

## RESEARCH ARTICLE

### NDE Implications from a Group of Spontaneous Long-Distance Veridical OBEs

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**Abstract**—The case for veridical out-of-body experiences (OBEs) reported in near-death experiences might be strengthened by accounts of well-documented veridical OBEs not occurring near death. However, such accounts are not easily found in the literature, particularly accounts involving events seen at great distances from the percipient. In this article, I seek to mitigate this paucity of literature using my collection of dream journal OBE cases. Out of 3,395 records contained in the database as of June 15, 2012, 226 had demonstrated veridicality. This group divides into examples of precognition, after-death communications, and OBEs. Of the OBEs, 92 are veridical. The documentation involved is stronger than is normally encountered in spontaneous cases, because it is made prior to confirmation attempts, all confirmations are contemporaneous, and the number of verified records is large relative to the total number of similar cases in the literature. This database shows that NDE-related veridical OBEs share important characteristics of veridical OBEs that are not part of an NDE. Because the OBEs are similar, but the conditions are not, skeptical arguments that depend on specific physical characteristics of the NDE—such as the use of drugs and extreme physical distress—are weakened. Other arguments against purported psi elements found in veridical OBEs are substantially weakened by the cases presented in this article.

*Keywords:* near-death experience—out-of-body experience—veridical—OBE case history—dreams—psi

#### Introduction

Reports of near-death experiences (NDEs) have excited a great deal of popular and scientific interest in the years since 1975 when Raymond Moody first coined the term in his book *Life after Life* (Moody 2001). These experiences involve a group of unusual phenomena that typically occur in moments of crisis, particularly when there is serious threat to life. Some researchers and many NDE experiencers claim that the elements of a typical NDE appear to

be a spiritual experience rather than a purely physical one (Bonenfant 2000, Dell'Olio 2010). Those who hold the dualist perspective believe that NDE data indicate a nonphysical element to consciousness, whereas those holding the nondualist perspective believe the data are explained by physical factors alone (Lundahl 2000).

One of the five major features of an NDE is “a sense of detachment from the physical body or sensation of floating out of the body, in which experiencers may find themselves looking down on their physical body and surroundings” (Schwaninger, Eisenberg, et al. 2002:215). This feature is referred to as an out-of-body experience (OBE). Because of the mental impression of displacement from the actual location of one’s body, some skeptics of the dualist explanation for NDEs have developed the theory of dissociation, wherein a patient creates a mental image of one’s body as viewed from an external position (Greyson 2000).

For dissociation to be valid, the subject must be able to construct a mental image. Patients who are clinically dead due to prolonged absence of brain activity and cessation of heart function should not be able to do this if consciousness is wholly dependent on the brain (Lommel, Wees, et al. 2001). Critics agree, but dispute whether NDEs actually occur during the period when the patient has a flat EEG reading (French 2001). This argument was used to explain the case of Pam Reynolds, who underwent radical surgery that temporarily left her, in every way measurable by modern medical science, dead. To prepare for the surgery, Reynolds’ blood was chilled in a cardiopulmonary bypass machine, and then returned to her body. After 20 minutes, her core temperature dropped to 60 degrees Fahrenheit. This was done to intentionally stop her heart and brain activity. Once this objective was reached, the blood from Reynolds’ body was drained (Sabom 1998). Despite this, critic Keith Augustine has complained that Reynolds’ veridical OBE occurred prior to the pulmonary bypass, at a time when she was under general anesthesia, and may have been capable of receiving sensory information, despite heavy sedation (Holden 2009). This, he asserted, is enough to justify a physiological explanation for Reynolds’ veridical perception.

### **Background**

Veridical OBEs can be used to counter objections from skeptics, who agree that they represent a potentially strong challenge to physical explanations of NDEs (French 2001:2010–2011). To make a case for genuine veridicality, skeptics have asked for evidence that environmental ambience is not a factor. To answer this, studies of blind patients who experienced veridical NDEs have been conducted. With these studies, researchers sought to show that

people who have had suboptimal visual sensitivity could accurately describe visual attributes of objects that they are physically incapable of seeing (Irwin 1987, Ring & Cooper 1997, Long 2010). These should be enough to quell criticism, but when reports of the cases are examined carefully, researchers discover that there are not as many cases as they expected to find, and the cases are not well-supported by contemporaneous documentation (Ring & Cooper 1997). Without contemporaneous documentation, they fall prey to criticism of memory errors among witnesses.

In a literature review that attempted to locate every example of a veridical, NDE-related OBE contained in the scientific literature, a total of 107 cases were found, the oldest of which occurred in 1882 (Holden 2009). Of this group, only 17 included an interview of the subject within two days of the NDE. The lack of contemporaneous documentation in the remaining 90 cases provides opportunity for skeptics to complain about weak documentation. Laboratory-conducted OBE studies feature accurate real-time records, but they are rare (Tart 1998).

The problem presented by most veridical OBE cases in the literature is that they do not describe a long-distance OBE *and* have contemporaneous records of the event. Without both of these elements, the cases are susceptible to criticism that some unknown sensory capability of the body has produced the apparently veridical OBE in a normal, purely physical manner or that they are simply the result of some kind of memory error that is impossible to check due to the lack of records.

### ***Personal OBE Database and Bias***

Spontaneous cases of veridical OBEs do occur, but when they make their way into the literature, they normally are not accompanied by corroborative contemporaneous documentation. With this paper, I would like to introduce some exceptional cases of well-documented, long-distance, spontaneous OBEs. Each of these examples is a personal experience of mine that was recorded in writing prior to verification of veridical elements. It is my hope that by introducing these cases of non-NDE OBEs, veridical aspects of the near-death OBE can be better understood.

The collection of cases officially began on September 16, 1989. Like the engineer and author J. W. Dunne (Dunne 1927), I began by keeping a dream journal. Unlike Dunne, I did not do so because I had noticed that my dreams seemed to be precognitive but rather because my wife had noticed such a pattern and I didn't believe her. I will admit, however, that the idea was as tantalizing as it seemed ridiculous. Regardless, without any hope of success, I began the journal. Any bias I may have had when the journal started was antagonistic to a psi explanation. At the time, I assumed that poor

memory for earlier unrecorded dreams prompted my wife to erroneously conclude that I had experienced precognitive dreams.

### **The Journals**

For the first 365 days the journal was kept, the period of September 16, 1989, to September 15, 1990, 375 records were made. The number of records exceeds the number of days in the year because of days when separate records were made for overnight dreams and daytime naps. Of the 375 records, 114 had veridical content. Of the 114 records that contained veridical items, 64 were OBEs, of which 50 were veridical. The number of veridical items drops sharply after the first year because I stopped actively checking records for veridicality after becoming satisfied that the journals had captured genuine psi content. If verification of dream items was given to me, I would usually record it, but passive verification led to a smaller number of verifications. Despite this, 226 of the first 3,395 records are veridical. For the full period covered in the first 32 journals, September 16, 1989, through June 15, 2012, there were 8,311 days. The 3,395 records cover 41% of that period. Table 1 provides a list of the number of records containing veridical items per journal, along with the number of records contained in each journal.

The percentage of veridical records per journal drops sharply after Journal #3 (DJ03). The cause of this change is that I stopped actively checking dreams for veridicality after DJ03 was complete.

Table 2 provides a breakdown of veridical psi events recorded over the first year in the journals. The same group of records contains probable psi material that either could not be verified, or verification was not attempted. Some of these are after-death communications, purported past-life memories, lucid dreams involving spiritual instruction, and remote psychokinetic healing. None of these are included in Table 1, because those records were not validated. OBEs that involve classic signs of a veridical OBE but that do not contain sufficiently unusual information are also not counted as veridical. The most common of these are lucid dreams where I see my sleeping body in bed. Because I was familiar with the contents of my apartment at the time, no amount of accuracy or detail could distinguish such an OBE from normally acquired knowledge.

In Table 2, veridical dream records from the first 365 days of the journal are coded based on whether they are an OBE, precognitive, or something else. Examples of “something else” are two records from July 4 and July 5, 1990, that had veridical content related to reincarnation. Three records from Journal 3 had examples of two different types of psi in each. This is why the number of records containing veridical psi is 84, but the tally in Table 2 is 80.

**TABLE 1**  
**Incidence of Veridicality per Journal**

Dream Journal ID	Number Veridical	Number of Records	Dream Journal ID	Number Veridical	Number of Records	Dream Journal ID	Number Veridical	Number of Records
1*	25	129	12	3	62	23	1	73
2	35	96	13	14	111	24	5	71
3	42	80	14	13	112	25	4	63
4**	12/8	70/226	15	2	67	26	3	63
5	7	568	16	7	115	27	1	66
6	10	113	17	9	115	28	2	58
7	3	96	18	7	112	29	1	65
8	6	105	19	1	74	30	2	54
9	2	69	20	2	67	31	1	67
10	5	124	21	3	70	32	4	73
11	9	77	22	2	72			

\* DJ01 contains 14 non-contemporaneous records written to memorialize older dreams, four of which were veridical, but did not have contemporaneous documentation.

