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PSYCHOSOMATICS OF *ABDUCTION* PHENOMENA

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ANALYSIS OF A PHENOMENON AND RESOLUTION OF SPECIFIC CASES *NLP* AND
REGRESSIVE HYPNOSIS TECHNIQUES APPLIED TO THE PROBLEM

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ABDUCTIONS



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INTRODUCTION

It all began many years ago.

I was interested in UFOs as an amateur when I decided to join a national organisation that studied this subject. I became a member of the Board of Directors and worked for this organisation for several decades. One day, I was assigned the task of following up on a case of alleged abduction by aliens of a boy from Genoa named Valerio. After four years of investigation, I wrote my findings in a book, at the request of the board of directors of the Centre for which I worked.

All hell broke loose!

I was immediately threatened, both inside and outside the organisation, and they tried to silence me. The same people who had initially supported me in my investigations turned against me, and it doesn't take much to understand that they were colluding with certain sectors of the government, Italian and otherwise. Collusion that I, foolishly, had not noticed. In reality, I had noticed it on a subconscious level, but I did not want to listen to the voice of my conscience, which told me clearly, day after day, that in that organisation, like others in Italy, the *longa manus* of the secret services was in charge.

As I don't like to leave a job half done, I decided it was best to continue with the research on the *abduction* phenomenon. I had been given the assignment and the machine was in motion: once I start a job, no one can stop me, unless they do it for good!

This treatise is the result of many years of work, of investigating testimonies of the alien *abduction* phenomenon, of searching for the best techniques to study this strange casuistry, of investigating the reality hidden behind the lies of the mass media, of seeking the truth behind the nonsense of New Age religious groups and behind the falsehoods of churches throughout history.

This is not a book about *abductions*. There are dozens of books of this type: they describe the history of the phenomenon, make a pedestrian list of sightings, talk about government cover-ups, and the bravest ones include some testimonials from alleged alien abductees.

This treatise contains none of this; in fact, it is not aimed at ordinary readers, those who, not knowing how to fall asleep, read three pages of anything.

For goodness' sake, if you are one of those people, do not read these pages, because you will not be able to sleep for months.

for months.

This treatise is not even intended for readers of books on UFOs, the so-called ufologists. They would not understand a word of what is written because they do not possess the prerequisites to understand a great deal.

This treatise is not even intended for ufologists, whose main aspiration is to collect many books on the subject to proudly show their friends when they come to visit.

It has certainly not been written for religious people either, whom I care little about, and who will see, in this treatise, all their aspirations of power as mediators between God and man demolished.

Nor has it been written for the military, who, as we shall see in the conclusions, are decidedly incapable of even the most insignificant understanding of the entire Universe.

This treatise is addressed solely and exclusively to Italian abductees and, secondly, to all those who, armed with good will and a few functioning brain cells, think that something is not right in the air.

Yes, there is something in the air that is not right!

The abductees, on an unconscious level, know and feel it clearly, because they have experienced it first-hand and within themselves; the others know it because they perceive it in the little things of everyday life.

It is not clear what is happening, but there is a certain unease in the air. The blame is placed on circumstances, politics, wars, the weather and pollution, but in reality no one understands what is going on. It happens that our **Soul**, on an unconscious level, knows that something irreparable is about to happen, but it does not know how to say it, on a conscious level, to the rest of ourselves, to the planes of consciousness and the subconscious. Everything therefore remains in a state of torpor, numb at the level of sensation. We know that something has to happen, but we do not know what. We sense that what has to happen will not be good, but we think of the various millenarian and catastrophic events of the past and consider that these feelings are dictated more by the state of society today than by a real and concrete problem.

This treatise explains, in great detail, what the problem of internal and external alien interference with abductees consists of, clarifying the interrelationship between aliens and aliens, and between aliens and World Government groups (NWO-New World Order).

It describes the techniques of submission that aliens, and the military in collusion with them, use for their own purposes.

It indicates the objectives behind all this and describes in detail

the techniques used to understand the phenomenon.

Extensive use is made of regressive hypnosis and Neuro-Linguistic Programming (NLP), completely revamped and restructured from the ground up.

The testimonies of those who have been abducted and who bear the scars of this tremendous experience on their bodies are added. These scars, as we will see in the text, do not only affect the physical, but above all make them feel their weight on a psychological level: the human psyche and body in the hands of the aliens.

This treatise discusses the scars that aliens have inflicted on human society since time immemorial, hiding behind religions, politics and power, and exploiting the stupidity of some empty-headed human beings.

This treatise, however, also speaks of the true nature of man and the Universe, distinguishes between **Soul**, **Body**, **Mind** and **Spirit** and between **real reality** and **virtual reality**, and provides the key to finally **becoming**.

I realised, in fact, that in studying aliens, I had made a major methodological error: one cannot study aliens without knowing how we ourselves are made.

I discovered early on that the aliens were looking for something in us that they themselves did not possess, something we did not know we possessed, something that makes many men an integral part of God.

The aim of this treatise is to bring clarity, and it is addressed to Italian abductees, who, if they have the perseverance to read it all, will recognise themselves in this tremendous scenario. At that precise moment, they will have taken the first step towards their liberation and ours too!

Freeing ourselves from the aliens means, in fact, freeing ourselves from all forms of power, including those we are taught to respect from an early age, in order to learn to distinguish and recognise false gods from the true God. The true God, as you will understand by reading this treatise, is something that is within man and not outside him. Those who tell us to seek Him outside ourselves often do so to confuse us and make us accept a false god who says when he presents himself, "I AM THAT WHICH WE ARE," instead of the true God, who is within us and says when He presents Himself, "**I AM THAT WHICH KNOWS WHO WE ARE!**"

There is a big difference.

We will begin by talking about aliens and end up talking about God, that is, Man, but this is not something for ufologists, much less for scientists, nor for aliens: this is something for those who have a **Soul** and have not "sold it to the devil".

This treatise is dedicated to all the abductees who have helped me with their testimonies and their willingness to see clearly, who have fought and continue to fight with me against that component of

human stupidity that has brought us to the brink of the abyss.



Without that willingness to escape from the alien prison, without the effort and desire to do something to save oneself and others, we would not have been able to conduct this type of research together.

I would never have understood for myself how truly demoralising it is to live without even knowing who you are. Thanks to them, I have understood so many things, many of which cannot be described in words, but only felt with that part of me that I did not know how to use and that today allows me to see the world in a way that is closer to reality.

I hope this treatise will be useful to them, the abductees, and to those who want to continue on the path of liberation of the human race from alien slavery.

In any case, today I have become someone else: I have found part of myself and I am still looking for the missing pieces.



A further thank you goes to all the members of the StarGate Toscana Group, who have supported me over the years in different ways, putting up with my verbose form of verbal expression.



ABDUCTION-SCENARIO: THE ANSWERS

As I have announced before, research into the phenomenon of alien abductions, defined by the English term "*abduction*" and renamed by me, more correctly, as "*Alien Interference*," is undergoing a radical change.

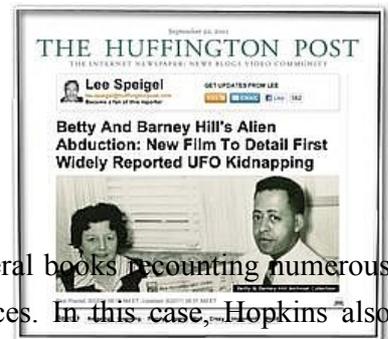
My research project, which dates back approximately seventeen years, has reached the culmination of what I define as the THIRD PHASE.

Let us now take a step back in time, for the benefit of those who have never heard of the *abduction* phenomenon.

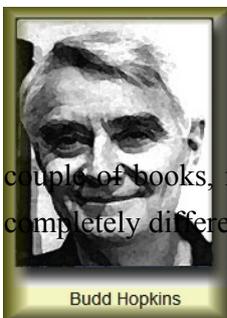


The "official debut" took place in 1957 in Latin America (Brazil), in the state of Minas Gerais, with the famous, now historic, case of the farmer Antonio Villasboas. It was this farmer, who later became a graduate, who first recounted the strange experience of his abduction by alien creatures.

In the mid-1960s, writer John Fuller wrote about another strange event: an American couple, Barney and Betty Hill, under hypnosis, described a similar experience. In that case too, and with the use of regressive hypnosis, the two witnesses recalled what had happened, which made them the protagonists of an alien abduction carried out by small beings who descended from a kind of flying saucer that had followed their car on a warm summer night.



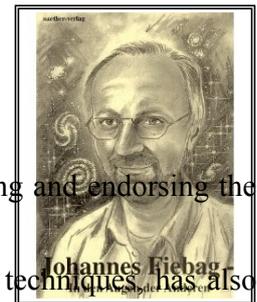
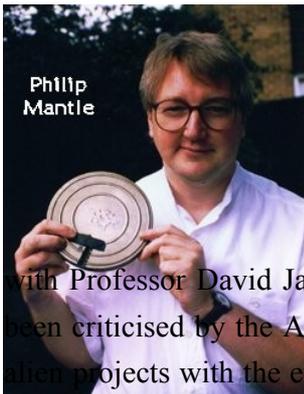
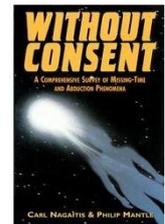
In the 1980s, ufologist Bud Hopkins wrote several books recounting numerous stories of Americans linked to abduction experiences. In this case, Hopkins also made extensive use of regressive hypnosis techniques to bring out memories from the brains of witnesses to these strange experiences, memories that were apparently forgotten or hidden in the folds of their minds.



Then it was the turn of writer Whitley Strieber, also an American, who, in a couple of books, recounted his own abduction experience, this time as a direct witness. In this case, a completely different point of view was presented

from the previous ones: the case of a family man who sees himself and his loved ones as the object of strange interest from alien creatures from other planets, or other dimensions, or who knows where.

Who knows where! Perhaps from the part of the brain that is used in the creation of fantastic dreams, say the detractors of the *abduction* problem, among whom some famous figures stand out in America, such as the illusionist James Randi, from CISCOP (an organisation of government sceptics, some of whom are those ties to state intelligence agencies such as the CIA or FBI) or his Italian counterpart Piero Angela, journalist and populariser scientist radio and television presenter, at the equivalent organisation (CICAP). Meanwhile, attention to the abduction phenomenon is taking shape and independent research is beginning to be carried out in other countries around the world. Thus, we are witnessing the publication of a book by the German Fiebag and one by the Englishman Philip Mantle, entitled Without Consent.

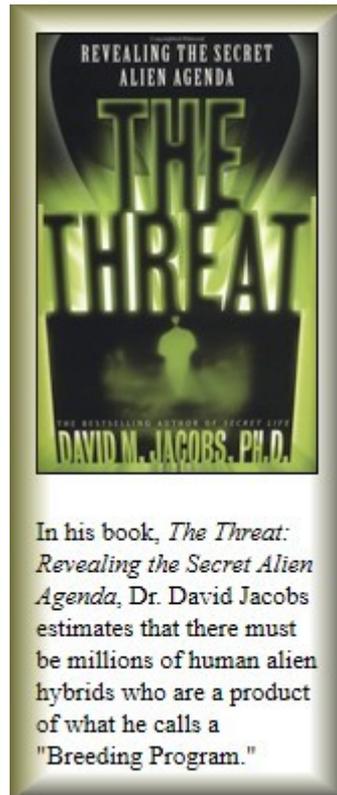


American psychiatrist Karla Turner also wrote a very feminine book: it is the story of eight women abducted by aliens, entitled *Abducted by UFOs*, while psychiatrist John Mack of Harvard University described the results of his analyses of some sixty cases. Mack is not alone in the academic world in describing and endorsing the phenomenon of alien abductions: Temple University, with Professor David Jacobs, a historian who is familiar with regressive hypnosis techniques, has also been criticised by the American academic community. Jacobs' most successful book, *The Threat*, links alien projects with the experiences suffered by abductees and then forgotten, erased from their minds. It is a first attempt to answer the question: "*Why all this?*"

Jacobs pessimistically argues that aliens are not exactly a race of saints and that they are pursuing a specific project: to biogenetically modify Earthlings so that they can then coexist with us on our planet. This project should be completed within approximately four Earth generations, when, according to the author, the entire Earth population will have had at least one *abduction* experience. Controversial testimonies, credible behaviour of witnesses and researchers, and criticism



Due to the hypnotic methodology employed, throughout the 1990s, the diatribes between ufology researchers, state bodies and religious leaders became increasingly heated. The former (state bodies) sought to maintain their power, tended to deny the presence of such a phenomenon on our planet, and the latter found themselves having to deal with a situation in which they, their faith and their God could no longer represent the centre of the Universe, since that would instead be shared with other different intelligent entities.



THE FIRST HYPOTHESIS

Although almost five decades have passed, none of the scholars studying the *abduction* problem have yet managed to understand much about it, but in the meantime, many hypotheses have been put forward, and not always positive ones.

The following is, in summary, the situation at the end of the first fifty years of study. The pessimistic Jacobs argues that we are already in the hands of aliens and that they have not asked our permission to make certain decisions about us. According to him, we are

alien property because we are inferior from both a scientific and biological point of view: that is, what the aliens are after is our planet and, in the best-case scenario, they will take it without using force, but rather through subtle, centuries-long deception.

Psychiatrist Mack, on the other hand, is optimistic and, at the end of his studies, is inclined to conclude that the aliens' objective is not well known, but that they surely produce a kind of "expansion of consciousness" in each abductee. Such an effect would serve the chosen human to fulfil, within themselves, an evolutionary leap and thus be able to access the future world, preparing the planet to withstand and overcome the traumas that our unhealthy civilisation has produced and will produce in the coming years.

This *new-age* version of "let's all love one another" is supported by a current of American psychiatrists and psychologists who see civilisation itself as the cause of their ills. We must not forget that, in the USA, the abuse of psychologists and psychiatrists seems to represent the effect of widespread discontent, which tends to lead Americans to be unable to resolve problems of contact with their fellow human beings on their own, because their world pushes them to become slaves to "having" and to consider "being" as something only external, conditioned by the judgement of others. It is no coincidence that their unconscious mind tries to free itself from this unhealthy way of living, and the average American becomes obese by stuffing themselves with food to express, on the one hand, their desire to possess everything (psychologically, what one eats is also possessed); on the other hand, by getting fat and flabby, they unconsciously oppose those standards of physical beauty that would have them be slim and muscular and reject the dogma that imposes on them the need to be rich and beautiful.



It is not for nothing that detractors of the *abduction* problem say that it is predominantly American (we will see that this is not true at all) and should be considered the result of unhealthy psyches, by-products of our frenetic consumerist civilisation.

Therefore, Professor John Mack was criticised for having written a treatise on psychotics, believing that they were, in fact, the chosen ones of the aliens. He had to endure a veritable inquisition by a college of university professors for having dared to write that book (*Rapiti* is the title of the Italian version published by Mondadori).

However, the year before the publication of the incriminating book, Mack had won the Pulitzer Prize for a treatise on psychiatry, thus creating serious difficulties for the American scientific world in removing this uncomfortable psychiatrist from the scene. The case, at least in appearance, has been won by Mack, but it is certainly reasonable to suspect that his second book (never published in Italy) has been toned down due to 'political' demands, and there are

many doubts about the causes of his own death, which occurred in England last year in an accident (he was hit by a car).



In conclusion, there are only three possible explanations:

1. The abductees are all psychotic schizophrenics
2. Aliens really exist and are evil.
3. Aliens really do exist, and they are good.

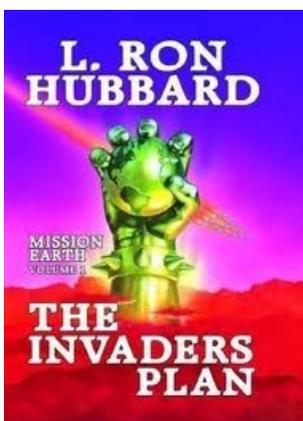
Let us leave the first option for now, as it will be examined later.

In the second option, the aliens are evil, subjecting abductees to terrible surgical procedures to extract blood and sperm, transplanting fertilised eggs into females of our species and implanting subcutaneous microchips in various parts of the abductee's body so that they can monitor them continuously.

In the third option, on the other hand, the aliens are good and perform surgical experiments, but these are to save the abductees from certain diseases, to improve their bodies and minds, and to prepare them for the great day when Earth will join the Star Confederation. *Ta-daaaaaaaaaaaa!*

One of the most insane aspects of the third option is represented by the new religions, born, oh! coincidence, always in the Anglo-Saxon world and especially in the United States, which describe aliens as saviours of humanity.

Thus, Scientology in the USA and the Raelians in Europe do not limit themselves to



considering aliens as the creators of humans, but above all consider them to be technological gods and therefore superior.

The Raelians, who among other things are the founders of Clonaid, a multinational company technologically capable of carrying out the most ferocious biogenetic experiments, have announced that they will clone Hitler and that the future of humanity lies in eternal life obtained through cloning processes. All this because Claude Vorillon, a controversial French figure, racing driver in the 1960s and now known as Rael, allegedly suffered an abduction.



alien when he was young. On that occasion, the aliens allegedly chose him as their ambassador and revealed to him, among other things, that they are the creators of the human race, that they use cloning to achieve immortality, and many other things extremely similar to those described by abductees under regressive hypnosis who have made statements to investigators.

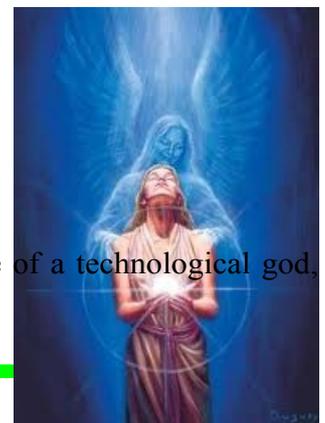
Therefore, the 'technical' hypothesis of the presence of aliens on Earth is not, in fact, nonsense for Vorillon, because it is supported by dozens of testimonies, in addition to his own personal account, of course.



Alongside the "technical" hypothesis is the "spiritualist" one, supported so far by many famous contactees, for whom abduction is not actually a real kidnapping, but a kind of mental catharsis, a moment when aliens talk to the abductee and teach them religious, moral and scientific truths.

The idea that the mind is part of our existence but represents an evolved state of the body, with access to 'higher' planes of perception, leads some to believe that contact with beings who are totally different from us from an energetic point of view can only happen through mental perception. This is how *Channelers* or *Entity Channellers* are born, who, from other dimensions, talk and talk and talk about their own things and, above all, about our things.

This is an aspect of ufology that makes this subject similar to the the study of Marian apparitions; these people feel certain of the existence of a technological god, represented by the alien of the moment. Just like a divinity, the alien is



Acts of creation and destruction are attributed to it; mystical prophecies make their appearance, and while those who claim to see the Virgin Mary reveal that the world will end with a catastrophe coming from the sky, UFO *channellers* tell of Nibiru, a mysterious hidden planet inhabited by aliens, whose existence has long been presumed, which will graze the Earth (or fall on it) and, coincidentally, in the same years in which, according to the seers, divine vengeance will take place. Looking closely, there are strong underlying analogies, and that means, to me, that "where there's smoke, there must be fire": perhaps there is no single truth, but rather different types of alien interference.



