

Shamanic Dreamwork as a Precedent for Alien Abduction Experience (AAE) Hypnosis

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INS 790: The Varieties of Anomalous Experience

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December 11, 2022

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Introduction

This paper invites you to consider the hypothesis that alien abductions experiences (AAE) are dream-like and that regression hypnosis in service to ET/NHI (extra-terrestrial / non-human intelligence) associated missing time may be understood through the precedent of shamanic dreamwork (SD). It is an ethical guideline to note that dreamwork is triggering, taboo, and projection-prone (*IASD Guidelines for Ethical Dreamwork Training*). Testimonies regarding ET/NHI contact are becoming more accepted within Western culture, but dreams and hypnosis as a way of knowing are not well understood. For example, the FREE survey looked at consciously remembered NHI contact, but rejected hypnotic recall or dream contact (Hernandez, R., Schild, R., & Klimo, J., 2018). Hypnosis is not well understood by the public and many courts of law reject hypnotic testimony as evidence (Lynn et al., 2020).

The hypothesis is very simple, but was elusive and difficult to hold in mind for me, but is clear now that I see it. It took me years of experience and practice to observe that unremembered dreaming is a natural and direct precedent for ET/NHI-associated missing time. If ET/NHI contact is dream-like and AAEs are like nightmares, then hypnosis may be more like dreamwork than research or clinical intervention. ET/NHI contact testimony and related hypnosis might not ever provide historic evidence for the existence of ETs, but that may not be the point (even though it seems hypnosis does provide insight regarding historic events in some cases). In other words, the inquiry into the why and how of AAE might resolve into whatever you, the reader, can imagine.

If you grew up in Western culture, you might assume that something dream-like is unreal or that imagination is a free-for-all without rules. You might find it difficult to even consider stories about AAEs or hypnosis, as Harpur wrote in his book *Daimonic Reality*, describing

objective researchers, “few people who have been brought up with strict rationalistic principles *can* concentrate on anomalous phenomena for an hour” (p. xvi). As I’ll share, it took me nearly a decade to summon the courage to confront my own anomalous experiences related to AAEs.

It is especially important to apply critical thinking skills to the weird topics of dreams, hypnosis, and AAEs. The Western materialist perspective suggests that dreams and AAEs are unreal because they are extraordinary and there is no physical proof. All claims and logical reasoning flows from premises, paradigms, and worldviews, which need to be examined. The book *How to Think About Weird Things* provides an apt example of the logical fallacy of hasty generalization that is common in the mainstream. In the 300-page textbook on critical thinking, there were only two references to dreams, both of which posited the unreality of dreams (Schick and Vaughn, 2014). The lack of any discussion on dreams in the context of weird things is astounding considering that a) people spend a third of their lives dreaming, b) dreams literally inspired the scientific method and many scientific discoveries, c) 90% of Earth’s cultures honor dreaming as real, d) experiencers of AAEs use the language of dreams to describe their stories, e) all major religions honor dreams as a path to their various goals, and f) dreams are highly bizarre and involve logical impossibilities. Any theory of the world needs to include dreams.

It is very important to note that this inquiry will not make sense to you unless you are willing to observe your own experience and practice dreamwork. Participation in personal dreamwork is an ethical requirement of studying dreams (*IASD Guidelines for Ethical Dreamwork Training*). Dreamwork is an essential human activity and typically involves dream sharing, interpretation, and ritual action from the perspective that dreams are meaningful and real on their own terms (Krippner, 2009). I will offer my own testimony to support the inquiry.

Alien Abduction Experience

Alien abduction experiences (AAE) are difficult to define because we know about them through complex and misunderstood means of knowledge. I will summarize the definition put forward in *The Varieties of Anomalous Experiences* (Appelle et. al, 2014). AAEs are “characterized by subjectively real memories of being taken secretly and/or against one’s will by apparently nonhuman entities”, (p. 214). Missing time is frequently associated with AAEs and is defined as “unaccounted-for periods in conscious memory” (p. 214). AAE memories are often explored in hypnosis, Bullard found that 31% of published AAE reports before 1987 involved hypnosis. He found that 70% of reliable and informative reports involved hypnosis (p. 230). It is important to note that AAEs are not indicators of psychopathology, but that cultural insensitivity to the experiencer may cause trauma that leads to psychopathy.