\*\* DJ04 values are split between dates prior to September 16, 1990, and those on or after that date. This is to allow analysis of the first 365 days recorded.

**TABLE 2**  
**Veridical psi Events from First Year of Dream Journal Records**

Journal	Number of Records	OBE	Precognitive	Other	Veridical psi
1	129	3	19	3	25
2	96	11	20	4	35
3	80	31	9	2	42
4 (up to 9/15/90)	70	5	6	1	12
Total	375	50	54	10	114

Comparing this group of journals against other research into OBEs, it represents one of the largest single-source collections of veridical OBEs described in the literature. In the Holden (2009) literature review of veridical perception cases connected to NDEs, a total of 107 cases were found, the earliest of which was from the year 1882. In the dream journals that form the basis for this article, 114 veridical records occur in the first year, but this number is quickly surpassed and more than doubled as of the present day. No other study of OBEs reviewed for this article, whether connected to NDEs or not, involves a comparable number of veridical cases. On the contrary, a frequent complaint is the lack of examples in the literature (Ring & Cooper 1997).

Fifty-two percent of all dreams recorded in the first year are coded as "Uncategorized." This means that the dreams do not match the criteria of dream types of interest. Table 3 provides a breakdown of the categories of interest, and their incidence. The number of dreams in each group adds up to more records than contained in each journal because some records contain multiple scenes belonging to two or more categories.

When averaged over the first 365 days, precognitive and OBE dream types are nearly equal in incidence, and together they represent 34% of all dreams for the period. See Table 6, Item 11 of the Appendix, for frequency of dream types.

The high incidence of veridical records in DJ03 (52.5%) led me to conclude at the time that veridicality was a product of accurate records and the willingness to check them against potential real-world correlates. Another way to say this is that I stopped looking at veridical dreams as "special" and became fascinated by dreams that could not be verified. Many of those, ironically, were subjects that were impossible to verify, such as dreams of angels, heaven, OBEs with strangers, and spirit guides. For DJ03, once those dreams are also subtracted from the total, only 33.8% remain unaccounted for.

The number of veridical OBEs is closely linked to efforts made to verify them. During the making of DJ01, I had not yet learned to identify OBEs very well, and did not check for them as assiduously as I would later. While working on DJ02, I was aware that I had OBEs and had learned to check them, but had not fully committed myself to checking all of the dreams that appeared to be OBEs. Part of this had to do with the cost of long-distance telephone calls or the effort of writing long, unusual letters to friends and family who might be surprised by such communication. By the time I reached DJ03, I was sufficiently confident to attempt verification of more items than I had previously. The result of this, as seen in Table 3, is a steadily increasing number of veridical OBEs, followed by a precipitous

**TABLE 3**  
**Classification of Dream Types from 9/16/89 through 9/15/90**

<b>Dream Type</b>	<b>DJ01</b>	<b>DJ02</b>	<b>DJ03</b>	<b>DJ04</b>	<b>Totals</b>
Uncategorized	80	48	27	40	195
OBE	1	0	0	0	1
Lucid OBE	4	4	2	3	13
Veridical OBE	2	7	30	5	44
Lucid veridical OBE	1	4	1	0	6
Precognitive	19	20	9	5	53
Lucid precognitive	0	0	0	1	1
Prophetic	3	0	0	1	4
Lucid prophetic	1	0	1	0	2
ADC	5	2	1	0	8
Clairvoyant	2	0	0	0	2
Reincarnation	2	4	1	6	13
Spiritual	3	3	5	6	17
Symbolic	0	0	0	1	1
Shared dream	0	3	1	0	4
UFO, aliens	6	0	0	0	6
Healing	0	0	0	1	1
Religious figures	0	1	2	1	4
Totals	129	96	80	70	375

drop starting with DJ04, when I stopped making an effort to confirm OBEs.

### ***Characteristics of Veridical Records***

When the journal was started, my focus was on precognitive dreams. I did not at first suspect that I might have recorded OBEs in the journal. Six weeks after starting the journal, I was on the phone with a friend who lived in California named Lisa Moore. Moore interrupted the conversation to ask if I'd dreamed about her recently. I thought I might have but wasn't sure and offered to check. She agreed, as if she expected I had dreamed of her, so I went upstairs to find the dream I had in mind.

I came back to the phone with my journal and read an account from

about two weeks earlier. I hadn't written her name in the record, but one of the people in the dream reminded me of Moore and that was the basis for selecting the dream. Moore said it was a fair description of recent events in her life connected with the death of her cat during veterinary surgery after it was run over by a car. Impressively, the unusual detail of decapitation was included in my notes. As I learned after I had read the dream to Lisa, this is the first of three cases I know of where the person I dreamed about during an OBE actually saw me at their location. Because of this, Lisa had expected me to call and tell her of the dream. After two weeks of waiting for me to do this, I did call her, but not for the purpose of describing a dream. Frustrated that I hadn't volunteered any information concerning a dream about her, she gave up on waiting and asked me instead.

Moore's phone call alerted me to the possibility that when I dreamed of friends, family, or even strangers, I might be seeing events from their lives. This possibility contrasted with my expectation that dreams would be random or related to future events in my own life. To test this new hypothesis, I embarked on an effort to verify every dream that matched the following criteria:

1. It featured a person who ignored my presence,
2. I could identify at least one person in the dream, and
3. The dream contained unusual details that could be used for verification.

The first criterion may seem unusual, but it was my way of knowing that I was not a literal participant in the activity. In a typical OBE, I try to interact by talking to people, but they ignore me. Not infrequently, I assume they can hear me, but are purposely ignoring me. This causes me to become increasingly agitated as I make successively more aggressive attempts to force the people in the dream to acknowledge my presence. I learned over time that my observations from dreams like this could usually be confirmed by the subject of the dream.

In a small number of OBEs, not only am I aware that I am out-of-body, but the person I am trying to communicate with will simultaneously ignore me on a physical level but engage me telepathically to say that he is busy and cannot talk. An example of this is provided by a veridical OBE where I saw a person I knew, Dr. David Ryback of Atlanta, Georgia, talking to a tenant in the building they both worked in. Dr. Ryback's acquaintance was telling him how two cars he owned had been severely damaged on two separate occasions in the same week in the same way, by having tree branches fall on and crush their roofs. While continuing his conversation with this man, Dr. Ryback had a brief telepathic conversation with me on a different topic, the gist of which was that he provided a quick answer to a

question I had and then told me he was occupied and could not communicate any further (Paquette 2012). This dream satisfied my third criteria for a veridical OBE because the detail regarding the accidents involving Dr. Ryback's acquaintance were sufficiently unusual and removed from my own knowledge to be described as anomalous.

### ***Dream Characters***

A dream character is simply any intelligent entity within a dream, whether it directly interacts with the dreamer or not (Waggoner 2009). Based on this, the "Dr. Ryback" from the dream described earlier would be a character created by my subconscious mind. Without claiming to know whether some characters are created this way, I doubt that all of them are, and suspect many are not. The reason is that veridical information implies a nonlocal source. Thus, my dream of witnessing Dr. Ryback's conversation is literally a viewing of the actual event, and "Dr. Ryback" is the person himself, not a subconsciously created manifestation. Whether this is a correct interpretation can be debated, but I do think it is objectively at least as credible as the "dream character" interpretation, on the basis of the many veridical examples available for review.

### ***Spirit vs. Physical Content***

Encounters in dreams with characters who engage me directly, particularly when they approach me or do something to get my attention, are a signal that the person is a spirit. When this happens, the dreams infrequently touch on matters that can be verified because they normally do not concern themselves with physical locations or living persons. If they are verifiable, they are usually precognitive or prophetic. "Precognitive" as used here means that I am shown something from the future. "Prophetic" is when I am told something about the future, sometimes without seeing it.

In comparison to the 226 veridical dreams contained in the first 32 volumes of the dream journals, 316 nonveridical dreams contain spirit-related content. For this article, a "spirit" is defined as the conscious element of a person's identity that survives death. Spirits belong to a person's identity whether that person is alive or deceased. This allows a distinction to be made between witnessing a person engaged in physical activity during an OBE, and communication with the spirit of a living person during an OBE. Because spirit-centric dreams rarely contain information that can be verified, it is easy to assume that the "spirits" who appear in them are dream characters rather than actual spirits. However, enough spirit-centric dreams are veridical that I find such a conclusion unsatisfactory.

For example, in a dream from August 12, 2003, the spirit of a recently deceased young woman gave me an urgent and disturbing warning for a relative of hers named James. James was a clerk who worked at an art supply store I shopped at occasionally. I had spoken to James on a handful of occasions while purchasing art supplies, but did not know him well. Though hesitant to pass on the warning to James, I did do it. James confirmed that his sister-in-law, with whom he was close, died within the last two weeks when her car was rammed by a police car during a high-speed car chase. He stated that she had appeared to him earlier that week in a dream and given him the same warning she had given me in my dream (Paquette 2011). In most cases, dreams that involve spirits concern people I cannot contact. In a very small number, such as this one, there is a reference to someone I do know or can find, and the dream may be verified. This is why it is important that an OBE includes someone I know or can find to contact for verification.

