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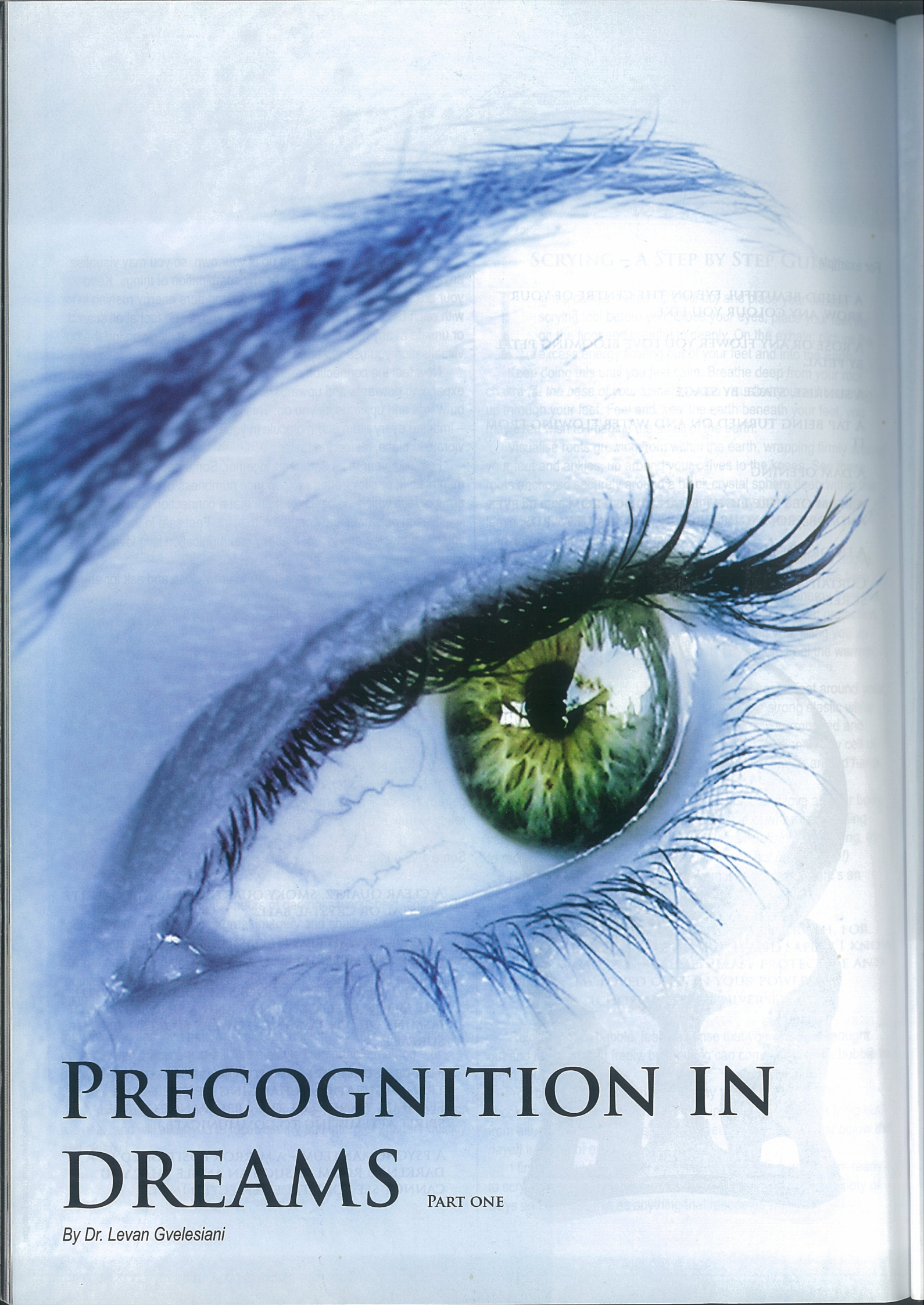
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The Possession of Mary Todd Lincoln



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CRYING - A STEP BY STEP GUIDE

A THIRD BEAUTIFUL EYEBROW THE CENTRE OF YOUR
PROUDLY BEING YOU LIKE
On the eyelids, the eyelids are
A ROSE OR ANY FLOWER YOU LOVE BLOOMING
BY TALKING TO YOURSELF AND INTO YOUR FEET
Breathe deep from your feet
BY STAGE BY STAGE BY STAGE BY STAGE BY STAGE
A TAP BEING TURNED ON AND WATER FLOWING FROM
Visualise roots growing from within the earth, wrapping firmly
around your feet and ankles, up and down your spine to the knees. Swirl
your feet and ankles, up and down your spine to the knees. Swirl
your feet and ankles, up and down your spine to the knees. Swirl

PRECOGNITION IN DREAMS

PART ONE

By Dr. Levan Gvelesiani



I HAVE HAD PROPHETIC DREAMS SINCE I REMEMBER MYSELF. EVEN WHEN I WAS A LITTLE BOY MY DREAMS SOMETIMES CAME TRUE. I DID NOT GIVE THEM MUCH ATTENTION AND NEVER TRIED TO CONNECT THEIR CONTENTS TO THE LIFE AROUND ME; I SIMPLY HAD NO TIME FOR IT.