While hypnosis is used in some cases, it is not used in others. Some abductees have conscious recall of the events. However, researchers often point to the similarity of AAEs with sleep paralysis suggesting that AAEs are a special type of sleep paralysis and therefore involve some level of unreality (Gackenback, 1989 and Raguda et al., 2021). The controversy regarding AAEs involves the tension between the unreality of dreams and the undeniable reality of the AAEs. However, this tension may be relieved through the adoption of SD perspectives because SD does not associate unreality with dreams.

Dreams and AAEs

There is a long history equating AAEs with dreams. John Mack and Dolores Cannon both reported that their clients often think of their ET/NHI encounters like dreams. Gackenback and Worsley both observe the similarity of lucid dreaming, OBE, and AAE (Gackenback, 1989).

Carl Jung wrote a book on UFO sightings that concluded they are an archetypal experience, the meaning of which transcends ontological distinctions. The similarity between dreams, OBE, NDE, and AAE lead some researchers to emulate AAEs in REM sleep (Raduga et al., 2021).

REM dreams are similar to ET/NHI content along many dimensions, which I will briefly list here but is a topic that deserves its own paper. The events of AAEs and dreams are similarly measured through the high strangeness factor of ET/NHI contact (Vallee and Davie, 2004) and the high bizarreness factors of REM dreams (Colace, 2003), both of which are characterized by logical impossibilities. The content of prophetic dreams is similar to the prophetic content of UFO/NHI encounters. Both ET/NHI encounters and dreams involve a spectrum of recall and ontology. Both involve the occasional engagement of a specialized professional, which is the hypnotist for AAEs and the shaman or the shamanic principle in dreamwork.

Unremembered dreaming is clearly the primary precedent for AAE-associated missing time when considered from a polyphasic perspective. There are several aspects of AAEs that do not fit within the typical Western materialist perspective of dreaming but resolve through the perspective of shamanic dreamwork:

- experiencers emphasize the reality and dream-like nature of their AAEs (Mack, 1995), which SD understands as mutually enhancing categories and not exclusive
- physical evidence of AAEs like marks on the body or concurrent witnessing of UAPs, which are contextualized by dream sharing and apports (Krippner, 2004)
- some AAEs happen during the day, which is also true for dreams (Pagel et al., 2001)

If AAEs are dream-like, then we may make several predictions. First, AAE testimony will be meaningful but only occasionally veridical. Second, recall of AAEs is similar to recall of dreams and therefore will be a function of mindfulness, intention, and attitudes. Third, the

recurrent and unwanted experience of AAEs may resolve like recurrent nightmares. Finally, longitudinal engagement with ET/NHI contact will lead to healing, insight, and transformation for the individual and community just like shamanic dreams.

Hypnosis and AAEs

The use of hypnosis in AAE cases illustrates the hypothesis that the encounters are dreams or dream-like in nature. Hypnosis is clearly problematic when viewed as a means of memory enhancement (Lynn et al., 2020), but it can produce something like a shared waking dream that responds to suggestions, inquiries, and expectations (Barrett, 1979). Hypnosis is said to produce veridical information in some cases, but has also been shown to produce narratives that are clearly incongruent with historical or objective accounts. If hypnosis is dream-like, then it may exhibit telepathic or precognitive capacities that could provide veridical information regarding the missing time event. Dreams have been documented to have telepathic abilities, although difficult to control or interpret (Storm & Rock, 2015).

The discussion of the risks of hypnosis to elicit past-life reports from *The Varieties of Anomalous Experience* directly applies to AAEs. Mills and Tucker (2014) warn against hypnosis, “by encouraging imagination and a heightened tolerance for logical incongruity, hypnotic procedures can facilitate the elaboration of imaginative scenarios and narratives that have little or no relation to actual historical circumstances” (p. 308). Dreams, AAEs, and hypnosis all involve the imagination, logical incongruities and impossibilities, and various relations to historical circumstances, and therefore I see no risk in non-historical imagination when understood as a personal mythology, and not history, like in the clear precedent of SD.

If AAEs are dream-like and if hypnosis is like shamanic dreamwork, then hypnosis in service to AAEs would have the same outcomes as shamanic dreamwork. SD outcomes are

nondual and involve irrational spiritual dimensions, but also may be quantitatively studied through self-reports and their analysis. SD outcomes may include: a) insight regarding nature of experience, b) transformation of fortune or misfortune presented in dream content, e.g., prophetic or catastrophic themes, c) resolution of recurrent nightmarish experiences into insight and power, d) improved recall of missing time through mindfulness, intention, and attitudes, and f) intentional generation of physical evidence such as UAP documentation or marks upon the body.