**TABLE 4**  
**Breakdown of OBE Types**

<b>Type</b>	<b>OBE Incidence 9/16/89–9/15/90</b>	
OBE	1	1.6%
Lucid OBE	13	20.3%
Veridical OBE	44	68.8%
Lucid veridical OBE	6	9.4%
<b>Total</b>	<b>64</b>	<b>100.0%</b>

### ***Lucid Dreams and OBEs***

Many records describe events both as a “dream” and an “OBE.” All OBEs recorded in my journals occur during dream states but not all dreams include OBEs. Veridical and nonveridical OBEs are sometimes but not always lucid. Therefore, some lucid dreams are also veridical OBEs (or other types of veridical dreams, such as precognitive or spirit communication). Table 4 shows the proportionate incidence of various OBE dreams.

78.1% of all dreams identified as OBEs in the first year of the journal are veridical. Lucidity, while not uncommon, does not ensure veridicality. The true incidence of nonlucid, nonveridical OBEs is likely higher than reported here, because such a dream has no factors that would aid in its identification as an OBE.

According to the literature, lucid dreamers can and do consciously alter the dream environment (Waggoner 2009). In OBEs, this does not occur. Another difference is that OBEs often begin with awareness of the dreaming state, but in lucid dreams this occurs after a dream is already in progress. Waggoner's observations about lucid dreams and OBEs match my own (Waggoner 2009:28–29), but his definition makes it difficult to use the word *lucid* to describe one's level of awareness within a dream.

Based on the distinction between an OBE and a lucid dream given by Waggoner, lucidity alone, or clarity of mind and awareness of the dreaming state, is not enough for a dream to be classified as "lucid." I prefer to describe lucidity as a cognitive quality that may be present within any dream rather than designating it as an exclusive characteristic of "lucid dreams."

### **The OBE Experience**

It is tempting to say that waking from an OBE is somehow different from non-OBE dreams, but this is not true of the dreams recorded in my journals. Sometimes a particularly vivid dream will impress me to such an extent that it is uppermost in my mind for some time after I wake, but this is no different from other dreams. OBEs are sometimes vivid, sometimes not. Sometimes they are lucid, sometimes they are not. Some are very detailed, some are not. OBEs, whether veridical or not, do possess elements not found in other dream types but they are unrelated to vividness, urgency, or waking sensations.

In comparison to descriptions of OBEs by Robert Monroe (Monroe 1977), my own OBEs differ only slightly. Mine start in dreams, as do most of Monroe's (Tart 1998), but he describes very detailed tactile sensations that accompany leaving his body, such as feeling the grain of flooring beneath his bed as his astral body drifts through it. Whether this happens in my own experiences, I have no memory or record of it. Monroe describes spirit helpers who sometimes assist him during an OBE. I have made the same observation within my own, but his descriptions imply a different style of awareness (Monroe 1977, Paquette 2011). In his chapter on angels and archetypes, Monroe describes helpers as disembodied hands more often than as fully formed figures (Monroe 1977:127–135). When my records describe such helpers, they are always fully formed beings. However, like Monroe, I am sometimes aware of their presence without seeing them, as if they are "behind" me. Another difference is that my records describe spirit helpers who explain their business to me as they provide assistance. In Monroe's examples, the spirit helpers are more enigmatic and do not directly explain themselves (Monroe 1977).

Some of the earliest OBEs recorded in the journals involve a spirit

guide who first tells me I am asleep, and then offers to teach me how to leave my body. In the first such dream, I was so exhilarated by the sensation of leaving my body that the spirit guide remarked it was “too soon” and that he would come back later when I was more ready. Before coming back to my body, I felt like I was being drawn upward into a huge tunnel along with other spirits. In later dreams I received training designed to teach me how to leave my body as a spirit. In several of these, I would feel a vibration such as Monroe describes, and then would become lucidly aware that my body was asleep. I would see my room, but also one or two spirit figures near my body as it lay in bed. They would take hold of me and literally pull me out of my body. In other OBEs, a spirit guide will direct another spirit guide to escort me back to my body. On arrival, there is a third spirit guide waiting for us, and they help me re-enter my body, after which I wake. Many of the OBEs that involve spirit guides are not veridical, though some are. However, the examples just given provide an idea what the process is like.

OBEs that do not involve spirit guides have their own characteristics. The first is that I will at some point within the OBE begin to feel exceedingly tired. This leads to a gradual collapse into “unconsciousness” within the dream followed by waking in my bed. In one veridical example from April 22, 1990, I observed my mother in her apartment, which was about 2,800 miles from where I was sleeping. I saw that she was on a date with someone and that they were listening to Schubert while she cooked something in her kitchen. While watching this, I suddenly became very tired and leaned into a wall opposite my mother’s position in the kitchen. I then sank to the floor along it, making a kind of scraping noise against the wall. My mother suddenly turned to look directly at me as if alarmed, and then I woke. I called my mother later in the day and verified various elements of the dream. To my surprise, she said that she had been surprised while cooking that night by a strange sound coming from the wall opposite her. She said it sounded like a paper bag being scraped against the wall as it fell to the floor, followed by a thud, but she saw no source for the noise.

Immediately prior to waking from many dreams, I will find myself attracted to a small aperture at the end of a winding path. It could be a crack in a wall, a small hole, a crevice between two objects, but whatever it is it will start small and then become progressively smaller and more abstract as I am drawn into it. Very quickly it will become a series of convolutions, as if I am traveling down a long, cramped, twisting tunnel. After a short period of this, I will wake. This happens so often that I rarely bother to write it down any longer, but mention it to give a sense of how there is a distinct sense of physical separation and traveling to integrate one body with the other.

### **Identification of an OBE**

The way I distinguish a probable OBE from other dreams is that the subject of the dream ignores me, and the context is a logical physical environment that is unaffected by my presence. If I am lucidly aware that I am out-of-body, then I need no other information to identify it as an OBE, but if I am lucid, the other information will be there as well. If the dream contains enough information to identify and contact a witness to the events in the dream, it becomes a probable veridical OBE. If it is subsequently verified by contacting one or more persons who were present in the dream, then it is counted as a veridical OBE. If it is not verified, it can be for one of several reasons. The witness may be mistaken, the description may not be adequate to inspire recognition, the witness may be misidentified, or the dream may literally be incorrect. I have not performed an analysis of this question, but can say that there are examples of each explanation in the journals. Witnesses do sometimes deny that a dream record is connected to them, but this is not common. A later study will attempt to fix a definite figure to this.

Very few OBE records contain a full sequence that includes the process of leaving the body, witnessing events at a distant location, and then returning to my body. No veridical record describes traveling from my physical location to the place where something is witnessed. This is unlike Monroe (1977), who writes of viewing terrain pass beneath him as he travels from one physical location to another during an OBE. As Table 5 shows, veridical OBEs in my journals only rarely include details about leaving or re-entering the body.

Table 5 covers the period of September 16, 1989, to September 15, 1990, the first year of the dream journal. Within that time frame, only 2 of 50 dreams include detail about the sensation of exiting the sleeping body

**TABLE 5**  
**Veridical OBE Records That Contain Information**  
**about Exit, Re-entry, and Lucidity**

<b>Journal</b>	<b>Number of Records</b>	<b>OBE</b>	<b>Exit</b>	<b>Re-entry</b>	<b>Lucid</b>
1	129	3	0	0	1
2	96	11	1	3	3
3	80	31	1	1	1
4 (partial)	70	5	0	1	1
Total	375	50	2	5	6

prior to a veridical OBE. Five dreams included detail regarding the return to the physical body after a veridical OBE. Six of the veridical OBEs were lucid. There is no significant correlation between the number of OBEs and the number of dreams containing information specific to exiting or re-entering the physical body.

The central question of inquiry into OBEs is whether the mind actually leaves the body. If it leaves the body, then brain-based theories of consciousness become untenable, and the concept of survival of consciousness is at least partially validated. If the mind does not separate from the body, but refocuses its attention elsewhere in what amounts to telepathy, an argument can be made that this does not conflict with brain-based theories of consciousness.

There are reports, and this includes my own observations, that some kind of movement from one discrete location to another does occur during OBEs (Monroe 1977, Paquette 2011). Whether or not this self-reported sensation is accurate, research into NDE-related veridical OBEs is highly suggestive that consciousness does not require a functional physical body (Lommel, Wees, et al. 2001). Studies of reincarnation (Stevenson & Samaratne 1988, Mills 1990, Haraldsson & Abu-Izzedin 2002) and mediumship (Rock & Beischel 2008) are suggestive of survival of consciousness after bodily death. In combination, these studies support the idea that consciousness is not dependent on the existence of a physical body. At the least, they provide a rationale for location-specific OBE travel.