Even if I had the time and wished to explain my dreams, I could not, because of shortage of knowledge and lack of a person with whom I could discuss them. I grew up in a milieu where the debates about mystical experience were not considered something proper to talk about. Prophetic dreams were some kind of mysticism. Later, when I became a student, I had the chance to study natural sciences, philosophy, psychology, and other interesting things. I was acquainted with eastern and western mystical and sacramental teachings, religions and philosophical systems. I started to pay attention to my dreams and my mystical experiences. I began to try to understand them. This was not so easy because of my attitude to the world and to the Universe. This stage of my life I can call a materialistic one. I was an atheist and a materialist. Mystical phenomena were for me, no more than a manifestation of yet unknown materialistic forces of nature. But such approach to this subject is not new.

Materialists often explain unknown phenomena with a suggestion, that the Universe must possess somewhere and somehow some natural laws and mechanisms which are not yet discovered. These laws and mechanisms provide one or another phenomenon, which at first sight seem to be a miracle or a wonder. When, for example icons are 'weeping', a materialistic scientist explains it with gathering water between wood cracks and folds. He would talk about trickling through small splits and accidentally flow out near the eyes of Holly image. A materialist cannot explain why it occurs, but he is sure that the 'tears' and 'weeping' could have only a materialistic background. He knows everything about 'how' but never knows 'why'. Physics, for example, knows how gravitation works, but never - the 'why' of its performance. This is how I was in my early years. I thought the world is material and everything non-materialistic is only a product of the development in our material Universe.

To me, the world was Newtonian, i.e. mechanical, where you can find a basic indivisible particle and where only the present based on the past exists. The future was determined by the present, but did not exist yet. To tell it scientifically, the future had practically unlimited grades of freedom. This being my understanding, I could not accept precognition. It was impossible to see the future, because there was no future yet. Of course we can calculate a short-term future using our knowledge. We have experience, and there are many things we can predict. But this is totally different to precognition. The prophetic dream presumes that the future is already somewhere, and even if it is no real it is at last potential, predefined. To tell it simply, everything is already written in the 'Book of Fate'. The future is inevitable and unavoidable. The forecast of our reason simply calculates the probability of future events. The reason of men cannot possess whole and exhausting information about everything and its forecast is not precise. The precognitive dream in opposite, specifies directly the event which necessarily happens how unexpected it might appear at a glance. I want to demonstrate this, please consider this example.

Imagine that you have planned for tomorrow, a date with an important person and you expect him to help you in your career. You are, the whole day and night occupied with thoughts about this meeting and your mind, consciousness and unconsciousness are busy simulating millions of alternatives of it. Then you predict that you will not come to an agreement with this person and you will fail your goal. Next day your forecast comes true; the person you wanted to meet doesn't come to the meeting and you go with nothing. This kind of 'prediction' of events fits in the materialistic explanation.



You have your expectations. Your mind examines them and at night, when its emotional part is still and no longer discusses the topic, it meets a decision, which you can like or dislike but it's mostly close to your real life. Over the day, when you are awake, you can hardly objectively judge something. When you do not sleep and need to take a decision, your 'inner congress' has three participants or three components of your psyche.

I call them *Ratio*, *Irratio* and *Emotio*. Ratio is the part of you which approach all questions and problems rational, calculating and defining. It tries to be objective, impartial. It wants to verify and handle things with reason.

Conscience is part of our Ratio. It 'revolts' when we do wrong to someone or do wrong things at all. Our Irratio, in opposite, does not want to know anything about the objectivity. It has a simple scheme: 'want it – don't want it', 'love it – don't love it' or 'wish it – don't wish it'. Irratio has no arguments and judgments. It simply wants this or another thing or doesn't want it. We never know why we love somebody or something. Only our Ratio, afterwards, when we are already in love tries to argue why we love this girl or that guy. It supplies explanations: he is smart, tall, and strong; she is beautiful, nice, and mannerly and so on. Actually we first love (or want) and

only afterwards search for explanation, "why?"

When Irratio takes over we simply tell: "I want it this way and that's all!" The much discussed intuition which often gives us a hint how to proceed in this or another complicated situation is part of our Irratio.

The third part of our mind I called Emotio. You can guess from the name that it is responsible for our emotional life. Or to tell it another way, it approaches questions and problems with emotional point of view. Main judgement of Emotio is: 'like it – don't like it'. As opposed to Irratio, which is blind to beauty (*love is blind*), Emotio apprehends the beauty. It brings the helter-skelter in our inner