THE TESTS

Regardless of the various hypotheses, what was missing in order to judge them more or less valid was a complete picture that would define once and for all the reality of the abduction phenomenon and also identify the real motive, making it credible.

Therefore, in recent years, various scholars have set to work to find evidence of the reality of the *abduction* phenomenon.

The search for evidence of the existence of UFO phenomenology and the demonstration of the fact that UFOs truly exist have historically been resolved as a total failure.

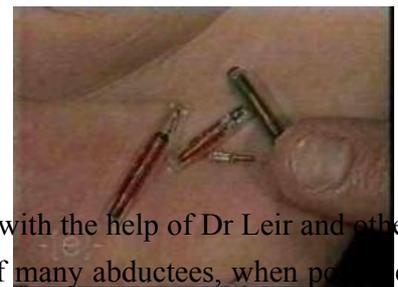
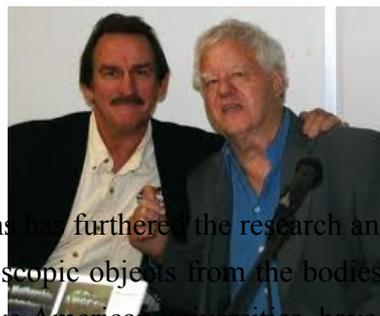
Not because abundant and irrefutable evidence has not been presented to the scientific community over the last fifty years, but because the latter has not deemed it appropriate to believe in the validity of the evidence presented; of course, one could hardly expect a different attitude in the case of *abductions*.

I am not interested here in discussing classical mental models and addressing the perception of physical phenomena as indicated by the limitations of perception, since I have already dealt with this specific aspect of the argument separately, but I must say that, in this case too, the evidence was presented: that is why I have ruled out the option that all abductees are psychotic schizophrenics.

The objective evidence of a specific abduction, and not the subjective evidence (which is characterised by varying degrees of validity), is now increasingly difficult to refute.

For example, abductees under hypnosis report having undergone a strange surgical procedure through the nose, and it was Hopkins himself who first discovered a micro-implant inside the brain of an abductee who had described this procedure.

This type of implant, inserted through one of the nostrils (usually the right) until it reaches the sphenoid bone, perforating it, and placed in its final position inside the pituitary gland, has subsequently been easily found in many other abductees using MRI (Magnetic Resonance Imaging), CT scans (Computed Tomography) and sometimes also by simple frontal and parietal X-rays. Other types of implants have been found under micro-scars that abductees have on their bodies, without being consciously aware of them; but under hypnosis, they always remember the operation, although they cannot always say with certainty whether something has been inserted or removed.

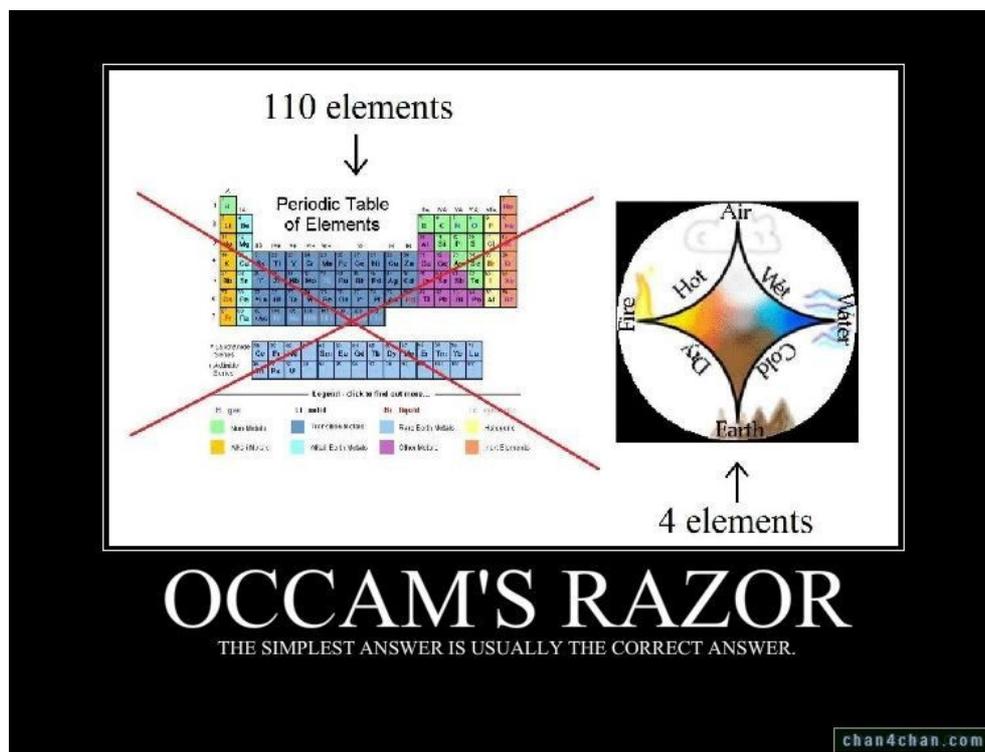


In the United States, Daniel Sims has furthered the research and, with the help of Dr Leir and other surgeons, has extracted microscopic objects from the bodies of many abductees, when possible. Some of which, analysed in at least five American universities, have revealed the presence of an isotopic percentage (in the components of the implant) different from that found on Earth, confirming, without a shadow of "logical doubt", their

alien origin.

The definition "logical doubt" is used to indicate that technically there is no certainty even about the actual existence of the universe, which some physicists claim is a giant hologram. In the face of certain results, other explanations can indeed be presented, but these are much less plausible than the alien solution.

Occam's razor method, according to which the simplest explanation is also the most true, cannot be used by detractors of the UFO problem solely to deny its existence.



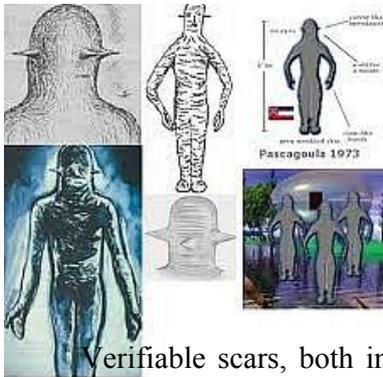
To cite one example, a few years ago Sims extracted a small metallic object covered by a membrane of chitinous material, probably to prevent rejection, from the big toe of a middle-aged woman. This material had a different isotopic percentage than what would be expected for that sample on Earth, so different that Sims declared that the nature of the object found was alien, something that was confirmed by the results of regressive hypnosis performed on the woman. CISCOP, on the other hand, claims that the woman, under hypnosis, had invented everything and that the alien implant was the result of the fact that one day, getting out of bed, she had accidentally stepped on a micro-meteorite that had become embedded in her toe.

This was an illogical attempt to explain the undeniable presence of "alien" isotopes in the

sample surgically extracted by Sims.

Another fundamental piece of evidence for abductions is the presence of eyewitnesses: either abductees examined under hypnosis or casual observers who are able to

faithfully recount, while remaining outside the experience, what the abductee recounts during hypnosis.

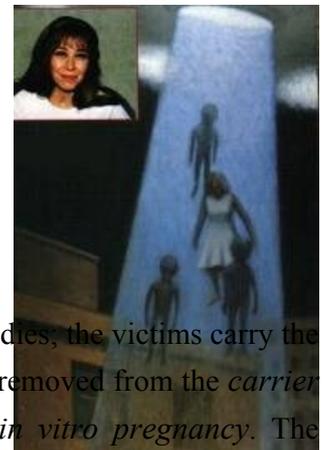


Thus, to give another example, it was discovered that none other than Pérez de Cuéllar, then Secretary-General of the United Nations, and his bodyguard, along with a dozen other people, were eyewitnesses to the famous abduction case involving Italian-American Linda Cortile, studied by Hopkins, which occurred very early one morning in a building overlooking the Brooklyn Bridge in New York.

Verifiable scars, both internal and external, should also be considered evidence, as the abductee describes, under hypnosis, the circumstances in which the aliens caused them, against their will. Some scars have been examined by experts and found to be very particular skin traumas, the origin of which, until now, has not been explained, except by resorting to the "logical doubt" that what the abductee says is actually true.

In this context, it is essential to note that some abductees are subjected to artificial insemination by the aliens, the

They insert an egg, prepared by them and already fertilised, into the victims' bodies, the victims carry the pregnancy for three months, and then during another kidnapping, the foetus is removed from the *carrier* and placed in a transparent cylinder filled with liquid to continue the *in vitro* pregnancy. The account of what happened, given under regressive hypnosis and told in exactly the same way by all those involved, down to the smallest details, is backed up by medical tests, ultrasound scans and everything else that can be used to identify these women, not as cases of hysterical pregnancy, as some uninformed people claim, but as real objective evidence of *abduction*.



In this case, too, the available evidence is overwhelming, but once again, official science, when questioned about this characteristic aspect of *abductions*, explains the phenomenon as follows (!): "*In these women, the birth of a tumour in the ovaries produces the effects of a three-month pregnancy, then the tumour, as large as a small foetus, heals itself and disappears.*"

The abductees I have treated who have undergone egg implantation have

formed placental tissue and subsequently to the extraction of the foetus by the aliens, they have expelled it, also causing swelling in the breasts due to milk production. Some of them had their fallopian tubes surgically closed, some used progestogens to prevent pregnancy, others had not had sexual relations for a long time, but in the chemical test they all turned out to be pregnant and all of them, either through hypnosis or Neuro-Linguistic Programming techniques, recounted their experiences with the aliens.

Faced with a strange ultrasound scan of a woman who was three months pregnant (judging by the sterol values present in the chemical analyses), in which amniotic fluid and a placenta with something very small inside were identified and a rhythmic sound similar to a heartbeat but slower than a human heartbeat could be heard, eleven doctors said that the pregnancy was hysterical and that the heartbeat was from a foetus that was about to die (in a hysterical pregnancy there is no foetus, there is nothing), or else it was rhythmic contractions of the poor unfortunate woman's vagina. It is worth noting that all this happened in what is currently considered the best Italian gynaecological clinic in the academic field!

However, as this woman had previously collaborated with me, it was easy for me to foresee well in advance how events would unfold.

AND IN ITALY ?

In Italy, the first person to deal with the problem of "alien abductions" was the undersigned, who, commissioned by the CUN (National UFO Centre) to carry out the first investigation of this type in our territory, found himself dealing with the now famous case of Valerio Lonzi, a boy from Genoa who was abducted one night, in the presence of witnesses, while participating in a scout camp in Reppia, above



I wrote a successful book about this case (Gli ufo nella mente --approx. 26,000 copies sold in two successive editions--). The day after the first edition of the book was published, the CUN, which had commissioned the research, noted that the text was decidedly controversial and not in line with the policy of that (private) organisation, even though all the members of the board of directors had received a copy prior to publication. Perhaps they had not read it? Perhaps they had read it and not understood it? Or perhaps someone else, outside the CUN, was unhappy that certain topics were being discussed in Italy?

From the investigation into the Lonzi case, which lasted at least two and a half years, it appears that what American ufologists had been denouncing for years was also being confirmed in Italy.

The aliens also used the Italians!

The book helped me learn the hypnotic techniques described by the Americans and improve significantly, with the help of Dr Moretti from Genoa, who had been responsible for performing the hypnosis.

The book was intended to serve as a "decoy" for those who, reading what had happened to Lonzi, would recognise themselves in those vicissitudes: I hoped that, once they had overcome their fear, they would contact me so that I could begin the second part of the investigation, which involved expanding the experience gained, extending it to dozens of potential abductees and verifying, where they occurred, the comparable similarities between the various cases of *abduction*.

At this point, the author could no longer continue working at the CUN, where his research, requested by them, was not viewed favourably, and he left the organisation, also abandoning the network of experts he had helped to build up in the country and who should have supported him in the second and more delicate phase of the investigation. However, every cloud has a silver lining, and so, finally free from any kind of control and/or censorship, I reorganised the entire operation and, with new collaborators, achieved in a few years what I could never have achieved in decades of work at the CUN.

This marked the beginning of the second part of the abduction project, which was completed in August 2002.

The work has led to certain conclusions about aliens, their identity, their places of origin, their needs, the historical implications of their presence on our planet and, last but not least, the motivation behind alien abductions.

The amount of material collected, the reproducibility of the hypnotic experiences carried out so far on more than two hundred cases, and the collateral evidence obtained allow me to say clearly and for the first time in the world, without fear of being contradicted, what the various alien groups that have been on Earth for thousands of years want from us.

The results obtained, which will be summarised below, have also made me understand why it was so difficult to comprehend the motive behind their actions.

Why, in fact, after years of work, both mine and that of other foreign colleagues, was it not possible to construct an overall picture?

Because the aliens were looking for something in us that we did not know we had. Something that, once brought to light, allowed us to construct an image of man very different from that imposed today by Piero Angela's materialistic determinism.

THE RESULTS

There are five levels of alien interference, of which only the first was known prior to my work.

The first level of Alien Interference describes *abduction* as an invasive phenomenon, in which some beings, generally small and dark grey or black in colour, sometimes blue, take the subject and lead them to a technological environment where they are subjected to surgical operations on a kind of operating table, and both men and women are implanted with a control microchip.

This is what is clear from everything that has been presented by various American scholars.

In reality, things are a little more complicated.

There are, in fact, at least twelve different alien races that have something to do with humanity, and despite using different techniques, they ultimately seek the same thing, as will be seen later.

THE ALIEN "RACES"



Each of these races has at its disposal small beings, generically defined as "**Greys**" or EBEs (Extraterrestrial Biological Entities, as revealed in some CIA documents declassified under the FOIA), which can be considered "*cyborgs*", i.e. true biological robots, obtained through cloning.

As we have pointed out, there are different types of Greys, which are described in a similar way but have different morphological characteristics, such as skin colour and height. These are described in detail during hypnosis and differ according to the alien race in question.

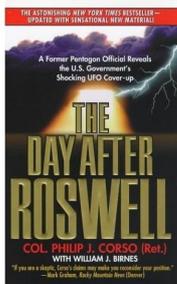
From the very first hypnosis sessions, it was clear that the descriptions of the aliens' appearance

of the aliens were not consistent with the hypothesis of a single race: either the subjects under hypnosis invented descriptions that were the same in substance but different in detail, or else there were different types of aliens, similar but not identical.

The descriptions have been examined in minute detail in order to obtain the most reliable information possible. For example, after a careful cross-examination of the testimonies and the appropriate study of the questions to be asked of the abductees during hypnosis, the blue beings that resemble the greys but are taller (150 cm instead of 100 cm or slightly more) turned out to be black in reality. The blue colour was found to be due to the blue lighting in the operating room where these beings accompany the abductees. The skin of these "tall Greys", who work only with sauroid aliens (more on this later) and are absent in all other contexts, is in fact translucent black and reflects the ambient light, taking on the colouration (black and blue, combined).

Five of the twelve alien races mentioned were present in the territory more frequently than the others (among these are perhaps the four races referred to by Colonel Philip Corso in his book entitled "The Day After Roswell").

In reality, one should not speak of races, but rather, more appropriately, of power groups.



Power group

This group includes beings that appear to be mammals (mammalomorphs), tall, much taller than us (approx. 2.40 metres), with white skin, long white hair, six fingers on each hand and light blue (sky blue) eyes with vertical pupils. These beings are usually dressed in white, wear a round medallion with a kind of triangular symbol hanging around their necks, and appear to originate from a part of the universe characterised by space-time dimensions different from ours. They appear to be endowed with

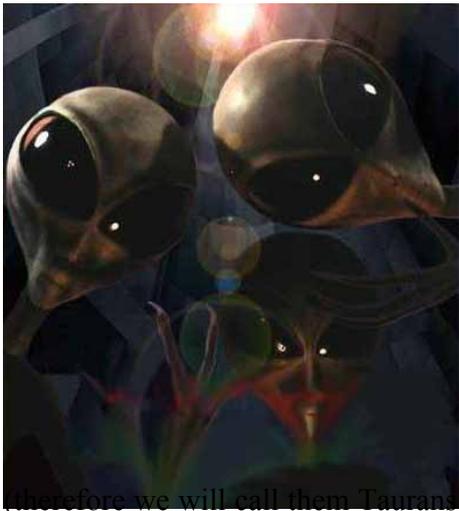
- 1 - **Colonel Philip Corso** (click [here \(1\)](#) to see an interview with him and other military personnel who talk about him, conducted by Dr. Steven Greer), who served in the Eisenhower Administration and later headed the Foreign Technology Desk (Foreign Technology Unit, read: Extraterrestrial Technology Unit) in the US Navy's Research and Development Department. Corso claims to have seen a dead extraterrestrial of the Grey type from the accident in Roswell, New Mexico in 1947. Corso served in the Navy for 21 years and received 19 medals and honours. After more than 30 years of silence, Corso reveals in his 1997 book *The Day After Roswell* how he led a top-secret clandestine programme to reinvest extraterrestrial technology recovered from the Roswell crash. In his book, he writes that he successfully developed multiple projects to reinvest this technology and insert it into civilian companies, patenting it as if they had developed the technology themselves. Some of the companies that benefited were IBM, Hughes Aircraft, Bell Labs, and Dow Corning. Corso claims that the rapid development of technology in the 1950s, such as fibre optics, integrated circuit chips, night vision equipment, and super-strong fibres such as Kevlar, was the result of these clandestine projects. His book is his testimony (see [bibliography](#))(2). (SOURCE: "A Report on the Motivations and Activities of Extraterrestrial Races - A Typology of the Most Significant Extraterrestrial Races Interacting with Humanity", Michael Salla, Ph.D.).

(1)- http://www.exopoliticsspain.es/sp/entrevistas.htm#Philip_Corso

(2)- <http://www.exopoliticsspain.es/sp/bibliografia.htm>

a (male) body that is the same for everyone. The part of the Universe from which they come does not foresee the existence of physical bodies, and what is shown to us seems to be a kind of "habit," constructed with technology that would allow the members of this race to enter our dimensional system; otherwise, they would be prevented by the laws of physics and geometry. In other words, they do this in order to interact with us.

II power group



(therefore we will call them Taurans) and are often described as "beautiful". Among them there are both males and females.

It is important to note that there are practically no cases of alien interference in which the abductee reports the simultaneous presence of two different races: operations are almost always carried out by one race at a time. The tasks appear to be different, but the ultimate goal seems to be the result of a single common project.

It seems, in fact, that the Oranges possess a detailed genetic map of humanity, or at least know how to distinguish between humans who are chosen for abductions and those who are discarded because they do not possess what is useful to them.

Therefore, they are "apparently" the first to intervene in the life of an abductee.

III power group

Even higher up in an informal hierarchical scale, there seem to be much older beings, very tall, often dressed in dark, tight-fitting suits, whom abductees say they have never seen directly, but whom they have perceived as if they were behind a screen (therefore it is difficult to establish their exact height, although for some reasons, not explained here for the sake of brevity, it can be estimated at around 3 metres).

screen (therefore it is difficult to establish their exact height, although for some reasons, not explained here for the sake of brevity, it can be estimated at around 3 metres).