### **Logistics**

It took several months to learn how to record these experiences properly. Such simple logistical factors as buying a small flashlight and being careful with my handwriting were major technological advances in this effort. Of greater importance is that over time I learned that certain predictable errors were made while recording the dreams. For example, I might remember the appearance of something seen in an OBE but would often be incapable of understanding what it was or what its function was. To counter this, I learned to write descriptions without rushing to a conclusion about an object's purpose. Identification errors happened when I would mistake one person for another. My Uncle Tom and my friend Richard would be mixed up in dreams, but if I paid attention to the location of the dream, I could figure out which one of the two it was. Thanks to the large number of veridical OBEs involving both, I quickly learned how to identify them correctly and to spot identification errors with other people. It did not take long before I learned that identification errors were linked to specific people and conditions. With that knowledge, the number of errors decreased dramatically.

On any morning that I awoke from a dream, I first wrote down the information. After this, I normally described the dream to my wife and then either phoned, faxed, or wrote to the person involved to obtain verification. Most of the time telephone calls were enough, but in one particularly difficult example, tracking down the address of a “Richard” whom I hadn’t seen in years proved elusive, so I started with a different Richard whom I could reach more easily, in the hope that it was an identification error based on the name the two men shared. After that didn’t pan out, I again went looking for the original subject and after a month was able to obtain verification of the OBE from him. Most cases, however, were confirmed on the first attempt within hours of the OBE or by the following day.

Although my research was started in an effort to determine the truth of these phenomena and to get good contemporaneous records of them to test my hypothesis that memory errors on my wife’s part accounted for her belief that I had experienced precognitive dreams, I did become convinced soon after beginning this exercise that the phenomena I found myself recording daily were common and had a nonlocal explanation. This means that I eventually hit a point where I was no longer interested in looking at the material as evidence for psi and began exploring the meaning of its more spiritual aspects. Practically speaking, this means that the highest percentage of veridical items are found in the first three journals, after which I ceased actively pursuing verification and paid more attention to my career as an illustrator and animator. Veridical items continued to appear, and still do, but these are verified passively for the most part, for I rarely make the effort to try to verify them any longer, having already acquired sufficient material to be satisfied. It is for this reason that I intend to confine my examples to the first years’ worth of records.

### ***Geography and Witnesses***

Geographical factors are less important in NDE cases in which the subject of the NDE claims extra-physical perception of nearby objects, such as the operating theater occupied by the patient, the waiting room down the hall, or the site of an auto accident. Skeptics have asked whether

... the sense of hearing [could] become a prime collector of data for the intuitive mind and the mediator for many apparently telepathic and para-psychological phenomena? (Wettach 2000)

The skeptical argument that the subject of an OBE has some kind of unconscious ambient knowledge of his immediate environment does not explain the material I will present because of the distances involved.

At the time the journal began, I lived with my wife temporarily in an apartment owned by her family in Manhattan. Within a few weeks we found an apartment of our own in Weehawken, New Jersey, and moved there. With the exception of the first couple of weeks in Manhattan and one trip to Miami Beach the following year, all of the records in the first three journals were made in Weehawken. This point is important because only once did a veridical OBE involve someone in Weehawken.

One dramatic OBE involved a friend and colleague of my wife's, named Joseph Fazecas, who lived in Manhattan. At the time, we lived in Weehawken. I dreamed that I visited Fazecas at the hospital. During the OBE, I was sure he had died. After describing this to my wife, she became alarmed and called her office, where they both worked, to check on him. He wasn't at work because a little earlier he'd had a serious heart attack and had been taken to the hospital for coronary bypass surgery. He survived the crisis, but—as an aside—I wonder if he had an NDE and if that is why I thought he was dead. In any case, the rest of my experiences involved people who lived much farther away. The closest was Brooklyn, but the most common locations were California, Minnesota, Florida, and Japan. In most examples, locations no fewer than 1,000 miles from where I was sleeping were involved.

The people who served as witnesses were friends, family, and acquaintances. This does not mean, and should not be inferred to mean, that I had such close ties with these people that I could make accurate guesses about the specific items recounted here. The nature of the information conveyed in the dreams did not lend itself to an explanation of being predictable even to the people concerned. This point is important when comparing these examples against other published cases in which the percipient may not have been expected to know anything about, for instance, hospital procedures, but those same procedures would be predictable to staff because they were part of a well-rehearsed procedure.

### ***Documentation and Criticism***

The principal value of laboratory-conducted OBE experiments is that documentation created in the context of experimental research can be more reliable than data related to spontaneous experiences. This conceit makes little sense in the context of the kind of criticisms leveled by skeptics against any data that tend to support a paranormal explanation. One common criticism is that a weak, addled, or confused state of mind contributes to memory errors on the part of patient and witness that becomes part of after-the-fact documentation (Evans 2002).

This is why before-the-fact documentation becomes valuable. It

effectively eliminates all criticism of the “after-the-fact memory error” variety. Because all of my cases contain this kind of documentation, the memory error explanation cannot be credibly used. If one were to insist that memory error created false positive results, one would first have to discredit either the reliability or the provenance of the documentation. If that discrediting were accomplished, then the memory error explanation would be invalid or irrelevant.

In parapsychology circles there is a long history of criticizing the provenance, quality, interpretation, and credibility of documents. In the famous case of Nobel-Prize winning medical researcher Alexis Carrel, his documentation, eyewitness testimony, and reputation were all ignored by skeptics of his time when he described the case of a person he treated at Lourdes, who appeared to have been miraculously cured of tuberculous peritonitis (Moseley 1980).

More recently, skeptic Richard Wiseman has suggested that persons who believe they have experienced nonlocal sensory phenomena have misunderstood the connection between two distantly related things, do not understand probability, are fantasy-prone, or have poor cognitive abilities (Wiseman & Watt 2006). Even he has admitted, however, that there is little evidence to support the notion that people who claim to have experienced various types of psi events can be predictably described this way (Wiseman & Watt 2006:326–327).

Wiseman has not hesitated to find other means of criticizing studies that support psi hypotheses. According to Chris Carter, Wiseman has a habit of ignoring data that are not convenient to him. In reference to a replication of the “dogs that know” series of experiments conducted by Rupert Sheldrake, Carter wrote the following of Wiseman:

Here we have a case in which Wiseman replicated a successful psi experiment, and then attempted to explain away his successful replication by arbitrarily ignoring most of his own data. (Carter 2010)

If Nobel-Prize winning scientists are not credible as first-hand witnesses, and documents produced by such witnesses are so fallible that colleagues will ignore them, and then later researchers such as Wiseman will ignore their own results to support their preconceived conclusions, then clearly no scientist in any discipline is safe from criticism. With this in mind, it must be accepted that all documentation, all researchers, and all witnesses are vulnerable to some kind of criticism, even if that criticism is ill-founded.

James Randi, the well-known skeptic, had this to say about me in a private correspondence with my friend Richard Breedon: “When I was a

kid, I successfully predicted the outcomes of hockey games by having some 30 different letters notarized, each different from the others, and merely produced the correct one after the game” (Randi 1999). By this he meant to insinuate that I could have intentionally hoaxed Breedon. By extension, Randi’s suggestion implied that even if I had notarized every page of the journal, a very expensive proposition for my limited means at the time, a critic could simply make the false claim that alternate notarized pages existed to demonstrate that notarization or any other form of proof can be manipulated into meaninglessness by a determined individual. The very same criticism can be leveled at any document created by any person for any purpose. In other words, at this level, the criticism is worthless because it can be suggested of anything.

### **Validity**

This article is based on documents rather than memories, most of which are more than 20 years old. The reliability of the documents is something to which I can attest, having written them myself one entry at a time, on almost every morning between the first entry in 1989 and the present. Every OBE example is verified by at least one witness if not two. My wife was witness to the original entries,<sup>1</sup> as well as to my verbal elaborations of them, prior to the majority of any phone calls made for the purpose of verification. Secondly, the persons I called are witness to the fact that I told them my dream prior to them verifying any part of it. In some rare cases I obtained a verification letter from a witness. More often I simply recorded the results in the margin of the entry to which it belonged, along with the date of the verification, how verification was obtained, and from whom. I also noted differences or disagreements. I have discovered that witnesses sometimes do forget these incidents over time. For this reason it is good that the original margin notes have been preserved.

### **Three Examples**

For evidential reasons, I will present only examples that have independent contemporaneous written verification. Scans of these documents are provided in Appendix 1. By limiting the examples in this way, numerous perfectly valid examples are ignored, many of which are at least as interesting as those presented.

As stated earlier, there are 50 corroborated veridical OBEs from the first year of the journals. Three notable examples involve my friend Richard Breedon, a high energy physicist who was working in Japan at the time of the first two examples, then at the University of California at Davis for the last.

Breedon provided written confirmation of all three items, though it is clear by his language that he is skeptical of a paranormal interpretation. Regardless, he confirms many key aspects of the OBEs. Briefly, these are the details.