Testimony

It is essential to include some reflection on my own personal experiences with dreamwork and AAEs. I will share my personal testimony that the transition from monophasic to polyphasic perspectives is a shamanic and imaginal journey in its own right that is worth going on, even if it involves confrontation with nightmarish possibilities like AAEs. The identity shift is dramatic, much in the same way that the shift from geocentric to heliocentric models of the solar system changed our entire cosmology.

When I was a teenager in the 1990s, I became very afraid of alien abductions. I had many of the typical signs: family history of encounters and psychic capacities, sightings of UFOs, strange dreams, irrational fear of alien images, and so on. My parents even saw a UFO fly up to our house one night. However, my strange and otherworldly dreams were the most compelling evidence that something extraordinary was happening because the dreams felt real.

I looked within my culture to help identify my experiences. I explored Christian, scientific, and mainstream understandings of AAEs. My intuition pushed me toward the ET hypothesis. I was too afraid to integrate the knowledge that ETs have higher-order technology that can take me against my will and then manipulate my mind to forget the abduction. I spent nearly two decades in a state of psychological tension. On the one hand, I knew that something

like the ET hypothesis was true for me. But on the other hand, I was too afraid to accept the possibility of being so out of control. However, mindfulness and dream practices, under the intention for service to others, guided me out of the fear and into action.

Shamanic Dreamwork

Both dreamwork and shamanism have been difficult for Western science to integrate because they rely upon non-objective means of knowledge like self-report and they involve phases of consciousness outside of the waking state. Krippner (1994) enumerates several types of dream enigmas: precognitive dreams, shared dreams, and dream apports (involving the anomalous physical manifestation of objects from dream into waking phase). He suggests that these enigmas might motivate us to look outside of Western materialism toward shamanic traditions. The anomalous phenomena of shared dreams and dream apports may serve as precedents for AAEs as dream-like, real, and capable of shifting phases at will.

Shamanic dreamwork appears to be a world-wide social phenomenon (Laughlin and Rock, 2014), which is a universal capacity of every human (Krippner, 2009). Everyone embodies the shamanic principle, while shamans perform a specialized social role. Monophasic cultures are biased towards waking consciousness to the exclusion of others, while polyphasic cultures define their identities in relation to waking, dreaming, and other phases of consciousness (Laughlin and Rock, 2014). There are several consistent characterizations of shamanic dreamwork from cross-cultural studies: (Laughlin and Rock, 2014, pp. 245-248):

- **Dreams are real**, setting the precedent that AAEs associated with sleep paralysis are real
- **“Big” and “little” dreams**, setting the precedent that AAEs require interpretation
- **Spiritual journeying**, setting the precedent for transport essential to AAEs
- **Oneirocriticism**, setting the precedent for historic interpretation of AAEs via hypnosis

- **Control of dream experience**, setting the precedent for suggestive regression hypnosis
- **Dream calling**, setting the precedent for experiencer-hypnotists supportive of AAEs
- **Dreaming as transpersonal**, setting the precedent for highly strange AAE reports

Shamanic Dreaming as Precedent for AAEs

Anomalous dreaming may serve as the precedent for AAEs. Carl Jung understood the UFO experience to be archetypal and therefore transcends the distinction between real and unreal or physical and non-physical. Interestingly, Jung initially used hypnosis with his clients, but eventually preferred dreams and imagination (Harpur, 1994, p. 183). Dr. John Mack follows Jung in leaving behind the language of hypnosis and often called his sessions “powerful relivings” (1995). UFO and ET themes are typical dream themes (Schredl et al., 2004). If dreams can occasionally step into our physical reality through the enigma of dream apports, then why not expect our dreams to sometimes leave behind physical evidence or to take us away?

Krippner (1994) recommended looking to shamanic dreaming traditions to understand the enigma of anomalous dreams. It appears that shamanic dreaming may be the fundamental technology of human development (Blagrove & Lockheart, 2022), with the shaman or dream interpreter serving as one of the first specialized roles in human history (Peters, 1989).

Shamanic dreaming may be difficult to discuss or understand within Western monophasic contexts. The Western materialist view understands dreams to be meaningless unless directly related to waking consciousness. This view of dreams is opposite to nearly 90% of Earth’s cultures (Laughlin and Rock, 2014) and stands in direct contrast with every major religion (Mota-Rolim et al., 2020). The imaginative practices of indigenous shamans may seem unreasonable or primitive to Western researchers, who might explain the potency of shamanic rituals through recourse to suggestibility or placebo effects.