These beings have round, almost white eyes and an appendage on their chin that makes them resemble bearded men. This characteristic is only found in males; females do not appear to have it. They also have two very pronounced scapular bones which, when viewed from the front, mistakenly resemble large wings folded on their backs. Sometimes, in the centre of the forehead, the presence of what appears to be their true eye, very luminous, has been noted (we will therefore call them "Monoculars"). They have three fingers plus one opposable, thin and arched like those of a bird. When Monoculars move, they seem to be endowed with telekinetic powers and are not here with us, but rather transmit their messages to other aliens from afar, using technological means.

I V g r o u p o f p o w e r r

This group includes beings of a sauroid nature (we will call them "Sauroids," although they are mistakenly called "Reptiloids" in contemporary ufology).

Apparently, there are two types of Sauroids.

The first, and most invasive, is 2.8 metres tall, has five fingers on its hands and feet, and, on its forearm, far from the hand, a pointed claw similar to the one cats have on their hind legs, but with a very hard chitinous structure.



The skin, which always appears moist and translucent, is green-brown in colour and, when viewed closely, appears to be covered with scales, which, upon closer inspection, are softer than expected.

The skin gradually turns red in the belly area and on the fingertips, and in those areas where the skin is thinner, a red lymph can be seen flowing or circulating, especially when the alien appears to be behaving in an angry manner.

The sides of the skull are characterised by two rounded, slightly protruding horny surfaces, while in the centre there is a softer structure, under which the lymph can be seen pulsating. This structure resembles a raised spine and runs clearly along the entire length of the head, neck, back and large tail. The large, thick tail is used as a third point of support when the Sauroid is standing still on its two short, thick legs. The fingers and toes are abundantly webbed.

We have little anatomical data on the tongue, which, however, also appears to be thick and bifid.

to be thick and bifid.

The eyes have a sub-eyelid (nictitating membrane) that runs diagonally from bottom to top and from the nose outwards. The pupils are vertical and the iris changes colour from greenish-yellow to bright red, apparently depending on mood.

The ears are non-existent, while the ear seems to be able to close on command.



Its general appearance is described as that of a "dragon" or sometimes as that of a "standing crocodile", although its face (or snout?) is rounded like that of a snake, with thin lips and nostrils located at the base of the nasal wall, but on the sides rather than at the front like ours. There are accounts of "dragons" of various sizes, and apparently these depend on age,

meaning that they continue to grow forever, with no real maximum limit.

These are amphibious beings, among which the presence of sexes is not evident, and they are always described alongside another species, apparently a subordinate species.

The second type is represented by tailless Sauroids, approximately 2 metres tall, with translucent skin, ball-like eyes that give them a rigid gaze (which is why we will call them "Frogs") and long, thin, vertical teeth reminiscent of those of whales. On their heads they have small horns, which from a distance resemble short manes, but these are not hairs, rather many horny protuberances clustered together. These beings are so similar to each other that it is impossible to identify differences, even when many are seen at the same time; they are characterised by attire similar to the uniforms of Nazi soldiers in the last world war.

Nor is there any noticeable difference between the sexes.

V g r u p o d e p o d e r

This group includes insectoid creatures similar to our mantids or praying mantises (tatadios, santateresa) (which is why we will call them "Mantids"), greenish in colour, with a chitinous body, which walk on their hind legs. Their front limbs are held as if they were praying, with their hands almost joined; they have two fingers, plus a different finger (which appears to be opposite). The mouth is very small and the head, with large dark eyes, is often held to one side. It is not known for certain whether they have another pair of small intermediate limbs between the



upper and lower ones. There is another race of mammal-like beings that must be discussed in this treatise, because they turn out to be not clones, but slaves (as they are often defined by abductees under hypnosis) owned by the Sauroid race.

These are small beings (which we will call "Slaves") with very wrinkled skin, long necks and muscles that bend and rotate the head (equivalent to our sternocleidomastoid muscle) very prominently, small mouths with lips of different thicknesses (the upper lip is visibly smaller than the lower lip) and dark, moist eyes.

They appear to have five fingers on each hand.

The heart-shaped skull is typical, in fact it is developed in an inverted manner, but it has a groove in the centre of the forehead, which gradually disappears towards the back (which is why we will also call them "Heart Heads").

The ears are small and slightly pointed at the top.

These aliens wear loose-fitting robes and are approximately 1.5 metres tall. They have often been confused with the 'Greys' or with other hooded beings known as 'Javas', which, in my opinion, only exist in science fiction.

Around the aliens described so far, there are descriptions of other beings with whom, at first glance, it seemed that the abductees had less to do. The place of honour goes to those whom American ufology calls "Beings of Light", who, as we shall see, are something else entirely.

After nearly seventeen years of effort, I have been compiling a kind of "cosmic bestiary," from which I have been reconstructing the actions of the members to understand why they are here among us.

SECOND LEVEL OF ALIEN INTERFERENCE

This paper will not describe the hypnotic contexts and environments that led to the conclusions presented, nor will it provide technical explanations, as this would require several books. I will simply present the bare conclusions drawn from the research.

That said, it quickly became clear that the mammalomorphs had a problem that we could solve: they were seeking immortality!

Despite being convinced that immortality would eventually become

incredibly boring, I am aware that not everyone thinks this way. The aliens' desire to never leave this life and the determination they showed in pursuing that goal had left me quite perplexed about the degree of their intellectual maturity, but I continued my research: perhaps I was wrong.

The abductees who had had contact with these beings, under hypnosis, unanimously reported that the aliens lived: "*through us, through our minds*".

In this type of abductee, there was a strong cerebral dichotomy, which a shoddy psychiatrist would have easily interpreted as acute schizophrenia; however, upon deeper analysis of these subjects' personalities, there was no doubt about their complete mental health. They often felt different, as if they were not of this world, and had flashbacks where they remembered scenes from past lives and images where they acted in an alien context, as if they themselves were aliens.

It quickly became clear that there was an area of memory in their minds with denied access, where some memories containing scenes from the life of an alien were hidden: the hypothesis arose that what resulted from several other hypnosis sessions was real, that is, that aliens used the brains of abductees as a repository for their memories (in computer terms, a kind of *back-up* system).

According to this hypothesis, the aliens in question were seeking immortality, which they cannot actually achieve because, despite being much longer-lived than us, they still die.

They can, however, preserve all their memories by transferring the entire life experience (up to that point) of one of them into the brain of an Earth child, who may then eventually die.

As the child grows up, he or she becomes an adult, and from time to time the brain shows small signs of another personality, creating no small number of existential problems.

The alien memory remains inaccessible, however, unless a kind of key procedure (similar to a computer *password*) is used to open it and release its contents.

Before the death of the abductee used for the back-up, the aliens return and copy, if necessary, the entire contents of the memory into the brain of one of their newborns. The newborn immediately has access to the memory, apart from that of the earthling, of its alien predecessor, thus becoming one with it.

In this way, their personality survives, even though the body dies, and a substitute for immortality is obtained. The newborn alien does not have to gain experience, starting the whole formative process all over again, and in the end, to give an example, an ancient alien (or rather their personality) of thirty thousand years will be formed by the memories of six aliens of five

A thousand years each, plus a large number of terrestrial memories used for backup.

The result of applying the idea just described is a single evolving personality that uses many bodies in succession: a kind of pseudo-immortality that allows aliens to retain all the fundamental characteristics of their original thinking.

It has quickly become apparent that the human brain is preferred by aliens as a repository for their memories. In fact, abductees are repeatedly told during abductions that:

"... your brain is perfect: machines break down, but human brains do not ..."

This, then, is what the phrase means:

"We live through your brain"

The application of a series of hypnotic techniques has enabled us to discover the key procedure for accessing the memories hidden in the brains of abductees, providing us with a wealth of information about aliens, including their language.

The procedure has been examined, tested, verified, approved and can be reproduced in the laboratory on any abductee.

The study of alien phonemes is currently underway, but this will be discussed elsewhere.

This key procedure undoubtedly represents a very important discovery. To confirm it, I decided to verify whether, since our brain behaves like a non-erasable memory (ROM - *Read Only Memory*), there would also be traces of the memories of the "*carriers*" in the denied access memory area of an abductee, that is, traces of the memories of the lives of all those who had previously "*transported*" the alien memory. In fact, in the brains of abductees, there should be the memory of a single alien, composed of many sequential fragments, as well as the memories of all those whom the aliens have used for *back-up*. It is superfluous to describe the satisfaction I felt at having confirmed this hypothesis.

Should the work of Weiss, an American psychiatrist who uses hypnosis to elicit memories of past lives, be reinterpreted? Does reincarnation not exist, and are these simply memories that do not actually belong to us, but to people who have lived before us, carrying the added burden of an alien memory?

It has since become clear that things are even more complex: other aliens actually go much further than memory *back-ups*.

THIRD LEVEL OF ALIEN INTERFERENCE

In the abductees I had examined, I found alien memories of Sauroids or Insectoids: How is this possible?

Is the brain of a reptile or an insect perhaps compatible with that of a human? The correct answer is probably the following:

An Insectoid alien memory expressed itself under hypnosis in this way:

"Your brain is larger than ours, but we do not use all of it: the space that you do not use is used by us. We have created them that way on purpose, and in your DNA there is either our DNA or that of the Sauroids. That is why we are quite compatible."

During regressive hypnosis, however, both a Sauroid and an Insectoid environment emerged, as well as stories of varying depths.

At first, I wondered what would have happened if an abductee used for *back-up* had suffered an accident and died suddenly: the aliens would have lost thousands of years of information and, with it, one of their own. They couldn't afford that.

What would we have done in their place?

The obvious thing: make a copy of the abductee's brain. However, to keep it fully functional, we would have had to copy the entire body.

The body is not very useful, but it is necessary to keep the brain alive, with its precious content of information about alien life.

During regressive hypnosis, descriptions sometimes emerged of the 'resonance room', the 'matryoshka room' and the 'metal cylinder room', all terms used by various abductees to describe the same situation, namely, being placed in a metal cylinder from which, through a kind of side porthole (bull's-eye window), they could watch the formation, in real time, of a body identical to their own inside another cylinder, transparent and vertical, placed in the same room: a true "photocopy" of the abductee, including all the information contained in their brain.

Faced with such a vision, the person involved lost their identity and had frequent psychological crises that were quite difficult to bear.

It seemed evident that one of the two bodies was kept, so to speak, 'in the fridge' of the aliens in a safe place and represented the *backup* reserve, while the other was returned to its natural habitat.

These operations were all carried out underground! (The answers I have been given as to why this is the case are exhaustive, but this is not the place to

discuss it here).

The most important question at this point in the investigation was: "What did they bring back, the copy or the original?"

We would have kept the original. What about the aliens?

The memories of the copy and the original were obviously identical in every way, and there was no way to discover a difference that could indicate the solution to the problem. However, it seemed that the aliens had a weak point in their procedure: the cylinder into which they placed the poor unfortunate soul was (in the early descriptions) horizontal, while the one where the copy was formed was vertical. Therefore, if the abductee under hypnosis remembered coming out of the vertical cylinder, it was the copy. The abductee seemed to remember coming out of a cylinder he had not entered, so he appeared to be a copy!

It was a mistake. In fact, I discovered that there were four cylinder rooms, each with a specific purpose, but under hypnosis some memories became confused or overlapped; we will see why shortly.

In reality, the original always returned, as deeper hypnosis later made clear.

FOURTH LEVEL OF ALIEN INTERFERENCE

During the phase in which the aliens copied the abductee's body, something very strange happened.

The abductee described a sensation, a kind of vibration that ran through his body; there was a lot of light in the metal cylinder and then something separated and vibrated in the air.

At this point, the abductee described the scene from above and saw both cylinders, the metal one and another transparent one, but both vertical, with the original in the first and something else in the second.

What was this third visual position?

At first glance, it seemed impossible, even without going into useless details about the reliability and trustworthiness of hypnotic techniques when performed masterfully.

Hence the need to develop a set of control questions to understand who was actually responding:



The alien with its memory?

- The copy?
- The original?
- One of the *carriers'* memories?

The set of questions consisted of very simple ones, such as:

- ◆ What is your name?
- ◆ How old are you?
- ◆ What day is it?
- ◆ Look at your hands and describe them!

But the answers were terrifying!

Question: "Are you looking down?"

Answer: "... No."

Question: "So how do you see what's happening below you?"

Answer: "... I'm not looking down, I see everywhere at once..." **Question:** "Look at your hands."

Answer: "... I don't see my hands."

Question: "Look at your body." *Answer:* "I don't have a body." (perplexity) **Question:**

"What is your name?" *Answer:* "We don't

have names..." **Question:** "How old are

you?" *Answer:* "... What does that mean?"

Question: "How long have you existed?"

Answer: "... Since forever..."

Thus emerged the existence of beings that defined themselves as a "**matrix of points of light**", who lived "**between one time and another**" and who defined themselves as the **Soul** of human beings! That thing which, when possessed, confers **ETERNAL LIFE!**

I get it now! It was exactly what the aliens were looking for... Now everything was clear.

Careful analysis of these events made me realise, over the course of about a year, that the aliens were trying to capture our *matrix of points of light* and use it for their own purposes.

TREMENDOUS! But fortunately, it also seemed, at least at first glance, that they were unable to achieve this in a "stable" manner or "for a long period of time" due to a biogenetic incompatibility between them and our **Soul**. The **Soul** was perfectly aware of these attempts and did not like them at all, but it could not, or did not want to, do anything to prevent them.

During hypnosis, descriptions emerged of strange force fields that transported the **Soul** into an alien body, but the union lasted only a very short time, followed by total and irreversible separation, with relative frustration on the part of the alien who had once again failed to connect permanently with the *matrix of points of light*, becoming one with it.

In our DNA there is, in fact, something that makes us compatible with our **Soul**, as asserted, when questioned on this subject, by the alien minds inserted into the brains of the abductees: basically, it is just a matter of asking the alien minds, activated by the correct *password*, about the contents of their memories.

It is like looking, without being seen, through the secret papers of the aliens.

The compatibility of our DNA with the **Soul** explains why the aliens are trying, through biogenetic experiments, to modify their DNA to make it similar to ours, that is, compatible with what is commonly called **the "Soul"**.

When questioned about how all this came about, the **Soul** was very clear: abductees, apart from other requirements, have the **Soul**, which other human beings do not possess.

Furthermore, not all human beings have "that thing", only a minority of them!

(approx. 20/25%)

Finally, it was discovered that the **Soul**, once extracted from the original, was not compatible with

The aliens' body was placed for a few seconds in the abductee's copy inside the vertical cylinder and then returned to the original body, the only one truly compatible for a long time.

Therefore, the abductee was not deprived of their soul essence, except for a few moments and every so often.

"The soul cannot be copied," say the *matrices of points of light* questioned by me under hypnosis.

"The aliens know this, and that is why they try to use yours, but they have to modify their DNA if they want to connect them permanently to their bodies."

This is why aliens conduct genetic experiments on the human race: solely to create a "bridge" race between us and them, a race that possesses that part of DNA that can connect to the human Anima.

At that point, and only then, will they be able to snatch the Anima from the inhabitants of this planet, and perhaps other planets, and take possession of them forever.

This is the true content of the alien plan.

All the abductees said the same, identical things, all without exception! At this point, we could begin to tell them the truth.

This was the secret of the Tree of Life, of the Hebrew Kabbalah, of the construction of the copy of the Egyptian Pharaohs, of the Hindu Kundalini, and of the search for the so-called Holy Grail, perpetuated by so many more or less secret sects.

Everything became very simple: something within our DNA was the seat of eternal life, and the aliens, eager to attain it, sought it in us, who did not even know that such a thing could exist.

The Tree of Life of the mythical Garden of Eden, symbolised in many glyphs carved into English crop fields: this is what the aliens were looking for in some, and only some, of us!

FIFTH LEVEL OF INTERFERENCE WITH ALIEN

There was still one link missing in the chain: the ancient Egyptians described the existence of the physical body, the mind and the soul, but also the spirit.

No one knew what it was.

To make a long story short, avoiding unnecessary complications, under hypnosis, traces of memories of the lives of alien beings completely different from us emerged from the minds of the abductees: Beings of Light, of a different nature, beings who, although very long-lived, were mortal because, as far as we know, in all of creation only the Creator and a part of human beings possess the **Soul**.

These Beings of Light are probably those that our mythological culture defines as "immortal spirits" and would control the aliens responsible for the phenomenon of abductions, who, in turn, would control the "cyborg" Greys who control the entire human race.

The Beings of Light were structures decidedly similar to what we will call "Spirit" and which, as we will see better below, would differ substantially from what I instead define as **Soul**.

The existence of different types of human beings emerges:

- **1·Body with Mind.**
- **2·Body with Mind and Soul.**
- **3·Body with Mind and Spirit, without Soul.**
- **4·Body with Mind, Spirit, and Soul.**

This makes certain phenomena that the Church describes as "diabolical possessions" understandable, which would occur when a person does not like the presence within themselves of a parasitic and negative "Being of Light".

Did we perhaps have to do with more positive entities in symbiosis with the **Soul** of the one who possesses it?

Would the Being of Light perhaps prefer to dwell in the bodies of people endowed with **a Soul**, because in that way it could, so to speak, take advantage of the "energy" of the Anima and not age, being the matrix of points of light deprived of temporal dimension, and therefore eternal?

Yes, that was exactly how it was!

All these beings want to possess the **Soul**, because they are all mortal and they all come to seek it in the only place in the Universe where, it seems and perhaps mistakenly, it exists.²

I had a clear key to understanding that seemed to explain everything, and it was the first time ever.

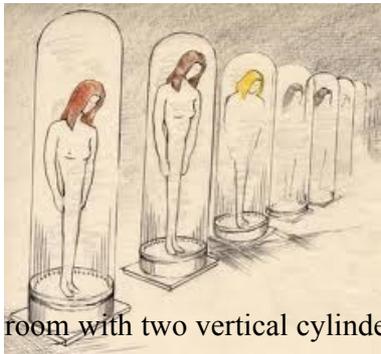
² Although we must seriously consider the possibility that they are the ones who are "wrong". (Editor's note)

in the history of the study of these phenomenologies.

This explanation had the merit of bringing together physics, metaphysics, esotericism and the history of our planet.