**OBE 1.** On January 11, 1990, I dreamed that I was out-of-body and knew it. I visited Breedon in Japan, where I saw him sitting at a table

... doing something to these little wafers, or tiles. They have letters written on them and are a little bigger than scrabble pieces. He tosses them into the box when he is done with them. (Paquette 1990a:150)

When I called him—the first time I had ever made such a call—he confirmed that he had been doing just that for the past several days. He'd been cutting up pre-amplifier cards, labeled them with lettering that looked remarkably like the size and font used for Scrabble game pieces, and then placed them into a box on the table. Here is an excerpt from a letter he sent to corroborate the event:

As a Research Physicist supported by the National Laboratory for High Energy Physics in Tsukuba, Japan, and also by the University of California, Davis, I am paid to be skeptical . . . this is the first time [that the main purpose of one of Andrew's phone calls] was to recount a dream. He simply told me that he had just had a dream with me in it, with at first no indication that he might suspect that I would recognize details in it of my life or work in Japan (which, by the way, he has not seen, nor at that time had he seen any photographs).

He said he pictured me working at a large desk, perhaps metal and grey. . . . He saw some sort of machine in front of me, and that I was doing something with the machine to square or rectangular blocks. He said the blocks had letters on them, sort of like Scrabble blocks. After this, I placed the blocks in what he described as a trash container strapped to the side of the table. (Note: since I am writing this from memory, I may have a tendency to remember most clearly the details that correlated most closely with what I had been doing. He may have told me other details which did not correlate and I have forgotten.)

It so happens that I had spent several hours earlier on the day he called, and also on the previous day, sitting before a large, white table, slicing electronic pre-amplifier cards with a cutting machine . . . after this I got a piece of Teflon tape and wrote letters on the card to identify it (A, B, C, . . . , AA, BB, CC, . . . , AAA, BBB, CCC, etc.) with a black magic marker. I then placed the cards in a cardboard box sitting on the table.

I was astounded by the accuracy of his description of what he had seen in his dream in also describing what I had been doing earlier . . .

In and of itself, this correlation, while significant, would not support a hypothesis of pre-cognition over more mundane explanations. (Breedon 1990a) (Item 3 in the Appendix)

Richard's mistake of confusing "pre-cognition" for what was, more accurately, an OBE was likely due to the fact that he was also aware of some precognitive dreams of mine and may not have been familiar with the concept of an OBE at the time.

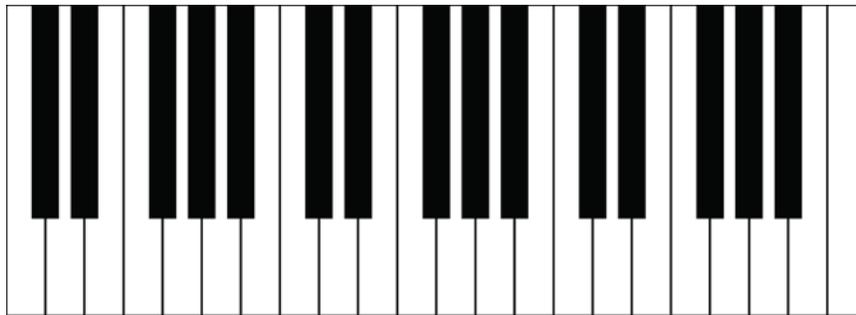
**OBE 2.** On April 4, 1990. I dreamed of Breedon in Japan. Again I was aware that I was out-of-body. I saw him with a young Japanese woman in an interior space. They went to a car and pulled out a large object, which I illustrated in the journal. It was about as wide as the car, a foot deep, mostly black and white in color, and reminded me of the Manhattan skyline somehow. They then carried the object into his office.

Breedon initially said that he couldn't think of anything that matched these details (Item 4 in the Appendix), but a little later I received a letter from him saying that one of his colleagues noticed that my floor plan for the office was correct, though I put it on the wrong floor (Items 5 and 6 in the Appendix). Then he remembered an incident when one of the Japanese secretaries went to his car with him to help carry an electronic keyboard to his office so he could show it to colleagues there (Breedon 1990b). The alternating black and white keys of a keyboard have always reminded me of stylized representations of the Manhattan skyline, but Breedon did not understand this comparison. Figure 1 illustrates the graphic similarity between these two subjects.

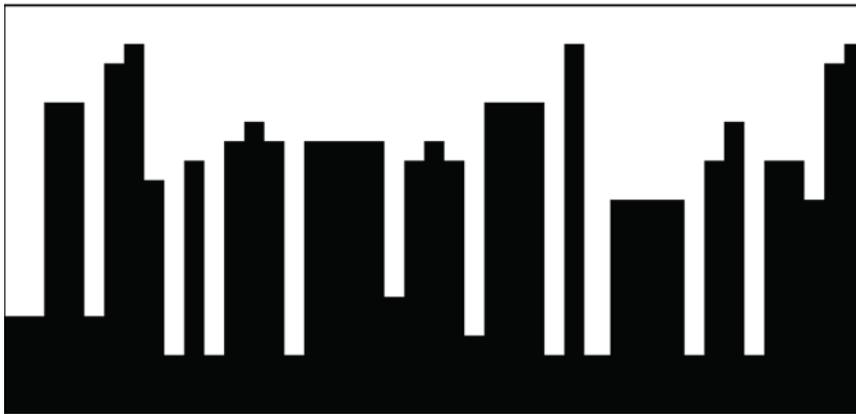
**OBE 3.** On May 1, 1995, I dreamed that I visited Breedon and his wife Pat as she gave birth to twins in California. At the time I lived about 3,000 miles away, in Maine. I immediately sent an email to congratulate him (Paquette 1995) (Item 1 in the Appendix). He responded with the following message (Item 2 in the Appendix):

Right you are! Born just hours before the time your message arrived here.  
How do you do it? I showed your message to two professors I work with.  
One said you had had to get it off the Internet (although I made absolutely no postings), the other simply said, "very good!" (Paquette 1995)

It should be noted that Pat gave birth six weeks prematurely and that I was not tracking her pregnancy, as Richard wrote in a communication to James Randi (Breedon 1999). Breedon read the message at his office on his way home from the hospital at about 5:00 a.m., prior to his having notified anyone that his children had been born. Because of the time stamp on the email, Breedon was able to ascertain that it was sent no more than three hours after his wife delivered the babies. On my end, I didn't send the email right away because the OBE was so realistic that I remembered it as if I had actually been there that morning when it happened. It was only a couple of hours after waking that I remembered that Davis, California, was 3,000



Keyboard layout



Stylized silhouette manhattan skyline

**Figure 1. Comparison of keyboard layout and silhouette of Manhattan skyline shows clear relationship of alternating rows of long, thin, white and black rectangles.**

miles away, so it had to have been an OBE. It was then that I rushed to my computer to congratulate him.

As stated before, “long distance” does not simply refer to information that is just outside of normal perception, such as a conversation that takes place a few rooms away from a recovery room in a hospital. These incidents are separated by geographically great distances.

#### ***OBE 4, a Detailed Example***

On June 10, 1990, I had one of the clearest veridical OBE experiences found in my journals. It involved my uncle, Tim McGlynn, a man I barely

knew at the time. The record contains five scenes, only one of which refers to McGlynn. This is the only item I checked. Here is that scene, extracted verbatim from the record:

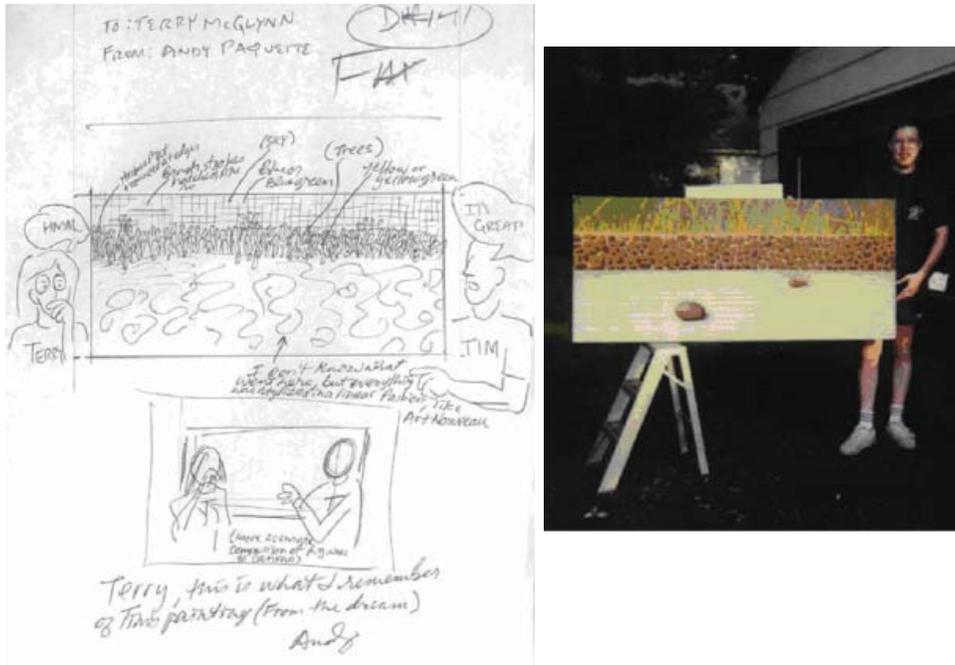
Aunt Terry and Uncle Tim in a room with a couple of paintings in it. One of them is talked much about. Tim takes pains to point out to me the Art Nouveau style trees at the horizon, stylized and flat. I thought at first he was saying that Terry had helped paint parts of it, but I think they were just talking about it and Tim made it by himself. (Paquette 1990b)

Figure 2 shows the drawing from my dream book:



Figure 2. Scan of drawing from June 10, 1990, dreambook entry.