The Shamanic Principle

The distinction between the shaman and shamanic principle offered by Laughlin and Rock may be important in understanding the relationship of hypnosis with AAEs. They observe that polyphasic cultures involve a shamanic principle in general, in which each person may engage in shamanic practice on their own or within a non-specialized or familiar context (p. 234). The shaman is a specialized role within the culture, which may serve some dreams or dreamers. In this context, we might hypothesize that some dreams or dream-like ET/NHI encounters may be resolved by the individual or family unit through the shamanic principle, while others may be resolved through the role of a specialized shaman, i.e., the hypnotist.

The shamanic principle assesses the questions of why and how some people remember AAEs, others seek hypnotic assistance, and others recall no AAEs. In this view, AAEs would be seen as real interactions with real beings within the real world, set along multiple phases of consciousness such as waking or dreaming. SD controls and interprets the experience using the power of both the shaman and the dreamer. Anyone may serve as the shaman, including the dreamer or the dreamer's family through natural dream sharing processes.

Testimony

I gained the courage to work with my own AAE intuitions and memories through mindfulness, shamanism, and dreamwork. I practiced for nearly a decade in these various fields before I turned them within to understand my AAE intuitions. I actually didn't have the courage to do it for myself, I was called to journey within and heal so that I could be of service to others through hypnosis and dreamwork. The calling involved dream encounters that had corroborated synchronicity and paranormal events that emphasized its reality.

When I finally looked within, I didn't discover memories of abduction or medical procedures in the way that is typically described. I discovered a multidimensional tapestry of consciousness, which has some congruence with the stereotypical AAE but is much more. The NHI, who I encountered through my AAE-type dreams, demonstrates the qualities of dream shamanism, inclusive of animal embodiment, interpretation, reality, and control of the dream. The NHI points to the capacity of dreams to create reality and says that our culture is literally creating the nightmarish aspects of AAEs because we have alienated our ability to dream.

Hypnosis

Western science is unclear about the role and mechanisms of hypnosis. The APA has recently revised the definition of hypnosis. In 2003, they defined hypnosis in terms of research and clinical practice (Green et al., 2003). In 2015, they defined hypnosis in terms of focused attention and capacity for suggestion (Elkins et al., 2015). There have been several studies that reveal hypnosis to be a problematic source of veridical testimony (Lynn et al., 2020). It is clear that hypnosis is not a means for memory enhancement or historic testimony, then the question must be raised, why do thousands of people use regression-style hypnosis in regards to their AAEs or ET/NHI contact experiences?

The answer may lie in the distinction of monophasic and polyphasic cultures. The polyphasic cultures understand that dreams can be real and that they are meaningful on their own terms, not in relationship with waking consciousness. Most religions understand that dreams can sometimes serve as messages from the divine or as paths to enlightenment. Many indigenous or shamanic worldviews understand that dreams are just as or more real than the waking state. Therefore, it stands to reason that hypnosis provides a dream-like means of engaging with dream-like experiences, which might not lead to veridical information but must be considered

real and meaningful nonetheless. Hypnosis might provide a personal mythology, not history, of the AAE missing time event.

Hypnosis as Dreamwork, not Research or Clinical Practice

If we step away from the monophasic bias and towards adoption of a more natural polyphasic perspective, we can understand the capacity of hypnosis to generate fantastic and imaginal experiences as a strength and not a weakness. The traditional role of the shaman involves dream sharing, interpretation, and the generation and control of dream-like experiences. Shamanic dreamwork is essential to indigenous knowledge systems, healing, and the mediation of the human and nonhuman worlds for the community (Guzy, 2021). Therefore, hypnosis in service to AAEs is congruent with the traditional activities of shamanic dreamwork.

The 2015 APA definition of hypnosis involves a focused state of awareness that involves a heightened capacity for suggestibility. The formalized practice of hypnosis generally involves a hypnotist who offers suggestions and a hypnotee who experiences a dream-like imaginary journey that responds to the suggestions. If the central practice of hypnosis is dreamwork rather than waking-oriented behavior suggestions, then the history of hypnosis starts much earlier than Mesmer. Western precedents for hypnosis as shamanic dreamwork may include Dr. John Dee in the 16th century, the Chaldean theurgists of the 3rd-5th century, Socrates and Plato in ancient Greece, and the cults of Asclepius in the ancient Greco-Roman world.