ROOMS AND CYLINDERS

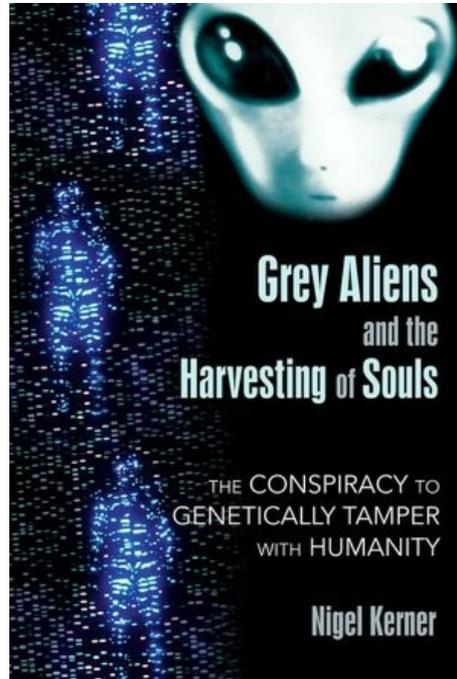


At the beginning of the investigation, I was "*led astray*" several times, given that abductees placed under deep hypnosis always remembered a room with cylinders, in which human beings were manipulated. The confusion arose from the fact that those in a hypnotic state tend to connect parts of memories that are sometimes not perfectly sequential, simply because some components of the memory are common. If, for example, an abductee is taken once to a room with two vertical cylinders and again suffers an *abduction* in which he is taken to a room with one vertical cylinder and one horizontal cylinder, it is possible that the two memories become mixed, creating confusion and limiting the possibility of reconstructing what happened in the space-time complexity.

It has been possible to resolve the problem only thanks to the large number of testimonies, which have made it possible to correct the picture from time to time and also to understand some seemingly contradictory aspects of the experience, revived under hypnosis.

THE ROOMS

Based on current knowledge, it can be stated that there are four cylinder rooms, different in shape and materials, which are used to perform four different operations.



1.- **Room with two transparent vertical cylinders side by side.** These cylinders are connected at the top with something resembling tubes. This is the room where the abductee's copy is formed. The original is placed in one vertical, transparent cylinder, while the second cylinder contains the unformed material. At the end of the procedure, there is also a human being in the second cylinder, identical to the first, except for the absence of rings, *piercings* and other inorganic details, which do not appear to be copied. In this context, the consciousness of the original passes into the cylinder containing the copy and remains there for a few seconds. It then returns to the cylinder containing the original.

2.- **Room with several pairs of cylinders, one transparent vertical and the other metallic horizontal.** The latter cylinder is entered from one end, like a CT scanner. The two cylinders are placed side by side. The abductee (in the original) is placed in the horizontal cylinder, while in the vertical cylinder there is an alien, the type of which can vary: from Sauroid to Orange, etc. The device serves to transport the alien's memory to the abductee's brain. In reality, what is copied and transported into the abductee are the alien's Spirit and Mind, while the alien's Body remains empty in its cylinder. An interesting detail is that the two cylinders are fixed to the floor and appear to be connected by tubes that run under the floor. In this room, the

the AAM, or *Active Alien Memory*, is created in the abductee's Mind, which will be described later.

3.- Room with several pairs of cylinders, arranged as in the previous one. In this case, the vertical cylinders are on wheels and can therefore be transported to another location. In particular, while the vertical cylinder is always entered from above, the horizontal and transparent cylinder (sometimes called a "bathtub") is entered by sliding horizontally, as if it were a drawer. Whoever is inside the cylinders, whether vertical or horizontal, is immersed in a liquid with very special electrical characteristics. Some describe it as a kind of liquid superconductor made up of millions of electrical contacts. The horizontal cylinder always contains the original abductee, while the vertical cylinder contains the copy. The latter is taken from a "copy archive" and brought to the room by moving the cylinder containing it on wheels.

This is the *backup* (BU) room for the copy's memory, and it is also where the **Soul** is removed, along with the Mind and Spirit of the original abductee, and is introduced into the copy (placed in the vertical cylinder) to revive its potentialities. It is a kind of electrical current discharge that recharges the "batteries" of the copy, which can thus live for a longer period without disintegrating.

4.- Room with two vertical cylinders, made of different materials. In the first cylinder, which is smaller and transparent, a specimen of an alien species is placed, while in the second cylinder, which is thicker and made of non-transparent materials, black in colour and metallic in appearance, an abductee in his original form is introduced through a side opening. This latter large cylinder appears to be surrounded by white smoke, reminiscent of cooling produced by liquid helium. Once inside the opaque cylinder, the abductee begins to feel strong pressure in the solar plexus, accompanied by a strong sensation of vibration throughout the body, which also originates in the solar plexus. This effect is caused by the rapid rotation of the walls of the metal cylinder, which increases in speed over time until it reaches its maximum. Abductees recall that the machinery produces a loud noise. Once the correct speed (frequency) is reached, the abductee's **soul** detaches itself and is directed towards the other cylinder, where the alien is located, by means of a method that has not yet been identified (force field?). The **Soul** thus enters the alien's body, alone, without Spirit or Mind, and regenerates it to give it the possibility of living longer. At the end of the operation, which lasts very little time, the **Soul** returns to the abductee, where the cylinder in which it is deposited slowly stops rotating. Hence, the abductee is extracted in a state of extreme confusion and exhaustion.

5.- There is, in fact, a **fifth cylinder room**, called *the nursery*, where small anthropomorphic living beings complete their gestation once extracted from the womb of the Earth carrier, after a gestation period of approximately three months. This room is characterised by the presence of many cylinders, inside which aliens of different types are regrouped and selected. The liquid containing them also varies in colour depending on the type of alien contained. These cylinders are not vertical, but slightly tilted to one side and are significantly smaller than those containing adults.

The bodies contained inside are connected to thin cables, probes or other devices and are continuously monitored.

It thus emerges that Earth women are used as surrogate mothers for an alien egg implanted in them and that, after three months of gestation, it is transferred for its final development into an artificial womb: the tilted cylinder. Recently, an English doctor reported having developed a similar cylinder for similar purposes: who knows where he got this beautiful idea!

THE CYLINDERS

During my study of *abduction* phenomena, I have received many descriptions of technological-type locations where aliens, sometimes alone and sometimes accompanied by Earth military personnel, took abductees.

Strange things happened in these places, which at first could not even be described accurately, because the abductees gave confusing details about the locations. Obviously, there was a reason for such confusion; rather, there were several reasons that led the abductee to give a very confusing description of this and other environments. The first cause was the fact that the abductee was usually brought into the place in a state of highly altered perception, almost as if they were drugged. Under hypnosis, therefore, the abductee described things as they had perceived them, that is, in a distorted way.

A second cause of severe memory alteration was the *chunking* of memories in Yes. *Chunking* is a term borrowed from Neuro-Linguistic Programming and means a *clean* cut. The abductee would sometimes abruptly cut the "film" containing a memory of what they had experienced and connect it to another piece of "film" containing a similar memory of what they had experienced, relating to a different episode but characterised by similar or perhaps identical events. Once

the two parts were joined (*quenching*) into a single final memory, some details were identical before and after the "union", while others were characterised by one piece and not the other: two similar experiences for a single film of memories. From the hypnotic reconstructions, it was clear that the abductee ended up several times, in the course of his life, in the so-called "cylinder room," which was therefore described in a confusing manner for this reason as well.

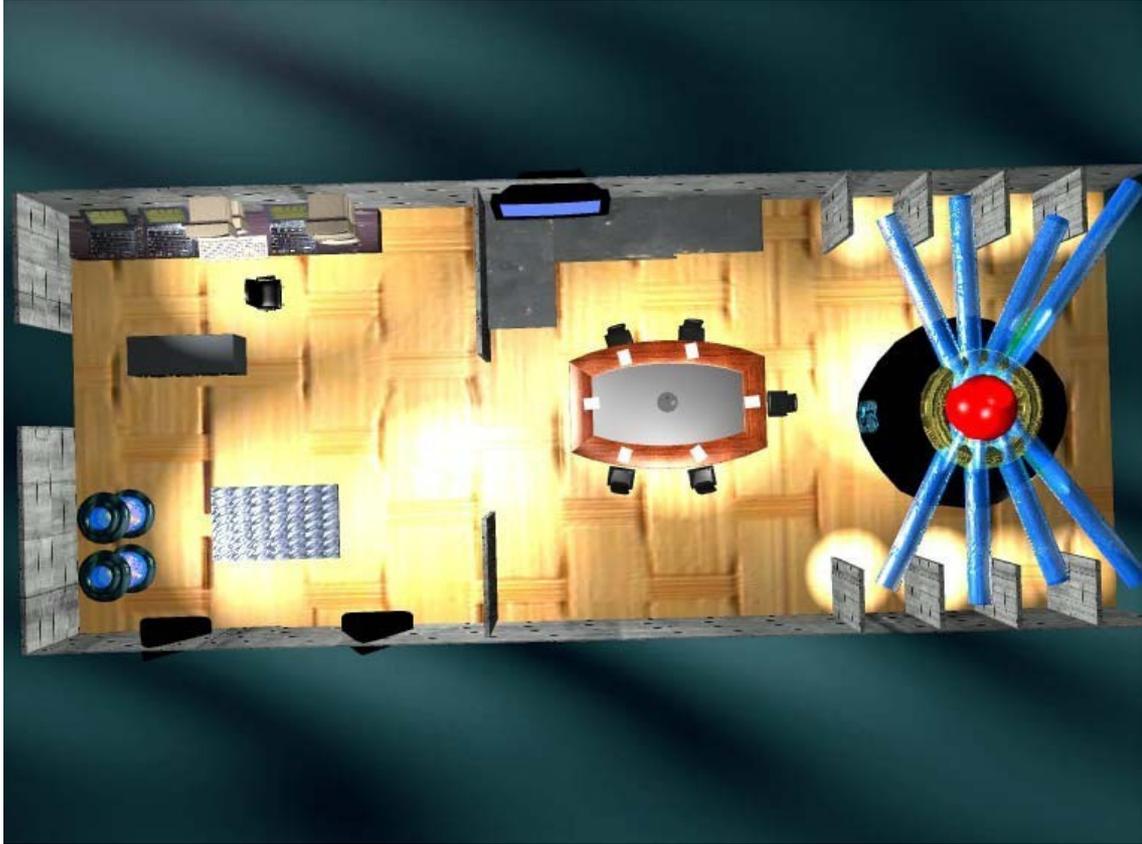


There were, then, different cylinder rooms, in which the abductee was subjected to various procedures, and for this reason too, there was great confusion. Finally, there was one last, serious reason that led the abductee to see the environment differently from reality. In fact, he essentially had three points of view of the place: one corresponding to the description due to normal perception, another resulting from the characteristic of the Anima being detached from the body, and finally, a third one belonging to the alien body into which the abductee's Anima was introduced to regenerate it. There was even a fourth point of view, that of the abductee's copy positioned differently from the other three.

Almost simultaneously, the abductee's memory stored data relating to more than one point.

From a visual perspective, all endowed with different perceptions of reality. The Soul described things from above, while the abductee was in the cylinder or outside, his copy was in another container, and in another was the alien waiting for his regeneration or the *back-up* of his memory. It should also be noted that the alien has a visual apparatus different from ours and sees things differently, with colours that are not at all familiar to us. Some aliens, such as the Insectoid, also have a visual apparatus that seems to function more like a colour detector for ultraviolet or *X-rays* than a normal viewer for us. Sometimes the subject sees the room in yellow and black, as if they could not see red or blue-violet. This suggests monochromatic vision (perhaps this applies to the Mantis). Other times, the environment is described using only shades of grey (black and white vision). It seems, however, that black and white memories may be reproduced by the isolation, during the activation of the memory, of that part of the brain that is responsible for emotions, which also prevents the perception of colours. Sometimes the abductee describes terrible scenes seen during the abduction without emotion, but we know that this is not possible with regard to a real experience: it is only possible to describe experiences that have not really been lived without emotion. In reality, other synesthetic channels are present that attest to the reality of the experience, so the lack of colour in the scenes must be attributed to some kind of manipulation that the alien produces in the abductee's cerebral cortex to make them live the experience without *stress*: the alien practically 'disconnects the contacts', locally decerebrating the abductee. If the decerebration is not total, but involves the area of the brain responsible for colour perception, the result is black and white vision. In reality, these cases are quite rare, but it is nevertheless interesting to explain the abductee's anomalous perception capacity, to be able to hypnotise a physiological motivation. The decerebration does not seem to be caused by the alien's desire not to make the abductee suffer, but rather by the need to prevent the organism from suffering neurovegetative trauma such as secreting endorphins capable of hindering the continuation of the objectives of the abduction itself. The abductee, frightened but above all angry in the first phase of the abduction, would tend not to follow the mental orders of the aliens. How, then, can we obtain a sufficiently accurate description of the "cylinder rooms"? Simple! Just have two hundred different people describe how these rooms are made and take note only of the details that are the same. This involves applying a noise cancellation technique used in telecommunications to the memories of the abductees. Each memory represents a measurement (or sample), and all the measurements taken are superimposed on each other, thereby reinforcing those that are the same and attenuating those that are different. Thus, after years of work, it becomes possible to produce a fairly reliable image of a first "cylinder room". As we have seen, the

There are four cylinder rooms, all different from each other, but two of them appear to be adjacent. Here they are seen from above:



The images of the "cylinder rooms" were obtained using a base planimetry designed by an abductee who, by profession, is a surveyor and is accustomed to drawing up considerable planimetries simply by observing the environments. By comparing his with the descriptions of the other abductees, it was also possible to partially reconstruct the furniture.

Certainly, the colours of certain materials are not accurate and have not been reproduced with the correct reflection, and there are still uncertainties in many details, but it is hoped that these images will help the abductees to make more accurate reconstructions.





The first "cylinder room"

The "first cylinder room" is the one that is always accessed first.

In it there are two transparent cylinders placed vertically on the right-hand side as one enters, in front of a metal table with a rough surface.

The table could also be a horizontal container placed in front of the two vertical cylinders (this detail is not yet entirely clear). To the left of the person entering there is a "computer area", or at least something resembling computers. There is also a piece of furniture that looks like an office filing cabinet and a chair. The walls appear to be made of concrete.

Some interesting observations can be made quickly:

- a) If there is a chair, there is also a humanoid sitting in it.
- b) The idea of placing the chair in the computer area is correct and confirms the presence of machines

that must be monitored by a humanoid operator.

c) The presence of two vertical cylinders is described during the copying of the abductee, and indeed, the descriptions show that the copy is made first and then the Anima is released in the second room, using a different device.

d) The presence of reinforced concrete walls indicates that the room is not in a flying machine, but most likely in an underground facility, as unanimously stated by the abductees.



The "computer area" of the first "cylinder room"

It appears that the "computer area" contains the control consoles for the operations carried out in the two cylinders. The reconstruction lacks details that cannot yet be confirmed, such as the probable presence of two thick pipes that start at the top of the cylinders and end at the reinforced concrete wall.

To the right of the entrance, on the wall perpendicular to the one where the transparent cylinders are located, there are strange black triangular windows with bevelled edges, the purpose of which is unclear.

really know what they are. The two transparent cylinders are filled with a bluish/yellow-green liquid (perhaps due to iridescence, or else to the different perception mentioned earlier).



Inside the cylinders are two beings who appear to be the original and the copy of the abductee.



It appears that the original is placed in the cylinder closest to the edge between the walls.

It also appears that these cylinders, filled with a cold, gelatinous liquid in which it is possible to breathe, must be placed inside from above: the introduction of the abductee is usually carried out by a sauroid alien.

The metal table could instead be the "bathtub" (some call it a "stretcher") where the original is placed when the memories must be backed up and the abductee's Anima transferred to its copy for a moment, in order to bring it back to life.

It is a structure that, from the outside, looks like a parallelepiped and opens on one side; inside is the usual strange liquid.



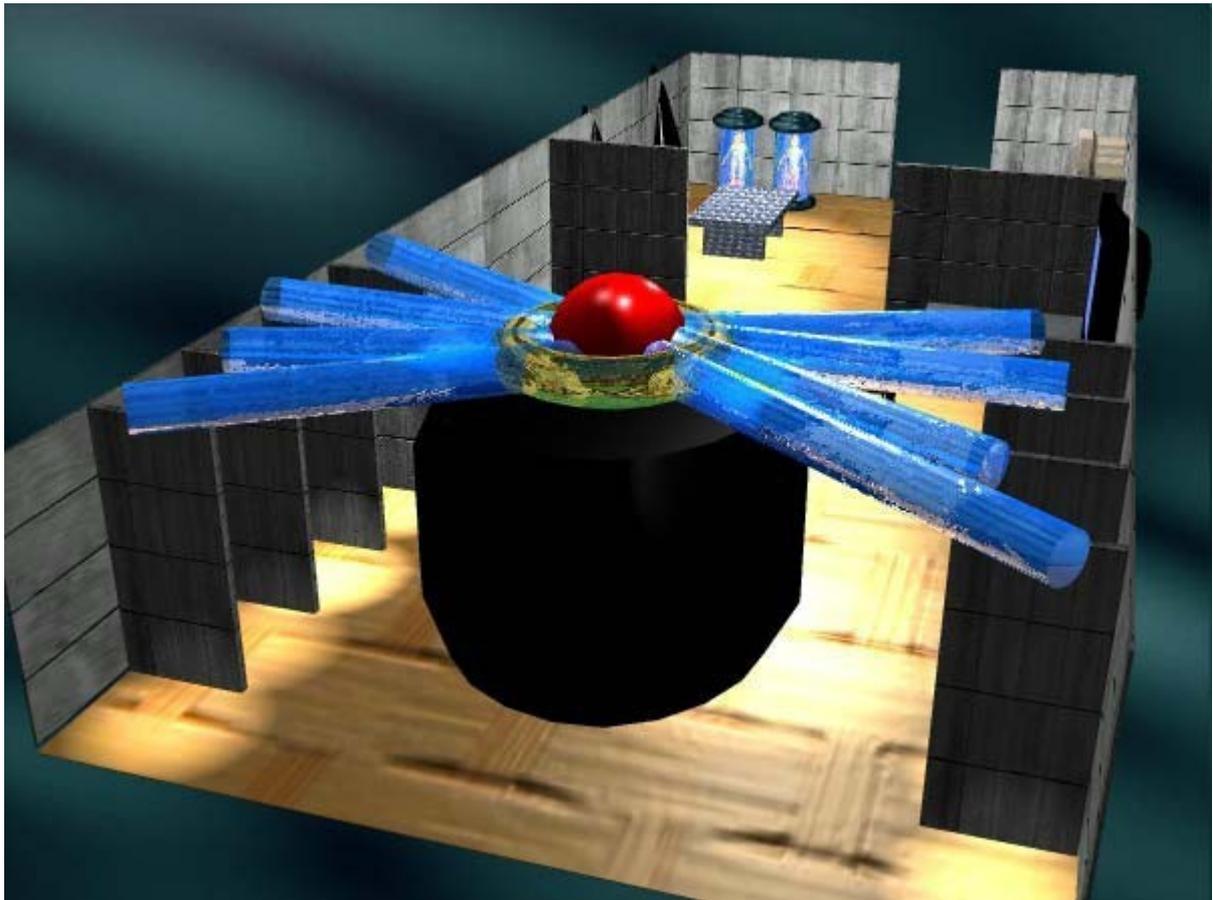
The first room leads to the second, which features a large table, known as the 'conference table'. Chairs have been added in the reconstruction, but they were not included in the original description. The archway connecting the two rooms is wide and has no door. The second room is divided into two parts, separated by another doorless archway similar to the previous one, which allows communication between the two:

it is almost as if there were three rooms. In the third room, a second cylinder is clearly visible, much lower and thicker than those in the first room. This cylinder has an opening into which the abductee who has already been "copied" is inserted. Sometimes a mist is described around this cylinder, and there is reason to believe that this may be generated by condensation caused by the presence of a very cold liquid gas, such as helium or nitrogen.