After waking, I decided to clean up this rough sketch from the journal and send it to my Aunt Terry in Minnesota by fax to see if it made any sense to her. It didn't make sense to me because to my knowledge McGlynn had never made a painting in his life. My Uncle Thomas Paquette was a painter, but not McGlynn. After making the cleaned-up drawing, I faxed it to my aunt's office (Item 7 in the Appendix) with a cover letter, then called to tell her of the dream. She surprised me by saying that McGlynn had recently been inspired by my Uncle Thomas and had finished his first painting just the day before. That very morning they discussed it because he wanted to hang it in the kitchen, but she didn't like the painting and didn't want him to. With that, I asked her to check her fax machine for the drawing I'd sent before calling. She came back to the phone, agreeing it was a remarkable likeness and that my cartoons had captured her reaction to McGlynn's



**Figure 3. Revised, faxed version of drawing, and photo of actual painting (McGlynn 1990, Pacquette 1990b).**

request and his enthusiasm that morning. Figure 3 shows the fax I sent (Item 7 in the Appendix), along with a Polaroid photo of the painting itself, sent by mail to me a little later (Items 8, 9, and 10 in the Appendix).

### Discussion

The record of this OBE may not have many words, but the image is what makes this an impressive match to me, because the variety of possibilities available in a painting is enormous—far greater than for names of people or places. First, there are the dimensions, which are estimated at about 25" × 50". The proportions are exactly the same as the actual painting (a 1:2 ratio) and dimensions are close to or the same as what is shown in the photo. This aspect ratio is unusual for store-bought canvasses, which are most often either 2:3 or 3:4.

Second, there are the colors. All of the colors I mention in my drawing are not only present in the actual painting, but there is only one other color in the image: the browns of the rock wall. Third, it is a stylized image, which is another factor that makes the image unusual. In addition to these

things, the composition is correct, and it is the right subject. It could have been anything from a dragon to a self-portrait, splatters of random color or cowboys. Instead, it is what I dreamed it to be, a specific kind of landscape.

There are two discrepancies, both of which are minor. The rock wall is transposed with the band of stylized bamboo, and the large gray rock in the foreground is absent. I say these are minor because, as a professional artist myself, I have made much greater errors when trying to remember a painting seen while wide awake just the day before. On that occasion, my wife and daughter had gone to Paris with me and visited the Louvre. While there, we saw many famous paintings, including Leonardo daVinci's *Mona Lisa*. The following day, after we'd returned home, all three of us attempted to draw it from memory. None of our drawings were any closer than the sketch of McGlynn's painting reproduced here is to the actual painting, though all were recognizably based on the *Mona Lisa*.

The examples involving Breedon involve very great distances, from New Jersey to Japan in the first two, and from Maine to California in the last. Breedon is an excellent witness and trained observer. He is also skeptical and went to the trouble of sharing accounts of these and other similar experiences related to me with James Randi (Breedon 1999). As Breedon told me later, he remains without an adequate or convincing explanation for the events described here, though he has thoughtfully considered many possibilities and has invited others to do the same.

### Conclusion

Despite the apparent lack of very many examples of veridical OBE events in the parapsychological literature, the cases themselves do exist. It takes only one of these to cast doubt on the argument that human consciousness is brain-based. This may not appear to be adequately justified in a world that contains many mechanical devices capable of invisibly transmitting messages, such as cellphones, radio transmitters, and TV stations. However, veridical OBEs, whether connected to an NDE or not, sometimes also contain veridical information regarding communication from deceased persons, past-life memories, or information about the future (Stevenson & Samaratne 1988, Targ, Kutra, et al. 1995, Rock & Beischel 2008, Paquette 2012). There is no mechanical counterpart to these last three types of information transmission because they involve information that, according to a nonparanormal explanation, is impossible to know.

The argument that consciousness is not brain-based has ramifications for researchers who attempt to provide nonparanormal explanations for such things as NDEs (Ehrsson 2007). It is my hope that the few examples provided here might provide some balance to this debate.

### Note

- <sup>1</sup> To satisfy a question from one reviewer, I will note that I did sometimes ask my wife to sign the journal record as accurate in her view, though I normally did this only for items that pertained to her rather than every entry she witnessed prior to verification, which was almost all of them.

### Acknowledgments

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## APPENDIX

### **Item 1: Email sent from the author to Richard Breedon regarding birth of his twin sons**

Note that all personal address information is either defunct or deleted.

From: MX%"74663.407@compuserve.com" 1-MAY-1995 05:24:18.35  
 To: BREEDON  
 CC:  
 Subj: Congratulations!

Return-Path: <74663.407@compuserve.com>  
 Received: from arl-img-2.compuserve.com by BREEDON (MX V3.3 VAX)  
 with SMTP; Mon, 01 May 1995 05:24:15 PST  
 Received: by arl-img-2.compuserve.com (8.6.10/5.941228sam) id IAA11480; Mon, 1  
 May 1995 08:23:38 -0400  
 Date: 01 May 95 08:21:14 EDT  
 From: Andrew Paquette <74663.407@compuserve.com>  
 To: "INTERNET:breedon"  
 Subject: Congratulations!  
 Message-ID: <950501122114\_74663.407\_BHW52-1@CompuServe.COM>

Last night I dreamed you had your twins, so I'm guessing you are officially a "dad" now.  
 Andy

### **Item 2: An email written by Dr. Richard Breedon to the author**

FROM: INTERNET:  
 TO: Andrew Paquette, 74663,407  
 DATE: 5/1/95 6:38 PM

Re: RE: Congratulations!

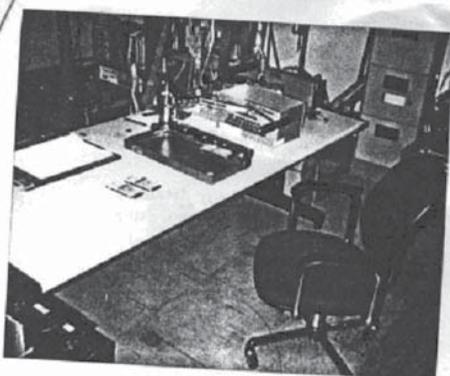
Sender: breedon  
 Received: from by dub-img-2.compuserve.com (8.6.10/5.941228sam)  
 id SAA07755; Mon, 1 May 1995 18:33:51 -0400  
 From: <breedon>  
 Received: by (MX V3.3 VAX) id 20004; Mon, 01 May 1995  
 15:34:09 PST  
 Date: Mon, 01 May 1995 15:33:56 PST  
 To: 74663.407@compuserve.com  
 CC: breedon  
 Message-ID: <  
 Subject: RE: Congratulations!

Right you are! Born just hours before the time your message arrived here.  
 How do you do it? I showed your message to two professors I work with.  
 One said you had had to get it off the Internet (although I made absolutely  
 no postings), the other simply said, "very good!"

Mother and babies are doing fine. One came out vaginally, the other by  
 cesarean. They are in the neonatal intensive care, but only because  
 they are a little small. Tell Stev.

Thanks, Richard

**Item 3: Confirmation letter written to Dr. David Ryback and forwarded to the author by Dr. Richard Breedon**



AMY Experiment, TRISTAN  
 KEK - The National Laboratory  
 for High Energy Physics  
 1-1 Oho, Tsukuba-shi  
 Ibaraki-ken, 305 Japan  
 BITnet: BREEDON@JPNKEKVX  
 HEPnet: KEKVAX::BREEDON  
 TEL 81 298-64-3513; 64-1171 ext. 6411  
 81-298-64-2196 (home)  
 FAX 81 298-64-3284  
 TELEX 3652-534  
 CABLE KEK OHO

June 1, 1990.

Dr. Ryback  
 c/o Mr. Andrew Paquette  
 USA

Dear Dr. Ryback:

Since the time I met Andrew Paquette more than three years ago, he has told me of varied experiences of pre-cognition involving images appearing in his dreams. His tales are usually quite fascinating, and often remarkable. It is, of course, quite difficult to prove a pre-cognitive experience. I am directly aware of this from having worked with the late Dr. Wilbur Franklin at Kent State University in the 70's on experiments testing for pre-cognition and tele-kinesis with Uri Geller. (Let me point out that Mr. Geller failed to produce positive results on any of our tests when under controlled laboratory conditions.)

As a Research Physicist supported by the National Laboratory for High Energy Physics in Tsukuba, Japan, and also by the University of California, Davis, I am paid to be skeptical. But I do not believe in what the philosopher of science, Huston Smith, has termed "Scientism," that is, the refusal to consider as an explanation for observed phenomena any hypothesis to which the so-called Scientific method cannot be directly applied.