Hypnosis, AAEs, and Shamanic Dreamwork

The underlying bias of Western materialism implies that dreams are essentially unreal events. The bias that dreams are unreal and meaningless prevents many researchers from acknowledging that dream events might be real, imagined, meaningful, and non-physical all at

the same time. Shamanic dreaming involves the principle that dreams may involve real entities and may be resolved through interpretation. The distinction of shaman and the shamanic principle may explain why some people use hypnosis and others do not. Those who do not seek hypnosis for their AAEs may perform their own dream interpretation or resolution to the AAEs.

Experiencers of AAE might seek hypnosis because it may act as shamanic dream interpretation, even if the hypnotist and hypnotee are unaware of it or call it memory regression. The AAE hypnosis session and shamanic dream interpretation involve similar steps: sharing of the story, imaginal or dream journey, interpretation of prophetic messages, and prescription or performance of ritual action. Additionally, several researchers have noted the similarity of shamanism and AAEs, including Mack, Peters, and Ring.

Testimony

When I first focused on ET/NHI contact in my hypnosis and dreamwork practice, a client presented a story very similar to a missing time episode that I shared with my twin brother but had forgotten until that moment. The client and I shared extremely significant similarities in our experiences, which felt paranormal. My brother corroborated the story and I have documentation of my memory and his retelling of it independent of comparison.

I worked with the missing time episode in a transpersonal hypnosis session. The session involved an imaginal conversation with the NHI associated with the missing time episode. I previously began interaction with that NHI through imaginal communications, CE-5, and lucid dreams, so that I recognized its particular identity in the session or perhaps incubated it like a dream. My interactions with the NHI included UAP sightings witnessed by my family, a series of numinous dreams involving animal embodiment mirrored in waking encounters with wild animals, and telepathic communion.

I understand the interactions to be primarily based in non-physical, dream, or imaginal domains, with rare events of meaningful correspondence within the physical world and waking phase. The NHI is emphatic that it has interacted with me in the physical world through a physical body typically understood as the Tall Gray ET, but I have neither conscious memory of the experience nor physical evidence. The NHI appears to have the capacities of a dream shaman especially involving induction and control of dreams states, animal embodiment, initiation through death/rebirth archetypes, and skill in interpretation.

Schools of Thought

There are several schools of thought regarding hypnosis and AAEs, which are distinguishable regarding their understanding of hypnosis and the ontology of AAEs. Any discussion of hypnosis and memory must reference the controversies regarding the allegations of unremembered abuse based upon hypnotic testimony later classified as the false memory syndrome (Lynn et al., 2020). SD as precedent for AAE regression hypnosis is obviously not focused on veridical testimony and follows the ethics and epistemologies of dream studies.

In my view, there are three major schools of thought regarding AAEs: a) skeptical clinicians, b) UFOlogists and objective researchers, and c) holistic or transpersonal practitioners. I will compare each school with the hypothesis that SD is a precedent for ET/NHI hypnosis.

Skeptical Clinicians

The skeptical clinical perspective understands hypnosis to be potentially useful in clinical or research purposes to be employed by trained medical or psychological professionals. They assume that missing time and AAEs are something like a dream and unreal or illusory, but try to divorce their worldview from the technical procedures of hypnosis. This school of thought

aligns with Dr. Benjamin Simon, who performed the Betty and Barney Hill regressions (Fuller, 1966). This school may be characterized by a willingness to apply hypnosis combined with an unwillingness to accept the hypnotic testimony as historically relevant. This school aligns with the 2003 APA definition of hypnosis.

The SD hypothesis of hypnosis aligns with this school in remaining skeptical or inconclusive regarding the ontology of the experiences and in its willingness to apply hypnosis (understood as dreamwork) to the situation. SD differs from skeptical clinical perspectives in that it is biased towards the reality of the experiences along a spectrum of consciousness phases, rather than towards its unreality. SD requires an additional dimension of interpretation expressive of the various phases of consciousness.

UFOlogists and Objective Researchers

The objective researchers and UFOlogists school believes that regression hypnosis may reveal historic testimony. They assume that missing time is caused by trauma repression, mind control, or ontological shock. They interpret physical evidence like marks on the body or corroborated UFO sightings as necessarily implying that something physical happened during the missing time event. The researchers believe that hypnotic testimony, especially when care is taken to avoid leading questions, is evidence for historic events. Examples of this school include Hopkins or Jacobs. This school aligns best with the 2003 APA definition of hypnosis, but needs to take care not to go against the consensus in the literature when it asserts that hypnotic testimony can be the sole source of objective knowledge.