The abductee is placed inside the translucent black cylinder and, once the entrance has been closed, finds themselves in complete darkness. They do not know what is happening, but feel a strong vibration. The walls of the large cylinder begin to rotate (only the inner part), gradually reaching high speed. At this point, the vibration becomes even stronger and the abductee feels great pressure in the solar plexus. At that moment, their soul detaches and, through one of the tubes at the top of the cylinder, ends up in the other cylinder, similar to those placed at the entrance to the first room, inside which, on this occasion, is the alien that needs to be regenerated.



The control console is located in the middle room.



On the walls on either side of the apparatus, which includes the large cylinder, there are several empty 'boxes', reminiscent of those used for high-pressure gas cylinders.

These boxes are empty because, when necessary, they are filled with wheeled cylinders, obviously stored elsewhere, which contain the bodies of the aliens to be regenerated.

Here too, some interesting observations can be made:

- a) It is logical that the boxes are empty and that there is talk of cylinders with wheels.
- b) It is logical that the dimensions of the arches between the first room and the second and between the second and the third are large, to allow the passage of the cylinders with wheels, just as it is logical that the first door, the entrance door, is quite wide.
- c) It is logical to assume that if the large cylinder contains a kind of large magnetic superconductor, it must be cooled with liquid helium in order to function properly, like a normal nuclear magnetic resonance device.
- d) It is logical that the large cylinder must rotate on its axis to synchronise the magnetic field

as occurs in NMR (Nuclear Magnetic Resonance) or EPR (Electron Proton Resonance) devices.

e) It is logical that the abductee in the cylinder feels cold, an intense cold that, during hypnosis, causes them to shiver as they relive this passage.

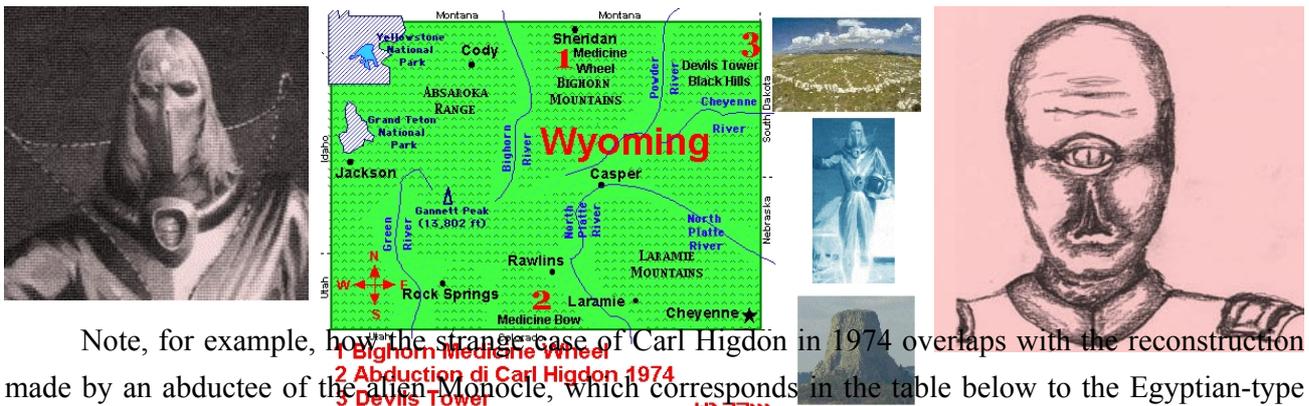
All this only confirms the hypothesis of the SuperSpin Theory, which describes how it is possible to detach the Anima from the human body only if the axes of Consciousness and Space belonging to **the Soul** are rotated (spun) in phase with the corresponding axes of the Mind of the abducted subject, but this aspect will be examined in more detail later.

TYPES OF ALIENS

The main types of aliens described by abductees under hypnosis are shown in the comparative table below.

It can be noted that some of these are not remembered very often by abductees: these are aliens that are rarely described and will not be analysed in depth in this context, as they are not in direct contact with abductees.

Sometimes they are described as *"far from here, not residing on our planet"*, other times they appear as if seen through a television screen, and others belong to the memories and information of alien memories that are scanned under hypnosis, as is normally done with the human mind.



Note, for example, how the strange case of Carl Higdon in 1974 overlaps with the reconstruction made by an abductee of the alien Monocle, which corresponds in the table below to the Egyptian-type alien (the god Horus) described in the first row.

MAIN TYPES OF DESCRIPTIONS THAT APPEAR IN HYPNOSIS

Name	Colour/skin	Eyes	Height	Fingers	Skull	Notes
Monocle Origin unknown.	Wrinkled, olive yellow	One very bright eye, protruding from the skull with thick lower eyelid.	Four metres.	Three on each hand plus one opposite, similar to bird feet	Bald and round. It has a fleshy growth under its chin (only males) that resembles the beard of an Egyptian pharaoh.	It has two very pronounced shoulder blades that resemble folded wings. It appears capable of levitation.
Agarthians Origin: Mars before its destruction	Olive brown	Slit-like pupils	Over four metres (perhaps six metres)	Six fingers	Bulging at the back, upwards, high forehead, no hair	Pronounced, hard jaw. Face wider than skull
Sauroids of Orion	Wrinkled skin: when old, it appears to have scales. The skin seems moist, like that of an amphibian.	Like slits, ranging from yellow-green to fiery red depending on mood. Has a sub-eyelid (nictitating membrane that runs from the inside to the outside of the eye)	At least two metres eighty centimetres tall	Five, plus a beak or spur with a claw. Webbed fingers.	It has three horny expansions, the central one continuing as a pronounced sauroid-type spine and ending in a thick tail.	Very pronounced cheekbones, like the snout of a lizard. In the soft tissue area, a dark red, bright red lymph can be seen running through it.
Mantis. From ACO 117 (Galaxy catalogue name VLG 0053-1015) Rich cluster, binary	Greenish brown	Dark eyes, elongated backwards and upwards, highly developed.	Two to four metres, depending on whether the creature is crouching or standing upright.	Three fingers with apparent ability to grasp things.	Almost triangular, mantis-shaped.	The lower limbs tend to be folded back, but the "knee" never exceeds the height of the back. The upper limbs are in a "praying" position.
Orange It comes from the constellations of Taurus or Sirius.	Olive brown colour. Mahogany-orange red hair.	Vertical pupil.	Two metres/two metres twenty, depending on sex. They wear tight-fitting blue overalls with military boots.	Five long, bony fingers.	Elongated towards the back and narrower than ours, so much so that it appears flattened at the sides.	Pronounced frontal sinuses, almost non-existent nasal cartilage, with two small holes. Thin lips.
Nordic with a base in the Pleiades (originating from another dimension 'behind' ours).	Light skin, almost pearly. The body that can be seen is actually constructed with a machine and is a container.	Vertical pupils.	Two metres forty centimetres tall. They wear a loose-fitting white nightgown. They wear a medallion with triangular symbols.	Six fingers. The length of the fingers is not as varied as in human hands.	More similar to ours.	White hair, long and sparse, with high receding hairlines. Their bodies are artificial and constructed by machine. This makes them all look the same.



PSYCHOSOMATICS OF ABDUCTION PHENOMENA
ANALYSIS OF A PHENOMENON AND RESOLUTION OF SPECIFIC CASES TECHNICAL TECHNIQUES OF
REGRESSIVE HYPNOSIS APPLIED TO THE PROBLEM

Lizard (Lacerta) (they come from Shaula, which they call Berion)	They are anthropomorphic reptilians with a hint of a tail. Their skin has iridescent scales.	Vertical pupils	Similar to that of a normal human being.	Five fingers like ours, but with a thumb that is still spur-shaped.	Reptilian in type, with some bony growths forming rows of spikes on the arms and skull	They have nothing to do with the Sauroids, who are their bitter enemies.
Being of Light Origin unknown.	The colour of this being is luminous like light. It takes on different shades from red to yellow: described as iridescent.	They are not visible in the light.	Generally small in stature.	It is indistinguishable.	Their shape cannot be distinguished in the light.	Beings endowed with Spirit and Mind but without Soul.
Amphibian (Frog) Origin unknown	White, transparent, moist.	Light-coloured pupils, large round eyes	Two metres forty centimetres tall. Well-built.	Three fingers. Fingertips like those of frogs, thickened at the tips.	Square-shaped Instead of hair, it has small, short tubes. Short neck, almost non-existent	They cannot be distinguished from one another, as if they were clones. White overalls or jacket and trousers, resembling the uniforms of the German SS.
The others	White skin, but with white hair instead of blond.	Their eyes are so light that they appear white. The pupil appears to be round, although there is something that is not clear.	Their height cannot be determined, because they are always seen behind a screen, as they are not here.	Five fingers (?)	Square skull	They are dressed in white, wearing a kind of nightgown, and have something that looks like a very thick beard, like those of some Mesopotamian deities.
Grey There are many subspecies, depending on the races that use them	Grey or yellowish-brown skin.	Large eyes, covered with a removable protective membrane.	One metre twenty. The movements of these beings are noisy and frantic.	Three fingers plus an opposable thumb.	Skull shaped like a pear or an inverted light bulb. No ears.	The jumpsuit or overalls are fake, seem to stick to the body and cannot be removed. They appear to be artificial.
Blue. From Zeta Reticuli (?)	Blue-black skin due to reflections from ambient light, but in reality it is translucent black.	Very almond-shaped eyes, with a black membrane that hides the iris, which nevertheless seems to exist beneath it.	One metre fifty tall. They move more slowly than the Greys and command them.	Three fingers plus an opposable thumb.	Skull developed backwards, insectoid snout, with small mouth, almost invisible nose. Ears embedded in the skull	They appear to be the leaders of the so-called Greys.
Slave, also called "Heart Head". According to ancient indigenous legends, he would be Elder, mentioned by the Native American Morning Sky in his stories.	Grey skin wrinkled like that of elephants.	Almond-shaped eyes, round pupils. The edges of the eyes are rough.	One metre fifty centimetres tall.	Four plus one (?). Thick, short fingers.	Skull developed backwards but not round, slightly sunken in the centre.	They wear long dresses and have fairly developed vertical ears. The neck is long and characterised by thick tendons.

In this table, it should be noted that some alien identikits correspond to species that are rarely described, such as those defined as "The Others" or "The Monocle" or "The Agarthians".

This treatise does not address the issue of possible alien interference on this planet by them, as, based on our current knowledge, it is less invasive. Some of these beings could also correspond to a species without a real body, but equipped with a "false" body: a rarer variant of "Six fingers" in the table.

ACTIVE AND PASSIVE ALIEN MINDS: THE FINAL FRONTIER OF ABDUCTIONS



There are different types of parasitism, used by aliens according to their needs.

The simplest consists of using part of the abductee's brain to introduce memories of an alien life into their mind, so as not to lose them, in a sort of pseudo-immortality of thought.

The approach of the Being of Light, on the other hand, is different, as it mainly hooks into the abductee's spirit and influences their behaviour. From the study of hypnosis recordings and records, it seems to emerge that the Being of Light is the inventor of religions and guilt, two instruments which, together with others, would be none other than the mythical Lucifer of the Old Testament. This archetypal figure should not be confused with that of Satan, who, instead, must be connected to the mythical figure of Astar (Astarotte), incarnated in the alien Sauroid.

Nor does it have anything to do with the Devil of the Old Testament. This was the one who led the troops of black angels, among whom the first two aliens, the Being of Light and the Sauroid, must be included.

The figure of commander of the devilish troops corresponds to the white alien with six fingers.

This being would live in an area of the Universe dimensionally located "behind" ours, so that as the Universe expands, this alien's area tends to retract upon itself, for reasons that probably have to do with the conservation of

Total symmetry. This being, or rather its alien mind, is capable of establishing contact with the minds of abductees and directing them remotely, as if they were puppets. Their ultimate goal would be to pass over to "this side" before their universe closes and, in a second stage, "pass on to another place" where they would live again with the **soul**, obviously ours, which would be forcibly torn from us during the second passage.

This is the information gathered from the hypnosis sessions. It may seem absurd and unbelievable, but in fact it is not.

The aforementioned being would therefore be related to the one who inhabits Hell, that place being the dimension that condemns it to death.

It does not attach itself so much to the Spirit, but above all to the Mind of the abductee and uses their brain to move them remotely like a puppet. Abductees with this type of parasitism have been able, against their will, to work with transfers of huge sums of money, creating a real system of financial and military control that takes the name of NWO, New World Order.

The NWO organisation is linked, in fact, to the main Masonic sects of occult power in the world, which have always been classified as an extension of classic demonic action.

In this case, therefore, we are faced not with the simple presence of passive alien memories (MAP), but with true autonomous wills, classifiable as Active Alien Memories (MAA).

We will see how to distinguish, under hypnosis, these two types of parasitism and how to deal with them at the level of NLP (Neuro-Linguistic Programming).

FINAL IMPLICATIONS

The picture outlined here for the first time in living memory has the value of explaining all the historical and political events of recent years, as well as all those phenomena about which science and religion give decidedly confusing indications. It allows us to reinterpret, in the light of this data, all ancient history, ancient legends and ancient myths; It allows us to understand the true nature of human beings and sheds light on past confused attempts to establish the existence of entities that have never been clearly defined, which, from the world of the deepest esotericism to the current inexplicable phenomena of the human mind, claim to be definitively recognised.

From a political point of view, it is perfectly understandable what role the world powers play in managing, without our knowledge, the alien problem on our planet. In fact, every time that, during hypnosis, one is faced with the realisation of the copy, this always takes place in **an underground technological environment, in the presence of both Sauroids and terrestrial military personnel.**

In the case of the abductees I studied (all Italian), the military personnel strangely spoke almost always in French, as I have written previously.

The alien minds inserted into their brains describe a disconcerting political picture, in perfect agreement with that part of modern ufology known as Conspiracy Theory, according to which the aliens and our rulers, at a certain point in our history, agreed on a pact, an alliance, without the entire planet being aware of it.

The political picture described is as follows.

When, in 1947, after the crash of one or more UFOs in the New Mexico desert, the Americans realised that aliens existed, some of the latter contacted the US government, proposing an agreement concerning the possibility of using human beings not only for reproductive purposes, but also to extract from the unfortunate victims that part of them definable as **the soul**, which would have guaranteed the aliens eternal life.

The Sauroid aliens, on the other hand, would have provided technological knowledge to be used, at that time and in the future, only by the narrow circle of those in power, along with a supply of **Souls** that would have served our "masters" to achieve eternal life.

In other words, the price for the collaboration of our rulers was paid by handing over **Souls** belonging to the population that possessed them: the Sauroids would, over time, have found the right method to extract the **Soul** from whoever had it and to use it for the purpose of achieving eternity, handing over some **Souls** to the "lords" of Earth in exchange for the favours received.

The procedure of permanent connection with the **Soul** would allow them to no longer truly die, but to live eternally, perfectly conscious, in a compatible body that would be periodically "updated" or that would no longer be consumed.

According to the agreement, in the meantime, our rulers, in collusion with the sauroid aliens, would have had to do things in such a way that the earthlings would not notice anything.

The only possible way to eternally administer power over humans was to turn them into zombies, starting by convincing the population, through the political process now defined as Globalisation, that everyone must have a microchip implanted in their skull.

The pretexts are numerous and credible:

"Microchips will help you survive, because they will contain all your personal codes, all doors will open automatically, you will be able to pay without the slightest effort and without risking being robbed, in hospitals they will immediately have your medical history and will be able to prolong (a little) your existence." And so on.

Naturally, without the microchip, they will not even be able to carry out a banking transaction. They will be "OUT", outside the world.

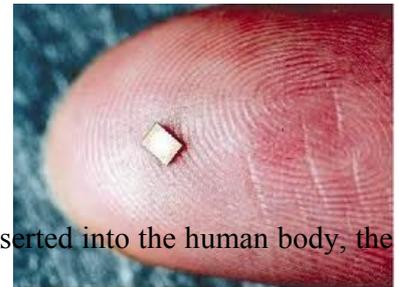
Obviously, it will not be stated that the microchip in question will, without their realising it, tell them how and for whom to vote, when to make love, when to sleep, when and what to dream about.

The patents for these microchips have unfortunately already been granted. All the necessary electronic circuits are contained in a space measuring 2.5 x 2.5 millimetres, and this space contains the instructions needed to make alterations

in human consciousness. Furthermore, once inserted into the human body, the



chip is self-powered.



Among the organisations that, in collusion with the Sauroids, want to transform the Earth into a huge video game, various secret societies are involved, with their own high-level followers: from the *Tule Group* to the *Golden Dawn*, from the *Order of the Templars* to the *Club of Rome* and the *Rosicrucians*.

They are the ones who control the banks, energy sources and certain types of social and religious policies: using secret services and the military, they will bring about the slow transition of man from a state of freedom to one of imbecilic slavery.

Everything that had been communicated for years by some whistleblowers was, therefore, absolutely true.

It is not possible to go into this argument in depth here, but it will be dealt with separately below.

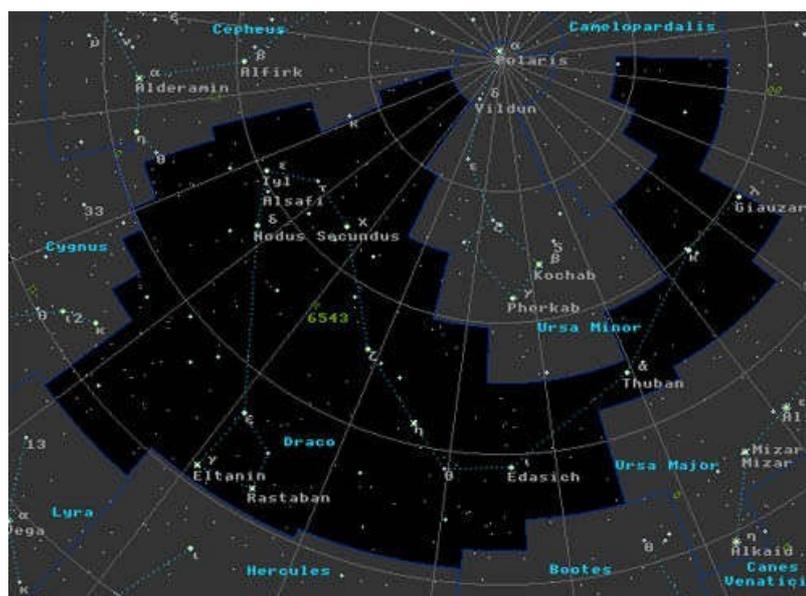
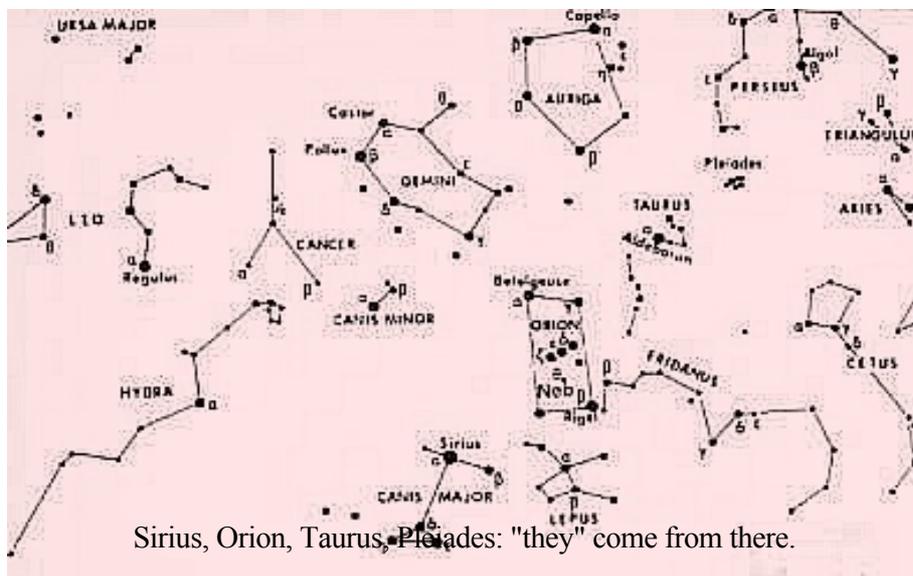
Once again, the collusion between religious, political and economic powers is producing a deadly cocktail for human beings, who find themselves in the hands not only of aliens, but also of their own corrupt and colluding "masters", those who want the

Globalisation at all costs in order to continue living and ruling in a privileged manner, as in the old science fiction film Zardoz. But things are even worse!