Dream images, being among the most subjective of all human experiences since they cannot be seen by anyone but the dreamer, are especially fraught with difficulty when one tries to relate them to waking images of one's own or of others. There is so much repetition and commonality in the day-to-day experiences of people living even miles apart that it would take a remarkable coincidence of details to demonstrate a correlation that would force one to consider a hypothesis as extreme as pre-cognition after eliminating all other possible explanations.

Andrew has asked me to recount a description of a dream he told me by phone to my apartment in Japan some months ago, and to tell how it correlated with work I had been doing over the previous few days. In and of itself, this correlation, while significant, would not support a hypothesis of pre-cognition over more mundane explanations. However, as I am aware that you are collecting reports of many such experiences of his, I will submit for inclusion.

Andrew had telephoned me on occasion before, but this was the first time wherein the main

point was to recount a dream. He simply told me that he had just had a dream with me in it, with at first no indication that he might suspect that I would recognise details in it of my life or work in Japan (which, by the way, he has not seen nor at that time had he seen any photographs).

He said he pictured me working at a large desk, perhaps metal and grey (If any details of this account differ from his own, please consider his as the more authoritative as I am writing from memory and he took notes). He saw some sort of machine in front of me, and that I was doing something with the machine to square or rectangular blocks. He said the blocks had letters on them, sort of like Scrabble blocks. After this, I placed the blocks in what he described as a trash container strapped to the side of the table. (Note: since I am writing this from memory, I may have a tendency to remember most clearly the details that correlated most closely with what I had been doing. He may have told me other details which did not correlate and I have forgotten.)

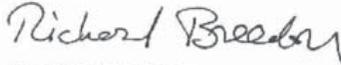
It so happens that I had spent several hours earlier on the day he called, and also on the previous day, sitting before a large, white table, slicing electronic pre-amplifier cards with a cutting machine. The machine was a Sunhayato PC-300 HandCutter, which resembles an industrial-strength paper cutter in both appearance and function. The pre-amplifier cards were about 5 cm x 13 cm, and I was removing about 4 mm from the edge of both sides of each card (72 in total) with the cutter. After this I put a piece of teflon tape along the sliced edge and wrote letters on the card to identify it (A, B, C, ..., AA, BB, CC, ..., AAA, BBB, etc.) with a black magic marker. I then placed the card in a cardboard box sitting on the table.

I was astounded by the accuracy of his description of what he had seen in his dream in also describing what I had been doing earlier. The table he described seemed to be larger, and the container was not strapped to the table but sitting on top of it. Although in his description, the size of the cards was not clear to me, I was especially impressed that he saw letters written on them.

I have enclosed a photocopy of both sides of typical cards. The black, hand-written letters are the ones I was writing. I also enclose a Polaroid picture of the table in front of which I was sitting, with the cutting machine sitting upon it.

In the case you use any part of this report in a published account, I would appreciate being sent an advance copy of that portion to check for accuracy.

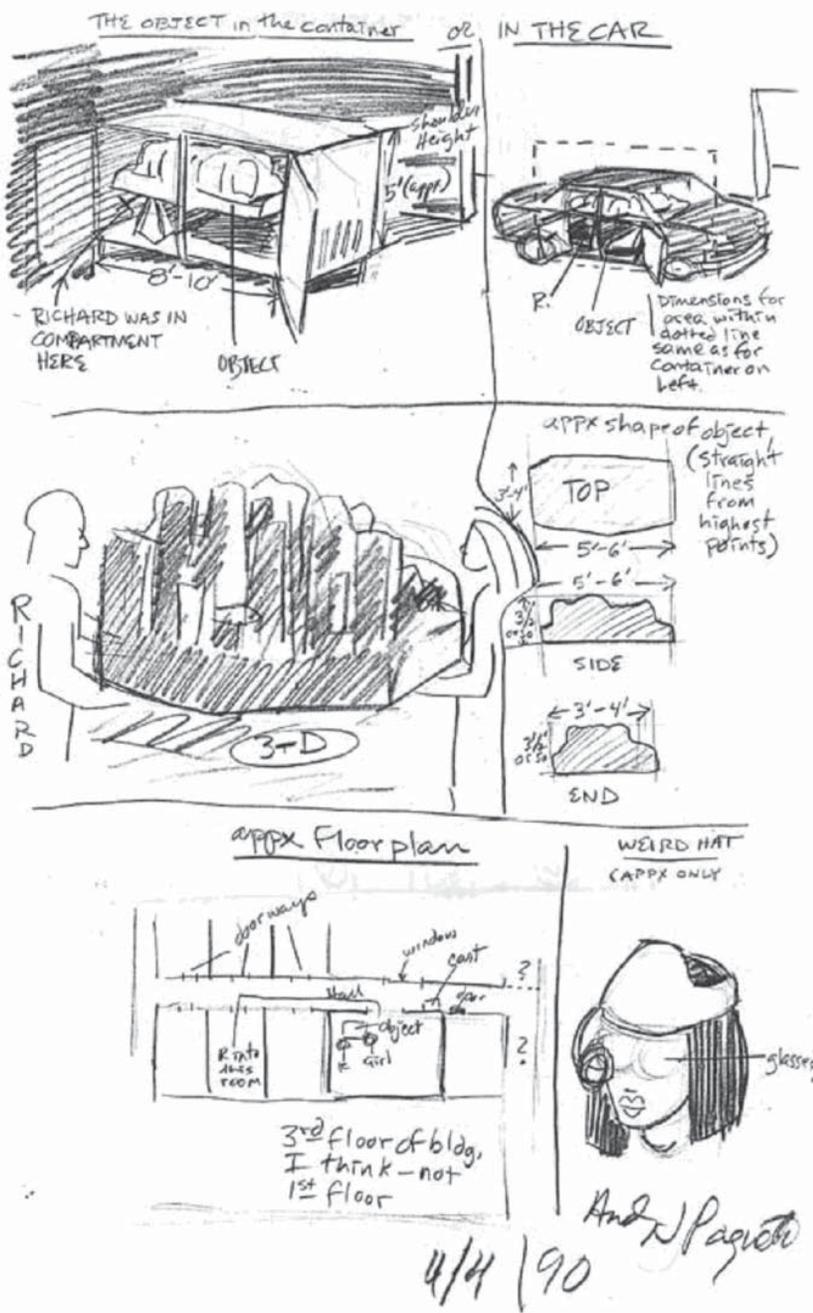
Sincerely,



Dr. Richard E. Breedon

Note that Breedon wrote this letter to Ryback at my request, because at the time Ryback and I were discussing the possibility of conducting a dream precognition experiment. We did carry out the experiment, starting on approximately March 31, 1990. Every morning I copied my dream journal record on my home copier and mailed the record to Ryback in a sealed envelope. The idea was to open them after something significant happened, and have the opening witnessed along with the postmark on the envelopes. Although many veridical dreams occurred during the experiment, most of them were of a personal, rather than newsworthy, nature, and Ryback felt this did not justify opening the envelopes. I later learned that Ryback had lost all but one of these envelopes in a move.

