the individual's experience of the flow  
of psychic energy through his or her system.
6. Psychic energy leaves, (i.e. is radiated) from the system  
as the expressive activities of being.
7. The greater the throughput of psychic energy, the greater  
the inductive effect of the individual's psychic energy  
field.
8. The direction of energy flow within an individual's system  
is determined by his or her psychological set.

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9. Rejection cuts energy flow and pain turns the energy flow inward toward the site of pain reversing the polarity in part of the system. This reversed energy cannot flow against the current of induced energy but it prevents further input in the blocked areas.
10. Positively and negatively charged forms of psychic energy result from the different directions (polarities) of psychic energy within the individual's psychic system.
11. Positively charged and negatively charged forms of psychic energy operate in opposed fashion and absorb each other within the individual's psychic system.
12. Positively charged psychic energy has a levitational effect upon level of consciousness and mood and induces itself as feelings of well being and acceptance.
13. Negative psychic energy has a gravitational effect upon level of consciousness and mood and induces itself as feelings of discomfort and rejection.
14. Group psychic energy fields comprise the combined inductive effects of all their constituent individual fields and the inductive interactions between them.
15. When resonance occurs between psychic energy fields, synergy of psychic energy results. This social synergy is the end of group cohesion and the dynamism of all social process.
16. Resonance between the psychic energy fields of individuals tends to increase as they share a common intention and a common focus of attention.

In assessing the validity of these postulates, it is clear that the effects of psychic energy are analogous to those which science has to be characteristic of other forms of energy, this concurrence indicates an increased probability that our observations regarding psychic energy sound. At the same time, since psychic energy is the basis of consciousness it has always been the focus of philosophy and religion. It is, therefore, reasonable to assume that, where the postulates accord with the principles expressed in philosophy and religion, there is an increased probability that they are valid. It is further the case that consciousness and experience are inextricably intertwined and are very closely related, if not identical. It is clear, therefore, that where our postulates agree with one's personal experience, they should be given added credence. Thus, in assessing the utility of each of the postulates, we can have reference to what amounts to a "coefficient" of validity which increases as there is agreement between our postulates, scientific analogies, philosophical principles and personal experience.

Beyond the matter of the consensual validity of the postulates there is the question of the utility of the theoretical model they comprise.

Our view this is evidenced by the fact that the inductive character of psychic energy field offers the clearest, most parsimonious, and, in many cases, the only explanation for a number of psychological phenomena.

Among these are empathy; charisma and the emotional contagion which seizes people in panic situations and in mob behavior. Also included is the concept of contact comfort (which Harlow (1) showed to be of marked importance in the development of primates, although he offered no reason for its importance) and its obverse, the contact discomfort which renders infants fretful and upset when their mothers are anxious or frightened, regardless of such attempts as the mother makes to hide her disquiet. The inductive effect provides a simple, logical explanation of such aspects of experience as why it is more satisfying to share enjoyment than to experience it alone. In terms of social process it explains why a group of individuals working in unison is generally more productive than are the individuals working alone. Indeed, the whole matter of social facilitation including audience effects and the effects of co-workers is clearly explained as an inductive field phenomenon. Our model permits us, too, to define such concepts as interpersonal attraction, group cohesion and social synergy as resonance effects and as our previous reports (this group (2, 3, 4,) have reported, it opens these interactions to systematic observation quantification and intentional modification.

Our decade of study has led us to conclude that the listed postulates merit consideration and further study.

#### REFERENCES

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#### APPENDIX

A theoretical model of psychic energy dynamics is presented in the form of a series of inter-related postulates. These describe how psychic energy is induced in each individual and how it relates to consciousness and psychological set--with particular reference to mood. The postulates also deal with the field effects of psychic energy and the part they play in social behavior.

It is suggested that the validity of the postulates can be justified by their consensus with characteristics displayed by other forms of evidence, with philosophical and religious precepts and, finally, with personal experience. The utility of the model stems from its ability to provide simple, consistent explanations (which are otherwise lacking) for a number of psychological phenomena and from the fact that it offers a psychophysical basis for individual, social and transpersonal behavior.

PSICOTRÔNICA E METODOLOGIA,  
SISTEMAS GERAIS, INFORMATICA

PSYCHOTRONICS AND METHODOLOGY,  
GENERAL SYSTEMS, INFORMATICS