In reality, 1947 is not the year when the so-called "perverse pact" between aliens and earthlings originated: that pact has always existed; one could say that it was born with man.

Under hypnosis, stories sometimes emerge of how aliens have contacted this or that government even before the fateful year of 1947.

One could thus hypnotise an alien attempt to channel Earth's policies towards situations that are convenient for them: illicit trafficking, useless wars and racial cleansing would be carried out because they suit the aliens and some of our rulers who have few scruples about the Earth's population.



LASCICATRICES

The psychosomatics of alien interference studies both the *psyche*, which is the **Soul** in the Platonic sense of the term, and the *soma*, or body. Therefore, with regard to the latter, it is useful to show which marks easily attributable to alien causes are detectable on the bodies of abductees.



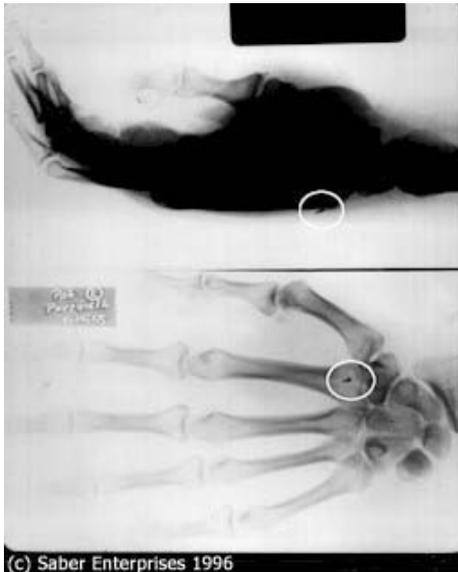
Classic scar on the tibia, usually the left one, which corresponds to a small extraction of bone tissue.



Frontal scar: Usually appears during the night. It is discovered in front of the mirror the next morning.

Other scars resulting from implants and their subsequent removal.





A classic scar that appears as a thin, white cut, usually between the index and middle fingers of the right hand. Associated with the scar, something hard can be felt under the skin, like a cyst. X-rays show a foreign object that appears to be metallic, which sometimes disappears as suddenly as it appeared.

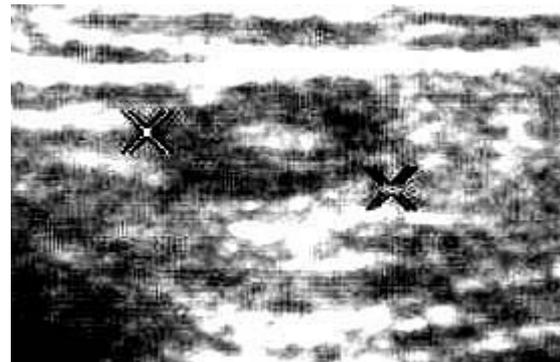


There are two types of scars on the back. The first is vertical and is probably associated with the removal of spinal cord during an *abduction*.

The second runs horizontally and is of unknown nature.



The implant in the pituitary gland is placed by breaking the right sphenoid bone, with subsequent blood loss from the corresponding nostril, which tends to recur over time, especially at night.

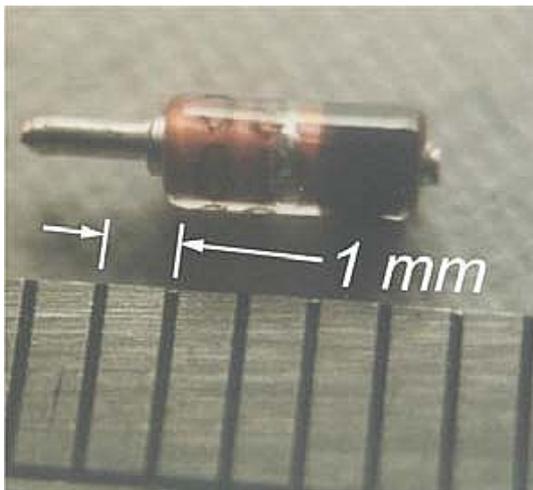


The implant inside the ear is approximately 7 mm long and is equipped with an antenna that may serve to activate the pituitary implant. It sometimes produces loud, high-pitched buzzing in the ear, associated with data transmission.





There is also an implant placed behind the ear, between the skull wall and the ear itself. The corresponding scars, which appear as small cuts, are always noticeable. To the touch, a small ball can also be felt, which is sometimes mistaken for a sebaceous cyst and is absent in the other ear in the symmetrical position.



Non-alien implants, which use microchips of terrestrial construction. These implants are inserted into the teeth of abductees and not into the supradental arch, like those of an alien nature, which are less thick.

This illustrative sample includes the main types of implants, both alien and non-alien, that I have come across during my studies over the years.

These images are published together to make it easier for researchers to identify the phenomenon.

There are other types of implants and scars, but they are more difficult to locate, while the cast, although only partially visible, represents the phenomenon in its broadest

generalisation.

All abductees have a fracture in the sphenoid bone and have the pineal implant, all have the retroauricular implant, and all have the scar on the tibia.

The latter scar is sometimes on the right leg, while very rarely it appears invisible. A careful analysis of the epithelium always leads to the conclusion that a scar of this type, although less evident, is nevertheless present.

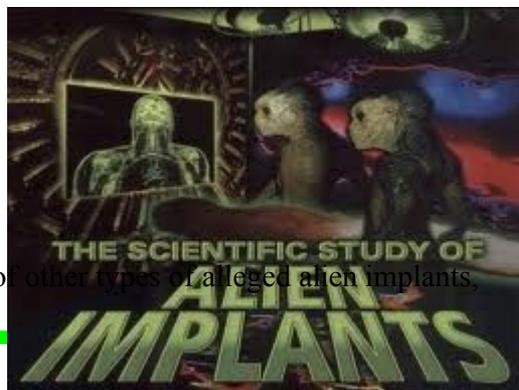
It is therefore quite easy to discover, and the abductee discovers it by chance, that there is something in the upper dental arch (on the left or right). It is not a filling, and the implant is not inside the tooth, but has been inserted into the palate. At that point, near a molar, the scar from a small cut, 4 or 5 mm long, is clearly visible, which has obviously been used to insert the object.

Similarly, other types of implants involve a fine scar in the form of a cut, usually made inside a pre-existing fold in the skin or in a wrinkle. With regard to each type of implant, there are obviously reconstructions, under hypnosis, of the operations undergone to insert or remove them. The abductee is usually unaware of having these implants, but sometimes discovers them under regressive hypnosis, when recounting a minor surgical operation they have undergone and noticing that it ended with the appearance of one of them.

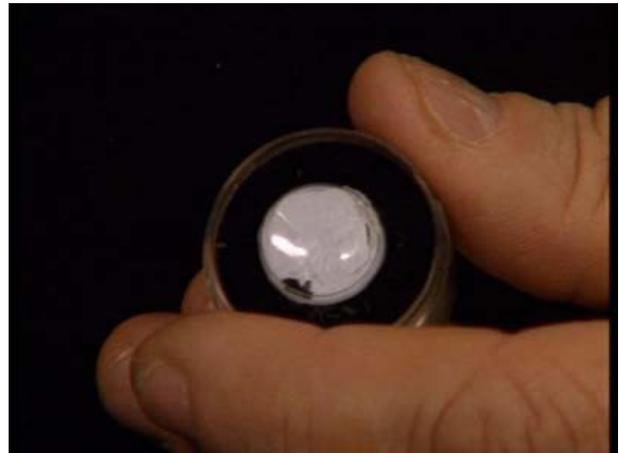
The data on this subject is not abundant, but it is very promising. Analyses carried out in the USA by some researchers, including Derrel Sims, suggest that the isotopic percentage of the elements comprising the implants, measured using fine structure atomic mass spectrometry, is different from that found on Earth.

The purpose of these "devices" is not known with certainty, and the most plausible hypothesis is that they are microchips used to remotely control the behaviour of abductees.

Below are some photos of other types of alleged alien implants,



which Derrel Sims is still investigating. In particular, there also appears to be something defined as a "nasal implant", which can be seen in a photograph. It is unclear whether this is a misplaced pituitary implant. In fact, it would be very risky to place an implant in the right nostril, because it would be easily detectable, being placed in an orifice that can be easily inspected during a normal visit to an ENT specialist.



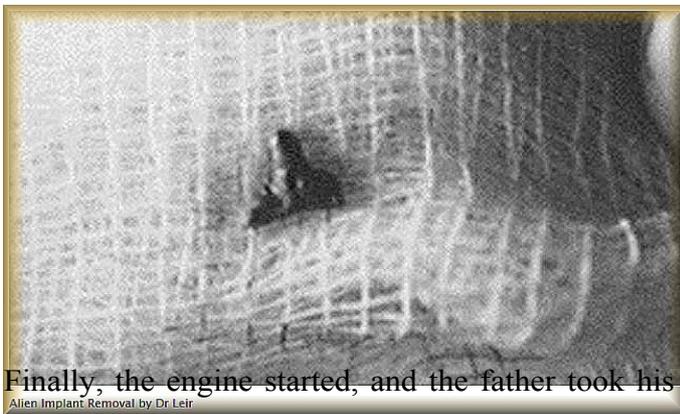
Faced with these strange objects and the corresponding scars, doctors always tend to give explanations that have no scientific basis. One abductee, for example, went to the dentist for the first time, having never been before, for a check-up. The doctor, from Livorno, asked him when he had been to the United States to have a tooth treated, which had an iridium bar (?-nda) inside it that was not yet used in Italy. The abductee replied that he had never had dental surgery, but he was not believed and was forced to change dentists.

An abductee with a dental implant was told that it was probably an echo of the piercing she had in her nose.

Another abductee, who showed evidence of a broken sphenoid bone, was told that he had probably perforated the bone by hitting his forehead during a fall as a child. The resulting haematoma, which should have developed internally, killing him almost instantly, had somehow, for reasons unknown, developed externally, albeit invisibly (?-nda), and he had miraculously survived.



Dr. Leir operated in the USA on a woman with an implant, which was found to be of plausible alien origin when subjected to isotope analysis conducted under the supervision of Derrel Sims. However, despite the woman having obvious and prominent *abduction* syndrome, she was told by CISCOP scientists that she had inadvertently stepped on a meteorite, which had become embedded in her foot.



Another Italian abductee was found early one morning in her garden, wearing a dressing gown and in a state of confusion, shouting into the wind:

"Leave me alone, don't take me..."

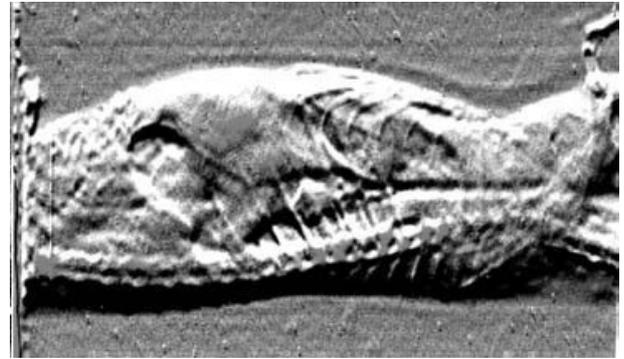
... her father noticed that she was bleeding heavily from her nose. When the power came back on in the house and the car, which had refused to start, started up,

Finally, the engine started, and the father took his daughter to the emergency room. A computed tomography (CT) scan showed a strange metallic-looking object approximately two millimetres thick in the woman's pituitary gland. The doctor managed to say that he would carry out further tests and a further analysis using Nuclear Magnetic Resonance (NMR), but in fact he completely washed his hands of the matter, as can be seen from the original result of that analysis, which I have in my possession.

IMPLANTS AND ANIMALS

In one of the cases I have been involved in, the abductee recounted under hypnosis that she had been taken from her home by military personnel in a specific manner, a manner also described by other abductees. Taken to a particular location, she was subjected to electric shocks to make her reveal certain things she refused to disclose. The military personnel, who spoke French,

threatened the woman and also her dog, to which she was very attached. The dog died a few days later from a strange illness, but X-rays taken of the animal's body revealed a fairly large object with prominent geometric shapes at the level of the spine.



Something unusual at the level of the spine is evident in the computerised image, with the *emboss* filter.

Once again, the connection between alien *abduction* and terrestrial military *abduction* was revealed, confirming everything I said in the first chapter of this treatise. But it was immediately evident that the worst injuries were not those inflicted on the abductees' bodies by the aliens or the military, but rather those inflicted on their psyches, which proved to be the deepest, most unattainable, most tremendous, with totally unknown and decidedly devastating effects.

ABDUCTION: PARAESQUIZOFRENIAPSICOPATHOLOGICAL ANAPHENOMENONREAL

PREMISA

This chapter has been written for experts in psychology, or in any case for those who work in the field of *abductions*, and is based solely on experiences gathered over almost seventeen years of work in the field using NLP (Neuro-Linguistic Programming) techniques, of which hypnosis is a part.

Many of the concepts expressed will be new even to experts in the field,

because these lines describe my approach to a phenomenon unknown in official psychopathology.

Therefore, I am the first in the world to describe how, in my view, it is possible to address and resolve, at least in part, the problem posed by alien *abductions*. Freudian psychology is definitively abandoned in favour of a more Jungian view of the human psyche. Neumann and Hillman also find their place, along with Eric Fromm, in the description of the human being. I consider Adler's theory of reactivity to be still, at least in part, usable, just as Hillman's idea of the Daimon is fascinating but decidedly unworkable.

In recent years, for my experimental studies, I have used Milton Erickson's hypnotic techniques, Rossi's suggestions, and Bandler and Grinder's ideas: I have used everything that modern psychiatry condemns, but which psychoanalysis techniques use on a daily basis, to avoid the slavery of psychotropic drugs and the use of electroshock therapy. Throughout the world, scholars of the *abduction* problem have, until now, considered the abductee as someone on whom to develop and verify their own theories, forgetting that he is not a cow to milk, nor a sick person to cure.

Today, I understand defending the abductee from the last and most unpleasant kidnapping carried out on him, that is, the kidnapping that humans carry out to use him as cannon fodder, as an experimental animal from whom to extract information about aliens.

It seems that no one remembers that the abductee is a human being, who has first been violated by the aliens, then by the shadow government military, and finally by the supposed scholars of alien abductions, the latest terrible monstrosity created by human ignorance, with the sole aim of being able to say something that no one has said before and gain recognition from modern society, in an attempt to go down in history.

If this is the only reason, the supposed scholars can rest assured... Hitler has also gone down in history! The world is full of books that recount the experiences of abductees without understanding, exorcising, metabolising or resolving them. Thus, the abductees find themselves like exhausted cows, good only for the slaughterhouse, because none of them, at the end of the day, has been able to solve their problems... and all this happens under the impassive gaze of the 'experts'.

BACKGROUND S

When it comes to *abduction*, there is always a lot of talk about aliens and very little, if any, about the abductees. This gap will now be filled. Someone needs to do it, because the

abduction phenomenon, which is solely and entirely real, is not wisely interpreted by psychologists, psychiatrists, or psycho-whatever-they-are.

Anyone who, like me over the years, has been in contact with dozens of people who have manifested the *abduction* syndrome, has perceived, perhaps only on an emotional level, perhaps on an empathic level, perhaps in the true experiential sense of the term, the feelings and communications of the abductees. They come and say:

"Tell me I'm crazy, so I can be happy and go home..."

To be finally declared mad and thus put so many things in their own brain in their place; that is what they all ask for: to be declared mad becomes a necessity.

The supposed madman knows that the mental models of our society, mental models that we will define shortly, are clear and indisputable. The mental models say this:

"Do you have a vision or perception of something that does not exist? Fine: you are mentally ill."

What is wrong with being mentally ill? we might ask ourselves. Nothing.

So, faced with something real, but terrible and unknown, something that frightens you, that destroys your life, your nights and days, your family... you prefer to believe that, deep down, you are mad. That way, the others, those who tell you every day that you are mad and constantly let you know it with small but very significant gestures, would finally be right. You would be mad, but the world around you would be safe. Your children, your parents, and your friends would be safe. The only one who was truly mad would be you, and not the people you love.

The people you are close to would be safe from your madness, because it is true that you would see them as 'contaminants' of the problem, well within the alien problem, but it would be a false perception on your part, distorted by your madness and therefore not an objective reality.

"I am mad, but my family is safe!" "Tell me I am mad, so I can go home happy..."

I have heard this phrase many times, whether by telephone, in person, by letter or via e-mail. mail.

When I say:

"Look, to me, you're not crazy at all."

... and I try to explain what madness is and what normality is, on the other end of the phone there is total silence, a black hole in which, as I speak, trying to scrutinise, to listen for a breath ... nothing. Everything is frozen! I finish speaking and wait for my interlocutor, to whom I have said the opposite of what he wants to hear, to say to me:

"None of that is true, you're a clown with strange ideas in your head. I was warned not to talk to you..."

On the contrary, after a long breath, my interlocutor bursts out saying:

"I knew it, I knew I wasn't crazy and that those things I thought were dreams that had

obsessed me all my life were not simply dreams, and neither were my children's... so it's true ... and how can I defend my family?"

Faced with a repeated sequence of people responding in the same way to my objections, I decided to do something. I had decided to apply psychology: it was necessary to establish whether the phenomena described were true and, if so, to what extent.

After so many years of work, I have come to understand that behind the alleged hallucinations of the abductees, there is only truth.

Modern psychology and psychiatry, if we can speak of modernity, thought they were dealing with schizophrenic subjects, whose manifest schizophrenia was surely due to family experiences for psychologists and organic causes for psychiatrists.