SD aligns with the UFOlogists in the understanding that hypnotic testimony can lead to historic understandings, but only indirectly in the same way that precognitive dreams may relate to historic testimony. SD does not require hypnosis to relate to memory at all. Rather, SD invites

nondual relationships with the testimony such as through art or meditation. Any testimony derived from SD is understood to be like a dream report and therefore would require additional evidence to support the testimony as historic.

Holistic or Transpersonal Practitioners

The holistic or transpersonal school of thought focuses on healing or insight rather than testimony or clinical intervention. Hypnotists like Dolores Cannon and John Mack exemplify this school. They focus more on resolving the psychological or spiritual impact of missing time rather than on the facts or mechanisms of missing time. They emphasize that while hypnosis may not be a historic or objective means of knowledge, hypnosis is a valid means of self-knowledge, introspection, or psychological/spiritual resolution. This school aligns with the 2015 APA definition of hypnosis.

The SD hypothesis best aligns with this school in that it emphasizes holistic and transpersonal aspects of hypnosis. Both SD and the holistic school understand hypnotic testimony to be nondual. Perspectives within this school may differ according to their ontological biases, for example, Mack prefers objective and waking consciousness, while Cannon honors psychic and subjective experience.

SD is biased towards neither objective or subjective phases because of the nonduality of dreams, which is a bias that needs elaboration along lines of development inclusive of pre/trans-rational perspectives in order to become a functional epistemology. However, SD establishes the precedent that working with AAEs through dream-like hypnotic experiences is natural, available to everyone, generally non-harmful, and mediates fortune or misfortune for the experiencer and community.

Conclusion

The shamanic dreamwork hypothesis understands hypnosis to be holistic and transpersonal. Hypnotic testimony is therefore nondual and requires additional evidence to make historic claims. Further, SD suggests that hypnosis in service to AAE-associated missing time may have personal and communal significance like shamanic dreams, e.g. the mediation of fortune/misfortune for the community or initiation into local knowledge systems.

The SD hypothesis predicts that ET/NHI hypnosis will produce historic or veridical testimony in the same way as dreams. Dreams are understood to produce veridical information like psi-phenomenon, which is at a rate that is significant but difficult to objectively verify. However, dreams are shown to produce insight, empathy, and lead to significant personal and cultural developments. Some, but not all, hypnosis may lead to historic testimony.

SD posits that AAE and missing time hypnosis serves the same function as shamanic dreamwork, which involves a) mediation of the human and nonhuman worlds, b) control or influence regarding the fortune or misfortune associated with the NHI, and c) interpretation of the ET/NHI contact. Shamanic dreamwork is a universal capability of humanity. SD also posits that missing time may be recalled through the same means that dreams are recalled, namely mindfulness, intention, habits, and attitudes.

If shamanic dreamwork is the primary precedent for hypnosis and ET/NHI contact, then we can use the ethics and epistemologies of dream studies, particularly from a post-materialist or integral perspective, to inform hypnosis in service to AAEs. The International Association for the Study of Dreams offers ethical guidelines that respect the dreamer as the final authority regarding the significance of the dream and respect the dream as a multi-dimensional source of

meaning. Dream researchers or dreamworkers are ethically obliged to work with their own dreams and to disclose the nondual nature of dreamwork.

Testimony

After the series of shared dreams with the NHI, I had an experience that I can only describe as telepathic communion while I was walking in the woods. I recognized the presence of the NHI like I would recognize that a loved one is staring at me. It explained that my dreams, dream-like UAP experiences, and path of study served to initiate me into specific domains of dreamwork and interpretation.

It is the source of the hypothesis that AAEs are dream-like and hypnosis is shamanic dreamwork. My conscious, logical, and objective mind does not appear capable of holding this hypothesis. It took me nearly two decades of experience and 3 years of focused practice to actually hear the message that AAEs are dream-like and that unremembered dreaming is the primary precedent for ET/NHI-associated missing time. The NHI functionally serves as a helping spirit, as understood within the context of shamanic dreamwork.

I am called to imagine AAEs as dream-like and to invite their resolution through shamanic dreamwork. If ET/NHI contact is dream-like, then AAEs are surely nightmares. There are two paths to work with nightmares: 1) ignore them, which risks their recurrence and intensification or 2) work with them, which leads to resolution based upon insight regarding the dream-like nature of experience. I choose to imagine a world free from the nightmarish experiences of AAEs by mindfully relating to them like a dream.

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