Item 4: The original fax sent to Richard Breedon regarding the second OBE



**Item 5: Confirmation letter written to the author by Dr. Richard Breedon**

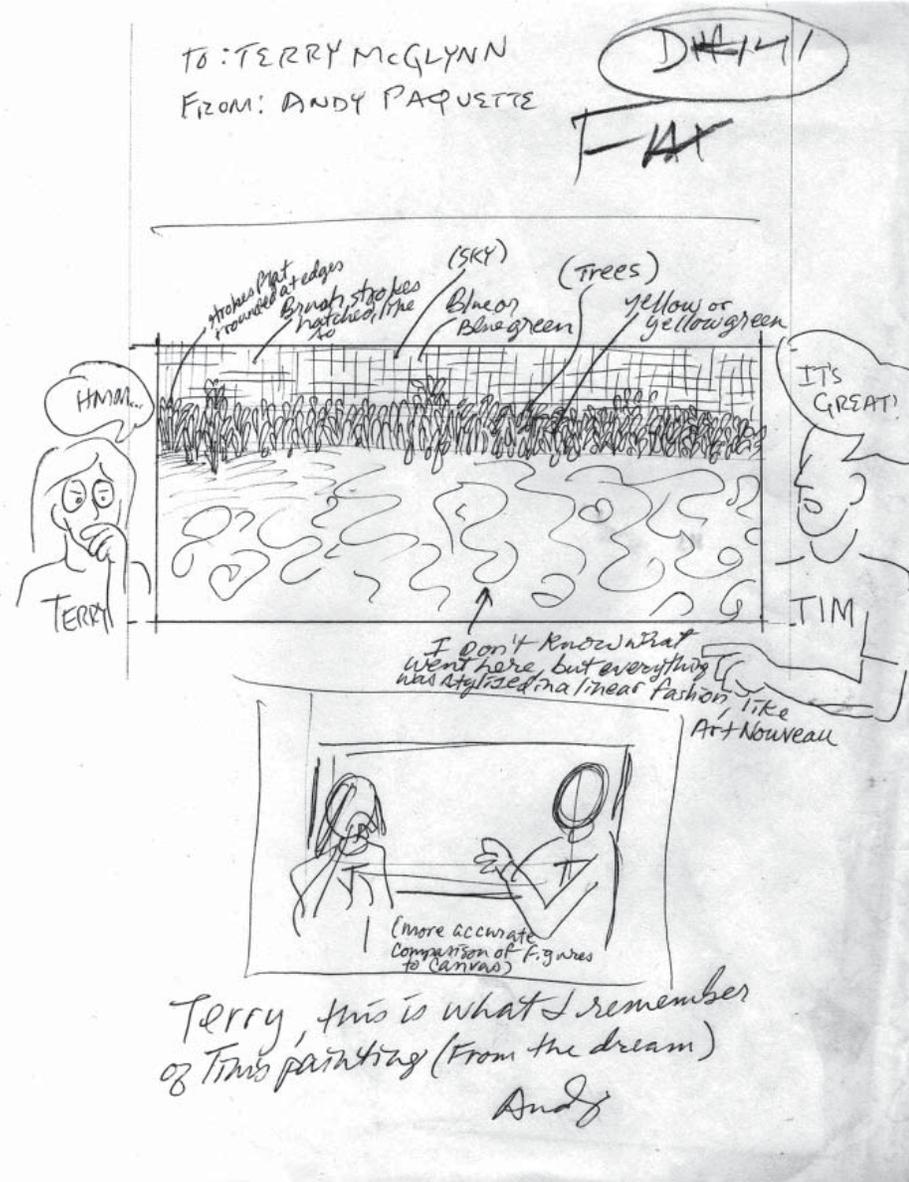
Sorry I missed your visit here on 4 April. It would have been 3:30 in the afternoon in Japan. Your dream did not trigger any profound feelings of simultaneity, but a couple of details are worth noting. It was actually a student who works with me, Jeff, who noted that the floor plan that you drew has similarities to our offices. The room you put R. in, second from the end, corresponds to my own office, also second from the last on the 4th floor (while you said 3rd). On the opposite side of the hall you draw too many doorways (there is only one) but you put a window where there is indeed a window, along with several others, that look out into a center space of the building to allow light. Some months ago, one of the secretaries (Japanese, of course) helped me carry an electronic keyboard into the central office that I had just bought and had delivered, so that I could show her what it sounded like. It did not look like the skyline of Manhattan, but it was "black and white, mostly white" and came out of a large box. You drew the office where this occurred in approximately the right place but with many more offices separating mine from that one than shown. (If you can travel about in space, why not time?, the inquiring mind asks.) My secretary, however, was not wearing a funny hat, nor were there any unusual sightings made at the beginning of this month, but one must keep in mind that this whole place could be regarded as an unusual sighting. In conclusion, I would not want you to claim this as an unambiguous victory, but there are some interesting coincidences.

**Item 6: The envelopes that contained each of the Breedon letters**

Addresses are currently invalid.

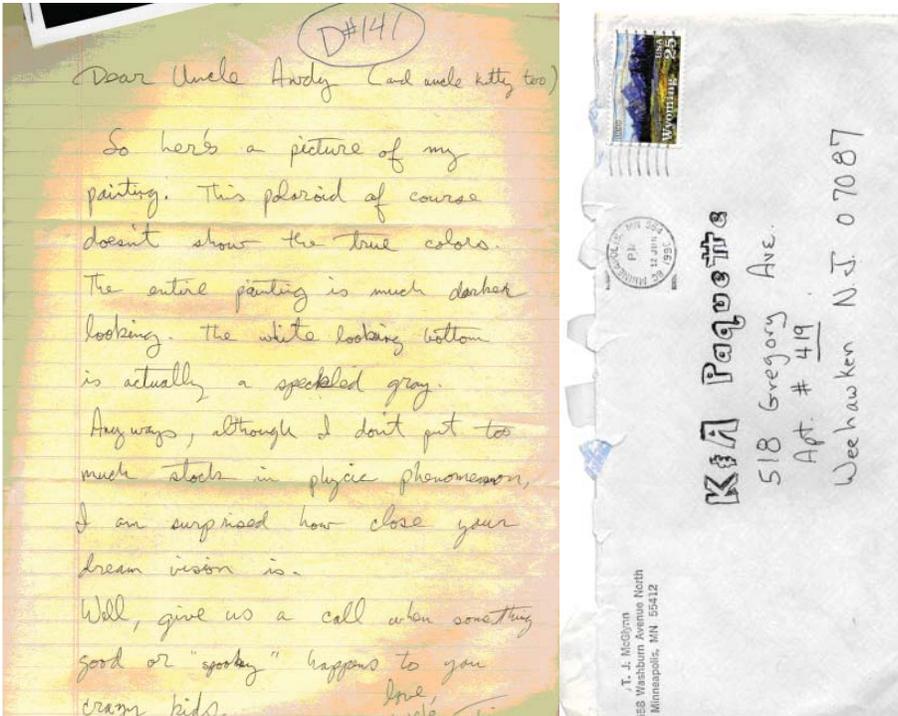


Item 7: The original fax sent to Terry McGlynn



**Items 8 & 9: Confirmation letter mailed to the author from Timothy and Terry McGlynn, and the envelope used (for dating)**

The letter is addressed “Dear Uncle Andy . . . and uncle Kitty . . .” This is a joke on my uncle’s part. Both addresses on the envelope are no longer valid.



**Item 10: The photograph attached to the McGlynn letter**



## Item 11: Frequency table for the 365-day period from 9/16/89 to 9/15/90

**TABLE 6**  
**Dream Types of Interest for 9/16/89–9/15/90**

Dream Journal #		Frequency	Percent	Valid %	Cumulative %		
1	Valid	ADC	3	2.3	2.3		
		Clairvoyant	2	1.6	1.6	3.9	
		Lucid OBE	4	3.1	3.1	7.0	
		Lucid prophetic	1	.8	.8	7.8	
		Lucid veridical OBE	1	.8	.8	8.5	
		OBE	1	.8	.8	9.3	
		Past era memory	2	1.6	1.6	10.9	
		Precognitive	19	14.7	14.7	25.6	
		Prophetic	3	2.3	2.3	27.9	
		Spirit vision	2	1.6	1.6	29.5	
		Spiritual mundus alo	2	1.6	1.6	31.0	
		Spiritual mundus limus	1	.8	.8	31.8	
		UFO, aliens	6	4.7	4.7	36.4	
		Uncategorized	80	62.0	62.0	98.4	
		Veridical OBE	2	1.6	1.6	100.0	
		<b>Total</b>	<b>129</b>	<b>100.0</b>	<b>100.0</b>		
		2	Valid	God/Jesus/Satan	1	1.0	1.0
Lucid OBE	4			4.2	4.2	5.2	
Lucid veridical OBE	4			4.2	4.2	9.4	
Past era memory	4			4.2	4.2	13.5	
Precognitive	20			20.8	20.8	34.4	
Shared dream	3			3.1	3.1	37.5	
Spirit vision	2			2.1	2.1	39.6	
Spiritual mundus alo	2			2.1	2.1	41.7	
Spiritual mundus limus	1			1.0	1.0	42.7	
Uncategorized	48			50.0	50.0	92.7	
Veridical OBE	7			7.3	7.3	100.0	
<b>Total</b>	<b>96</b>			<b>100.0</b>	<b>100.0</b>		
3	Valid			God/Jesus/Satan	2	2.5	2.5
				Lucid OBE	2	2.5	2.5
		Lucid prophetic	1	1.3	1.3	6.3	
		Lucid veridical OBE	1	1.3	1.3	7.5	
		Past era memory	1	1.3	1.3	8.8	
		Precognitive	9	11.3	11.3	20.0	
		Shared dream	1	1.3	1.3	21.3	
		Spirit vision	1	1.3	1.3	22.	
		Spiritual mundus alo	4	5.0	5.0	27.5	
		Spiritual mundus limus	1	1.3	1.3	28.7	
		Uncategorized	27	33.8	33.8	62.5	
		Veridical OBE	30	37.5	37.5	100.0	
		<b>Total</b>	<b>80</b>	<b>100.0</b>	<b>100.0</b>		
		4	Valid	God/Jesus/Satan	1	1.4	1.4
Healing	1			1.4	1.4	2.9	
Lucid OBE	3			4.3	4.3	7.1	
Lucid precognitive	1			1.4	1.4	8.6	
Past era memory	5			7.1	7.1	15.7	
Precognitive	5			7.1	7.1	22.9	
Prophetic	1			1.4	1.4	24.3	
Reincarnation	1			1.4	1.4	25.7	
Spiritual mundus alo	5			7.1	7.1	32.9	
Spiritual mundus limus	1			1.4	1.4	34.3	
Symbolic	1			1.4	1.4	35.7	
Uncategorized	40			57.1	57.1	92.9	
Veridical OBE	5			7.1	7.1	100.0	
<b>Total</b>	<b>70</b>			<b>100.0</b>	<b>100.0</b>		