Psychologists always tend to justify psychopathologies with family experiences. That would not be wrong if psychologists knew that there is also a phenomenon called abduction, in which patients, whom they consider ill, have actually had contact with aliens.

For psychiatrists, on the contrary, the explanation of this phenomenon is closed, because they think that everything is physically relegated to a malfunction of the human perceptual system and that the only method to avoid further damage is to drug the patient, who will then no longer respond in an undesirable manner to certain extravagant impulses, but rather, over time, will no longer respond to anything at all.

Cassano gives *electroshock therapy* every Tuesday to the good and the bad in his unfortunate ward.

"Afterwards, they are all better..."

Yes, but what does it mean to be better? To no longer try the doctors' patience? A historical case is that of an abductee from Livorno who, after many years of saying he spoke with aliens, was subjected to a series of *electroshock treatments*. In the end, he literally lost his mind and his sense of self.

During a conference on *abduction*, I had the opportunity to speak with Professor Rossi from the University of Genoa, a renowned psychoanalyst. Although he had no knowledge of the *abduction* problem, as an enlightened person, he was willing to listen and at one point said:

"...um, yes, ten years ago, I also had a patient who, in the asylum, pursued me saying that she had been contacted by aliens, that they had put something in her nose (a microchip, precisely - author's note) and perhaps today, having listened to Professor Malanga's lecture, well... I should review some things..."

Review some things, then. Yes, but who can review these "some things": psychiatrists? ³

They believe that the human brain is a machine and that if it doesn't work, mechanical intervention is needed to make it work.

Or psychologists? ⁴



the "padrone" fathers, the castrating mothers, and the witch-murderer sisters.

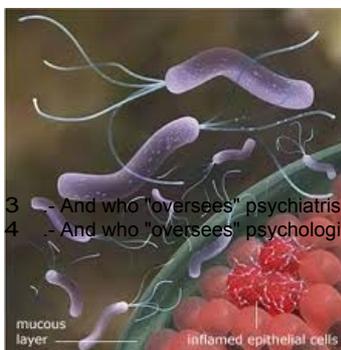
The psychologist, then, cannot understand why the patient, to whom he has revealed the nature of the madness that afflicts him, is not cured, even though he is being given all the necessary explanations.

And yet it is written in psychology and psychoanalysis books that if the patient recognises the nature of their disturbance, they are on the path to healing, through a process of sublimation and mental digestion of the illness.

Here, however, there is no healing; on the contrary, the subject, who has been told that his nightmares are due to a distorted relationship with his father, falls into a state of depression. How is this possible? Perhaps the patient, or rather his unconscious, is perfectly clear that his interlocutor-healer has understood nothing and begins to believe that he will remain ill for the rest of his life?

On the other hand, nowhere is it written that aliens exist and that they abduct humans. It is not written in books, and no psychologist in the world has realised this.

Unbelievable but true! Psychologists and psychiatrists apply what are known as "*current mental models*", those automatic processes that our brain has learned to execute because someone has told it throughout its life that these models are reliable. The case of *Helicobacter Piloni* comes to mind, which now



³ - And who "oversees" psychiatrists? (Editor's note)

⁴ - And who "oversees" psychologists? Psychiatrists? (Editor's note)

Many have it in their stomachs, but before, no one realised it, simply because it couldn't exist. In fact, it was taught, verbatim:

"No bacillus could ever live in the acidic environment of the stomach."

On the contrary, it lives and how! In fact, now, finally, it can even be cured. There are major methodological differences between psychologists and psychoanalysts.

Some of them believe, in short, that they do not have to make the patient relive their traumas, but only give them a glimpse of them, while others maintain that, in order to be recognised and sublimated, the trauma must be relived, even with a certain degree of violence.

In recent years, after talking to numerous psychotherapists, I have also noticed a certain tendency to mix the methodologies dictated by praxis with new methodologies conditioned by the *new age*.

This stems from the fact that psychologists are well aware that they cannot solve problems simply by following what is written in books, so they try Bach Flower Remedies or Transcendental Meditation, and some even use narcotics, transforming the personality of the healer into that of a sorcerer who, under the influence of peyote, tries to transmute a situation that is confusing to him into something mystical.

For me, the attempt is commendable and certainly offers more guarantees than becoming addicted to Prozac, as Cassano does. However, it lacks a minimum of interpretation and is therefore doomed to fail: in fact, you cannot cure an illness that is not an illness.

The abductees are not mentally ill, but they run the risk of becoming so if their problem is not recognised by the society around them.

Unfortunately, in society, what counts is almost always recognition.

To be integrated into society, you have to be someone, do something, be part of a group, belong to a party, a religion... If you are none of these things, you simply do not exist.

Those who remain isolated, who do not belong to a clan and who do not think what others think, are outside society.



Being outside society means not having your existence recognised by those who do belong to it: you are outside, you don't count, and what's more, some people think you should eliminate yourself and others think they could give you a hand in eliminating yourself. Consequently, you tend to exclude yourself, also because you feel marginalised, unrecognised, you do not identify yourself as belonging to any clan or fellowship; if you have not made a profound examination of conscience and have not understood that *'one is'* because one exists and not because one belongs to something, you are finished.

By not recognising themselves, the subject does not even recognise their experiences, and the journey into madness is facilitated by this important initial stage.

It is easy to find examples of what I have been saying and maintaining for years.

If you call a university professor in the USA and his wife answers, she will not introduce herself with her first and last name, she will simply say:

"I am the wife of Professor So-and-so..."

In the USA, professors' wives are like presidents' wives, tinsel added to the male, and as such they introduce themselves.

Are you gay? You can't be in *"normal"* society...

Are you normal? You can't be in gay society.

But when you're a nobody, you can't be anywhere, not even in your own body, and sometimes some people attempt suicide with the intention of going somewhere else, to a place from which there is no return, so that wherever that place may be, they have to keep you there...

If, instead, there is no place in the afterlife, so much the better! At least the suffering will be over, and in death, one will seek the identity that one could not possess in life. Does one become nothing? Good! If there is nothing in death, that is where one must go. Needless to say, many abductees I know have thought about suicide and many have even attempted it, always failing miserably. Others, with whom I have not been able to work, have unfortunately gone too far, because their cycle of use by the aliens had ended and they could therefore eliminate themselves, as they were no longer of any use even to them. From this point of view, psychologists and especially psychiatrists can cause irreparable damage to abductees who are unaware that they have been abducted.

FIRST INTERESTING STORY: THE CASE OF ANNA

The case of Anna (Anna is a pseudonym) demonstrates this.

I met this young woman during a convention organised in a mountain citadel,

a well-known Italian ski resort.

The girl, then twenty-seven years old, was a director at a tourist office. After my lecture on the *abduction* phenomenon, she took me aside and told me a strange story. She had noticed that, while I was talking about the experiences of abductees, she had assumed a strange posture while sitting: she listened as if she were blocked by what I was saying, recognising herself in what I was saying.

I never gave the impression that I understood that I could be dealing with an abductee who was completely unaware of the fact, but at one point, the girl decided to tell me about her strange experience, which I will now recount in a few lines.

The girl told me that when she was fifteen years old and at camp, she had been raped. She had turned to her mother and told her everything. Her mother had accompanied her to the gynaecologist, who had not confirmed her story.

At this point, the situation came to a head: the girl insisted that she had been raped, and her parents did not believe her. She could not describe the person or persons who had raped her. This is the background.

The psychologist, to whom the girl was taken by force, also maintains that the unknown rapist is not identifiable because his face is not visible; in reality, he has the face of the girl's father: the girl feels violated by her father, who opposes her behaviour, and therefore it is his face that is erased by the girl's unconscious.

The psychologist maintains that the girl hates her father. The girl does not really hate her father; she believes that by starting to hate him, she will get out of her problem and follows the psychologist's advice, but then abandons it, knowing deep down that she has not discovered the truth. At the end of the story, I ask the girl why she has told me this story and what aliens have to do with it. She shakes her head as if to swat away a fly tickling the inside of her skull and says:

"I don't know."

"How can you not know? Think carefully," I say to her, *"you actually know very well..."*

... and she replies, increasingly confused and frightened:

"I don't know..."

The girl seems unable to handle the situation any longer and is about to cry.

I avoid the conversation and fill her with useless words, but meanwhile I watch what she does and how she moves. Finally, I say to her:

"Look, it is possible to reconstruct what really happened, because your brain is like a write-only hard drive: everything that has happened to you is recorded. You may not know where you put the recording, but if you want, we can try to reconstruct the situation, that is, find

the record of that event..."

She looks at me, pauses briefly, then says:

"Yes, let's do it!" she replies, "but is it dangerous?" "What's dangerous?" I ask her.

"Hypnosis: that thing..."

"Hypnosis isn't necessary," I tell her, "it's about talking..." and I begin to remind her of the strange episode of alleged sexual violence.

"Tell me everything from the beginning," I say, and she begins (at first it is important to listen to the subject and then interact with them, without mercy; Neuro-Linguistic Programming is used, which utilises body movements, the voice, as well as the contradictions and contrasts of memories, emphasising them and bringing them to light). This is the text of the conversation:

-I was there.

-There, where?

-At the camp.

-What happened?

-I felt him grab me from behind and take me to the tent.

-He took me is in the singular: so it was just one person?

-Mmm, yes, I hadn't thought about that before...

-How could you not have thought about it? You were raped and you hadn't thought about it?

-I don't know why, but I'd never thought about it before...

-And what was in the tent?

-I don't know: you couldn't see anything.

-But could you see his face?

-No, I couldn't see it.

-Was it dark?

-No, it wasn't dark.

-Then why couldn't you see him?

-I don't know! I couldn't see it, but it wasn't dark.

-What colour was the tent?

-On the outside it was white.

-White? A white camping tent? That's a bit of an unusual colour for a tent: white gets dirty easily, and inside a white tent it's very bright.

-Strange, yes, it doesn't match...

-What do you mean it doesn't add up?

-I don't know: there's something about the memory that doesn't add up...

-What was in the tent?

-A table. He laid me down on a table.

-What was that table like?

-I don't know, I don't remember.

-Was it warm or cold? (the memory of sensations triggers the memory of images - author's note)

-It was cold. It was made of metal.

-A metal table in a camp tent?

-Right; I hadn't thought about that before.

-What was that person who took you doing (I'm not saying he or she or the alien or the murderer; I'm just saying "that person" and that's it)?

-He had pinned me down.

-So, had he put his hands on you somewhere to immobilise you?

-No, he didn't touch me.

-So how did you manage to stay still on that little iron bed in a white tent that didn't let any light in?

Who was holding you?

-Someone was holding me from behind... there were two of them.

-Were they tall or short?

-They were short.

-So you saw them?

-No, no, I didn't see them, they were dark.

-But if you know they were dark, that means you saw them. What were their hands like?

-They had long fingers (the woman shivers as if she had a chill).

-What did they smell like? (reconstruction of the memory of sensations -nda)

-They stank, they stank badly (with astonishment).

-But what did that white tent look like from the outside?

The woman turns as if she were there, as if her subconscious remembered the movements she had made back then.

"But it's not a tent, it looks like something round, now that I see it clearly (the girl is using the present tense: now that I see it clearly...-nda).

"But are you at a campsite?"

"I was in France."

"In France?"

"Yes, I was in France on holiday."

-And your mum?

-She stayed in Italy.

-But then how did you manage to let your mother know, as you told me before?

-I don't know, so... I don't know. Maybe it wasn't that time... (confusion and lack of temporarily coherent memory)

-Did the guy with the tent say anything to you?

-Yes, he told me to stay calm.

-And how did he say that?

-I don't know, it was as if I didn't hear the words with my ears, but in my head.

-And did you understand him?

-Yes.

-What language did he speak?

-French.

-And did you understand him?

-Yes, yes: I know French well...

I block out this first part of the memory and say to him:

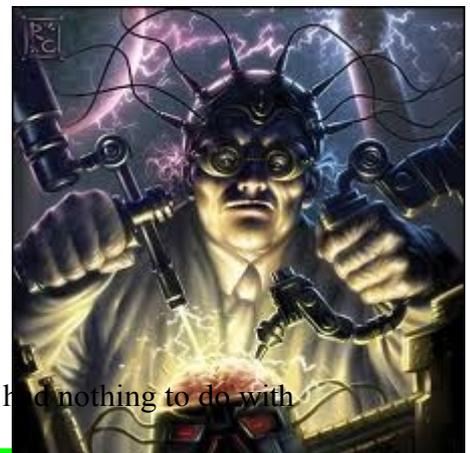
"But how? Don't you remember that you were in France when this happened?"

The girl, confused, says she doesn't remember very well now, but she used to think it all happened in Italy, at her home. However, in fact, no one in her family had ever been camping: she had only been to one camp in her entire life, and that was in France.

The girl's mind had made an involuntary attempt to stick, to glue, the memories together: she had thought that the white thing was a tent, so it must have been at a campsite. The alleged rapist was not alone and spoke telepathically in French, but the girl had not connected this with the fact that she was in France.

After some time, upon returning from her holidays, she had, as if by conditioned reflex, remembered something that had happened in previous months, but for her it was as if it had happened at that very moment. She had not been able to place the event either spatially or temporally and therefore it fell outside the mental models of sanity. Therefore, the girl was mad and her madness was caused by her father, whom, according to the psychologist, the girl should have hated. Hate in order to heal: that was the psychologist's advice.

After the conversation described above, the girl recovered the true nature of her memories and no longer hated her father, who had nothing to do with



the whole story.

The girl understood what was behind that experience and instantly resolved her relationship problems with others.

To resolve the problem of relations with aliens, the discourse would have had to be very different and would have required a final, lengthy effort of will. In this case, I was unable to achieve this.

Obviously, the girl responded positively to many questions on the Self-Assessment Test (SAT), and her handwriting indicated that she was completely normal and not schizophrenic. Furthermore, her behaviour during the few days we spent together showed a clear ability to relate perfectly to others.

ANGELS AND DEMONS

At this point in the psychological analysis, it is worth pausing to consider the difference between a male abductee and a female abductee. In reality, there are many differences: the experience of a female abductee is in itself more invasive than that of a male abductee. The woman feels invaded in her own body, as well as in her own mind: she recounts and describes, down to the smallest detail, when she is artificially inseminated from the outside, with a tube-shaped device that "pushes something" inside her vagina. The experience is traumatic because the abductee sees, and perhaps understands, that her genitals are being manipulated. Hypnosis, in these cases, reveals the fear that one's own body will be desecrated: the woman, under hypnosis, cries, becomes agitated and desperate, reliving, as if she were there and now, the terrible sensation.

And more: the abductee describes how, after approximately three months, the familiar tube is reinserted into her vagina and this time something is sucked out (exported).

That something is revealed, in a careful reconstruction under hypnosis, to be a foetus. A foetus with features different from those typical of Earthlings: it is much smaller and has markedly alien characteristics. The woman who suffers this kind of exogenous rape on the planet always shows, regardless of the type of foetus delivered, a mother-child (or daughter) love relationship towards that thing that has been taken from her.

Even though the alien foetus is clearly different from ours, the woman who has this experience will consider it, from that moment onwards, to be her child. It is not at all important that the memory be reconstructed in minute detail through hypnosis or NLP. A dream is enough, a dream that is almost always recounted by women during their first encounters with them, and the abducted women come to realise that they have a child lost somewhere, a child who is not of this world, and therefore an alien child.

meetings I have with them, and the abducted women come to realise that they have a child lost somewhere, a child who is not of this world, therefore an alien child.

In the Self-Assessment Test (SAT) that I ask abductees to take, there is a specific question that goes something like this: *"Have you ever dreamed of having a child that is not yours?"*

How can a child of mine not be mine? The contradiction is completely overlooked by the abductee's unconscious, who responds positively:

"... Yes, I have dreamt of having a child that is not mine!"

What could be the explanation?

Modern psychoanalysis, that is, psychoanalysis belonging to a historical period now past, would say that the woman's frustrated desire for motherhood produces the dream of motherhood itself, as compensation for that unfulfilled desire. The male, necessary for a woman to become pregnant, would have been sublimated into the figure of an alien, a superior man, the best for the child she desires, a man almost godlike, because he is alien (exogenous) to this world, within which the woman would reject the male figure. Now, however, it is necessary to emphasise that the male figure, in this society, is rejected as a consequence of family stereotypes that have not been minimally understood and digested by the female daughter.

Neumann, a former student of C.G. Jung, who discusses female stages of development, describes the first type of woman (according to him, there are three types), who believes that the world is only feminine and that men serve only for reproduction. In this context, it is evident that the abductee belonging to the first type of *"Neumann woman"* is commonly represented by the female figure who believes she sees the Blessed Virgin Mary, sublimating the male into an extraterrestrial god or demigod.

Those who believe in visions of the Blessed Virgin, who, oh, coincidence, are 90% females castrated in the animus, that is, they do not know the masculine part within them, dream of faceless men and consider the Virgin to be the woman to imitate since she is the perfect female being, who became pregnant even without actual sexual relations with a man.

The girl who lives in a family where there is a paternalistic father and a subservient mother, but who nevertheless rebels against this situation within herself and asserts, often unconsciously, the role of woman, ends up hating the male figure to such an extent that she sublimates the female figure and turns her into the stereotypically false Virgin.

Obviously, this is the Virgin described by the Catholic Church and not the real Mother of Jesus, with her real problems at that time: caring for the child, washing clothes, being, in a macho Hebrew world, submissive to a husband who was a shepherd and master of women.

Therefore, the abducted woman of Neumann's first type will tend to believe that the alien has chosen her as the Virgin and that she is, therefore, the mother of someone comparable to a god.

This type of woman is characterised by difficulty in relationships with a male partner and, even if she wants to have a relationship with him in some cases, she ultimately flees, motivated by terrible fears based on the need to 'remain pure'.

In these cases too, contemporary psychoanalysis believes it is dealing with people affected by severe sexual disturbances and castrating processes that frustrate the manifestation of normal femininity. The explanation, however, may be completely different.

The woman feels unconsciously abducted and understands that someone has done something to her genitals against her will.

Consequently, this is a case of sexual violence!

Such violence is often unacceptable, but the process of cognitive dissonance within us works miracles and tries to rectify a painful and terrible situation. Cognitive dissonance is the process by which an unpleasant truth is reinterpreted by the subconscious in order to make it bearable for the person who has experienced it: practically the principle on which the fable "*The Fox and the Grapes*" is based. The only possibility of making the sexual violence suffered acceptable is if God himself has been the perpetrator of the violence. It does not matter whether God takes the form of an alien or an angelic figure, given that for the new generations he appears more and more like a technological alien, capable of creating the human race thousands of years ago.

Therefore, a space owner has done what is his right to do to a creature of his creation, the female of man. Here we see the reappearance of the syndrome of Hannah and Mary, two of the many women in the Old and New Testaments who became pregnant by divine inspiration.

Today, sociologists would explain these situations as the attempt by subjugated women to play a role in ancient patriarchal Hebrew society, regaining the esteem of the capo-famiglia (head of the family) by demonstrating that, deep down, they are puppets of God's will.

God, in order to create, chooses women and has no need of men. The very fact of proposing, in a completely macho society such as ancient Hebrew society, the figure of a woman who, in the act of reproduction, is detached from the male patron, but who still needs God to procreate, represents a remarkably valid *sleight* of hand.



The archetype of Saint Anne is therefore proposed once again, even in the less educated and sexist societies of the Catholic Mediterranean, a world where visions of the Blessed Virgin are certainly not lacking. Often, seeing the invisible appears to be a request for support, and if the surrounding society does not help us to

accepted as people and not as things, then the possibility of being part of the game, called into question by the god or alien of the moment, takes shape in our minds. There would be no alternative solution but death by suicide, caused not so much by ourselves as by society's actions towards the individual.

In certain environments, if a woman has developed strength of character and raised her self-esteem, she may reasonably reaffirm, forcefully and even violently, her position in society and decide not to remain, like a secretly unfaithful servant, at the side of a male master. Therefore, if the abductee claims that Jesus has come to visit her, in my opinion, the result of this experience, which is poorly understood and metabolised, probably needs to be reviewed and corrected.

"... Jesus was tall and blond, dressed in white, and had eyes with vertical pupils... and he healed me." My mother, who was ill with cancer, with the machine to cure diseases (my mother was indeed cured of cancer - author's note)... In the dream, my mother was in a glass cylinder, naked, suspended in a liquid and connected to cables. That was the machine to save my mother... Then the devils come, but I chase them away by reading the Gospel. The devils are small, dark, with very large heads and long fingers. They stink and have four fingers on each hand... But I don't think I've seen them, because when I see them, I pray and they run away... (? - ed.).

This is how a girl, the niece of two Catholic bishops, with a fervently religious mother, describes some of her experiences. As a child, she wanted to be a nun, but now she is married, has two children and lives in Sardinia. During a lecture I gave in Sardinia, the girl listened to my description of aliens, which I usually do using the statements of abductees, and suffered a severe hysterical crisis, causing a rebellion in her body and mind: a logical reaction and a situation not accepted on a conscious level, but recognised on an unconscious level by the subject herself. The archetype hidden between the lines of the New Testament, but also of the Old Testament, is incredible:

*"**The sons** of God came down to Earth and saw that the daughters of men were beautiful and mated with them..."*

Note the fact that, in this well-known passage from the Old Testament, it does not say:

*"**The daughters** of God saw that the sons of man were beautiful, etc., etc."*

The passage is totally dominated by the male figure of the male god of a male society, and for a Neumann woman who wants to evolve, there will be no other possibility than to dream of a female world ruled by a single male: God. The rest will be a female world, where women confront their friends, their



sisters, daughters-in-law and mothers-in-law, but even in a world where the male figure is absent, except for procreation, and if this figure is replaced by the male divinity, everything is welcome, because this represents the liberation of women from slavery in relation to men, including in the act of procreation in a male-dominated society.

If the abductee, with little education and, above all, linked to castrating and possessive parental figures, is not followed up and guided towards a re-examination of what they have experienced with a markedly more realistic approach, they end up retracing the path that will lead individuals of this type, according to Eric Fromm in his seminal work "To Have or To Be", to associate the figure of the alien with God, with a figure of a super partes patron where everything is granted. The relationship with the alien becomes even more turbulent because, on the one hand, there is a need to justify the alien's behaviour as the total master (lord or owner) of the abductee and, on the other hand, memories of pain, both physical and moral, accumulated during the *abduction* process resurface. Thus, the abductee becomes a martyr of a church that imitates local traditions but has scientific connotations.

This is how the worst ideological movements are born, such as Scientology, Raelian ideology, or the idea that some stigmatised individuals, such as Giorgio Bongiovanni in Italy, are connected to alien-Christ figures of the third millennium.

If this is true, we must consider some contactees, according to whom God is an alien, as subjects who, if not schizophrenic, are at least truly abducted but incapable of understanding the true reality that has seen them as protagonists, due to their lack of the fundamental requirement of a good personal culture.

The figure of the abducted martyr is typical of female abductees, and in the case of male abductees, I have not been able to highlight such a peculiarity, excluding, of course, those male figures who feel they are contactees and therefore not abductees.

Consequently, the religious martyr abductee has created within himself, on a subconscious level, a valid motivation for his dichotomous suffering.

"...God wants it this way - The alien has chosen me for his unfathomable purposes - Whether it is God or the alien, they are in any case superior beings, therefore perfect, beautiful and right. They are also right in making me suffer, because, obviously, we are not allowed to understand, but one day we will understand..."

For a psychologist working with a genuine abductee, it is easy to confuse a situation of genuine abduction modified by cognitive dissonance processes with a religious schizoid disturbance and may tend to lump everything together.

A woman who, according to Neumann, appears more evolved (Neumann defines them as the second type -nda) will have a totally different relationship with the alien who periodically comes

periodically to compromise her life.

In general, evolved abducted males and females, who fortunately seem to be in the majority, are totally atheistic and hate the Catholic religion, but they do not know exactly why. This hatred has historical roots in their childhood.



Instead, they believe in an Eastern-style "Buddhist" civilisation, are almost always vegetarians and respectful of animals, and, although it may seem a stark contradiction, are lovers and practitioners of martial arts, or else of transcendental meditation, yoga, Eastern breathing and other practices that are not classical in our culture. They all maintain that our rulers are bastards, speculators and murderers, and they all maintain that the human race is not made up of beings who are all equal to each other; they are, that is to say, not in the negative sense of the term, deeply racist.

The idea of being different could be explained by the realisation that they have been chosen, but then comes the realisation that they have NOT been pre-selected for characteristics such as kindness, beauty, righteousness, or the ability to do or have something more than others: abductees realise that they have been chosen on the basis of genetic factors, the importance of which they do not understand.

So does the abductee belong to a group of lucky people or a group of unlucky people? Who can say?

"I am useful to them and therefore I am useful for something..."

Man is sometimes content to be taken into consideration by others, given that he lives in a world where no one would appreciate or help them for who they are, but only for what they do, as long as what they do conforms to the norms of a society for which the only thing that matters is appearances and success.

Once again, a sadomasochistic relationship emerges between the abductor and the abductee.

The masochist, in this case the abductee, is ultimately happy to have been taken,

because this allows them to enter into a mechanism that helps them acquire the knowledge of serving a purpose.

This something belongs to the realm of the invisible, the intangible, the unattainable: in simple terms, the magical world of the unreal.



In a society where everything that is real disgusts him, he needs a part of himself to live in the unreal, so that he can feel useful in that dimension, given that things are so bad. The alien who tortures and uses him represents a process through which he makes his own contribution to the realm of the unreal, where, although it is true that the alien makes him suffer, he also shows him consideration, even if it is in suffering.

It is always better to have been the object of suffering than to have been treated as practically non-existent!

"Someone, after all, cares about me, making me suffer, but at least they care."

The abductee experiences this feeling in two ways: they are afraid of the alien who will return and who knows what they will want to do to them, but after a while they miss them and would like to see them again.

"It's absurd," one might think, and the idea of being in front of a person with multiple behaviour patterns reappears.

If this behaviour is not immediately clarified to the abductee, they tend to isolate themselves more and more in an exaltation of the ego that transforms them into the undisputed key figure of the whole event and not a simple puppet in the hands of the aliens.

This type of reaction can be noticed and highlighted especially in support groups made up of several abductees: the impact of the same reality on different individuals transforms into a desire to make the whole group accept their own interpretation of that reality. This leads to strong confrontations between some abductees who, in contrast to the others, claim that only they are the TRUE ABDUCTEES, acquiring a kind of personal satisfaction and not realising that it would have been better for them never to have been abducted.

It also happens that, within the group, the idea takes shape and is exalted that one may have been abducted by a particular race of aliens, while another by a different race, always with the intention of continuing the mental charade of claiming to have been predestined and not simply chosen as a living puppet.

"The devil has chosen me," they say with apparent pride, falling, a few minutes after

this statement, they fall into the most atrocious fear of the next abduction.

It is not uncommon for this type of abductee to value themselves as different from others and seek to emphasise the differences they perceive, showing them to the researcher as proof of their own diversity; they proudly display them as battle scars and, furthermore, to support their own theories, they quickly convince themselves that they also possess paranormal abilities, that they can read minds and see people's auras.

Let us be clear: sometimes all this seems real, but paranormal abilities should not be mistakenly considered a gift derived from diversity, or perhaps a gift resulting from having been chosen.

It is something else: it probably has to do with reactions of the pineal gland due to the strong stimulation to which the abductee has been subjected during the abduction experience. A collateral and secondary phenomenon, certainly not desired by the aliens, but which is the product of a chemical response of *serotonin deacetylase*, decidedly more human than one might think. There are also other reasons that lead the abductee to actually possess paranormal properties, but I have already said that I will not address these issues in this treatise.

ABDUCTION COMO SEPARACION (PARA ESQUIZOFRENIA)

As can be seen from everything said so far, when abduction occurs, there is also a strong disintegrating process, both inside and outside the abductee. It is more than evident that modern medicine considers the abductee to be schizoid, that is, a subject whose unconscious does not communicate with their subconscious, rendering them incapable of tearing the veil that separates reality from fantasy.

Faced with statements such as those made by abductees, who claim to have been abducted by aliens, or worse, to feel like aliens, or even more seriously, to feel like a different human being in a past life, the diagnosis can only be schizophrenia.

Unfortunately, all the other parameters that would suggest that this is a normal subject take a back seat, so dominant is the idea that it is impossible for him to relate correctly to his experiences.

Medicine has many gaps, but one of the most terrible ones is linked to the relationship between credibility and lies. For psychiatrists, an unbelievable story falls into the realm of the unreal and the fantastical, and therefore is not true.

Fortunately, in psychoanalysis, things are quite different.

Hillman argues, contrary to psychiatrists, that what is experienced is always real; only the ability to see and feel it changes, depending on the interpreters of the senses that are available.

For him, a schizoid is someone who sees things much better than a normal person. In fact, someone who throws themselves into the unconscious, a schizoid precisely, does not have those filters, built on the functioning of the subconscious, which continuously alter reality to transform it into something more or less pleasant, but in any case adapted to the moment experienced and the psychological demands of the abductee.

For Hillman, mental health is a state of mental illness, no more and no less than schizophrenia, in which, instead, the description of the world appears closer to reality.

Hillman refines an idea already present in the thinking of some ancient philosophers, introducing that concept of virtuality in reality that is so appreciated today by some modern physicists and which makes their theories more fascinating than those of many others, although probably more true, at least virtually.

Analogous to internal separation, the abducted subject suffers a true detachment from familiar reality, proportional to their insistence on maintaining that they have had to deal with a reality with totally unreal appearances.

She, abducted, tells him about it: he takes the children away from her and quickly divorces her. It sounds like the plot of a soap opera, but unfortunately it is not; I have a variety of cases of this kind in my repertoire, but what actually happens within the family unit is even more profound and painful.

If, for example, the woman realises she has problems related to alien interference and tries to warn her partner, he immediately rejects a reality he does not want to accept.

There are two specific drives that arise in a situation of this kind.

The first is related to fear, in the form of genuine terror of "*being in trouble*".

Being in trouble, for the partner of an abductee, means probably being abducted and not wanting to have anything to do with the matter. It could be said that the partner is much more afraid and much less aware than the abducted woman. This suggests, and hypnosis seems to confirm, that the partner is not an integral part of the abduction, but only an involuntary witness.

In this case, when the phenomenon occurs, the woman is taken away, but the man is aware of what is happening, even though he seems totally absent. His eyes are open but he does not move, or his eyes are closed but his unconscious, which never sleeps, records everything. What reaction can we expect from a witness who, at least four times a year, witnesses

Powerless to do anything about the kidnapping of his partner, unable to move a muscle?

Faced with a woman who narrates and confirms what the man's unconscious has recorded dozens of times, faced with the appearance of these beings, who seem to have come out of the worst nightmares, there is no alternative but to escape.

It is not at all strange that the man is decidedly more afraid than the actual abductee; he, in fact, has not suffered the abduction and does not know what actually happens after the woman has left, sometimes passing through the window, sometimes through the roof of the house, or even through the walls. His imagination can run wild in all directions, and her stories certainly do not reassure him. Therefore, there is nothing left but to flee. This flight takes all possible forms, but it quickly ends with the separation of the abductee and her partner.

The latter also tries to save the children from contact with the abductee, without success. If they are involved in such a phenomenon, he tries to save them from *abduction*, but this only aggravates the breakdown and separation of the family. The partner will not succeed in his escape and will only aggravate the psychological situation of the abductee.

There is also a second dramatic aspect to the separation.

This is a line of reasoning that, at night, when abductions generally occur, gradually grows in the mind of the non-abducted partner. Inside, the subject asks themselves:

Why her and not me?

The male who passively witnesses the abduction and who, on a conscious level, remembers nothing but on an unconscious level knows everything, wonders how it can be that his partner is taken, chosen or perhaps predestined, while he is not. If the male 'master' believed himself to be the centre of the family, he now discovers that he is not; he would like to be the one abducted and, with this blind attitude in this situation, he shows how inappropriate he feels to maintain his dominant position. In this way, we witness the man's departure from the family unit, which could be described as envy; he finds another woman, runs away, refuses to talk, and everything happens on an unconscious level, precisely because, on a conscious level, the man does not even know what the adverse object is; he only knows it on an unconscious level.

The woman is thus thrown off course by a series of incomprehensible behaviours on the part of her partner, who, until recently, did not exhibit unpredictable or abnormal behaviours.

It seems that the man begins to assume antisocial behaviour within the family when the woman begins, for example, to undergo hypnosis in an attempt to recover some memories. The husband attends calmly, time and time again, but inside him an absurd feeling of deep jealousy takes shape:

They take her, they choose her, not me...

There is also another aspect that divides the couple: it is the path of deepening that she successfully faces with hypnosis, while he lags behind.

At the beginning of the hypnosis sessions, we see two people who know each other, but at the end, the woman is profoundly changed, because she has a vision of the universe that is a thousand times broader than his. It is a fall, because now we see two different people who may have nothing more to say to each other.

When the situation is reversed, where he is the abductee and she helplessly witnesses the kidnapping, whether she is aware of it or not, but never unconscious, her escape out of fear is practically immediate. The idea of being kidnapped is unbearable for the woman, who immediately seeks any means to literally escape from the family unit.

Under these conditions, it is impossible for a normal man to achieve a stable family life.

MOTHER AND CHILD S

The relationship between an abducted woman and her daughter, who has also been abducted, is totally unique. Neither of them knows, on a conscious level, that the other has had problems with alien interference, and throughout their lives they observe each other out of the corner of their eyes, each trying to see if the other reveals any glimpse of the truth.

The relationship between the two women is, in this case too, based on separation rather than on the union of forces or mutual understanding.

But let's take things in order and try to understand where, deep down, the daughter's lack of understanding towards her mother comes from. From early childhood, the girl is repeatedly abducted by aliens and, like the boy, quickly loses confidence in the possibility that her own mother will do anything to prevent the misdeed.

In early childhood, the father figure is almost non-existent, which is why I insist on the mother figure and her role. The girl, therefore, loses confidence in her mother, and this lost confidence is reworked by the abductee's subconscious. Since, on a conscious level, she does not know that she has been abducted, she is also unable to understand why she does not trust her mother.

Things begin to emerge under hypnosis and almost always clarify a series of behaviours that the woman, the girl of yesterday, has acquired with regard to her mother and which she manifests today.

One of the most astonishing examples can be drawn from my experience with a woman in her forties who had been abducted and who, under hypnosis, recalls one of her first, fundamental

experiences with the aliens:

I am at home playing with my twin brother when he arrives... he has come through the wall and I hide under the table... it is dark and he has a big bald head with large black eyes... he has four fingers on each hand and he is evil because he looks at me with hatred... I run away and hide under the table, but he puts his hand through the table and grabs me by the neck as if I were a kitten... I'm scared and I scream... My brother has also seen the suitcase... the suitcase flying above our heads in the room... the suitcase where he wants to put me to take me away... I scream, I scream, I call my mum... but my mum doesn't come, she doesn't hear me... my mum doesn't come... my mum never comes when I call her!"

And here emerges the fundamental reason why she will then nurture, for the rest of her life, the feeling of having a selfish mother who thinks only of herself, being totally locked in her fears and unconscious memories. The tone with which she expresses the phrase:

"My mum never comes when I call her..."

... is one of deep resignation, of total loss of hope. To make matters worse is what happens "after" the kidnapping:

"My mum says I have a high fever because I'm ill... I tell her about the suitcase... my brother has seen the suitcase too... he tells her as well... but my mum says we feel ill because we've eaten something that didn't agree with us and we're delirious..."

Nothing can be done: the children are not credible and their mother does not believe their story! The mother-daughter relationship is definitively compromised, damaged for life and impossible to repair; so deep-rooted is the emotion of experiencing a kidnapping and not being saved by the person they feel is an integral part of themselves: their mother, precisely. This episode, completely forgotten by the girl's conscious memory, will resurface under hypnosis.

The girl, now a woman, will know why her mother did not come: her mother could not run to her rescue because she was blocked by alien forces. The daughter, becoming aware of the abduction phenomenon, will begin, as if by magic, to recover the difficult relationship with an insensitive mother, who in reality will also reveal herself to have been abducted and therefore unable to react in certain situations.

The child sees a strange creature in his bedroom and does not understand who it could be:

"... she is tall, with long hair, she will be a woman, she will be the Virgin Mary..." he thinks, "I scream, I call for my mum, but mum doesn't hear me and doesn't come... The Virgin Mary tells me that it's useless to call her: mum can't come anyway, and besides, she is the mum... the mum of all mums, the mum of my mum too..."

The adult abductee, upon returning to this childhood episode, has a dual behaviour

towards "*the Virgin*": one of trust, the other of fear, creating an internal dichotomy due to the fact that their senses are receiving conflicting *inputs*. On the one hand, the ephebe blonde figure tells them to be quiet and tries to reassure them, making them believe that they are someone they are not, and on the other hand, the child perceives perfectly well that this being is not to be trusted.

Early analysis and diagnosis of the problem, on the one hand, enable family members to recover their reciprocal relationships, destroyed by so many years of *abductions*, and on the other, produce an expansion of consciousness, with an increase in internal questions and uncertainties about the future.

Increasing uncertainties; some might object that this is a negative action, while I maintain that in order to die in peace, it is necessary to know oneself, others and the Universe. Otherwise, this life would serve no purpose except for the aliens, who, like all those in power, have always wanted to keep their subjects in total ignorance.

Understanding and comprehending the reality of Alien Interference means opening a door to understanding the phenomenon and trying to learn to live with that terrible reality.

We will soon see that this, for me, is the path to follow, the only one that can offer some small hope of freeing us from this terrifying obsession for the rest of the eons that await us.

But now is not the time to address this other aspect of the issue.

What happens, instead, when the mother is an adult and discovers she is an abductee?

The abducted mother never discovers this truth in herself, but often, analysing her children's stories and behaviour, she discovers that something is not right. In reality, once again, her unconscious knows all the answers, but her conscious mind cannot understand what is happening and tries to obtain them by any means possible.

The children behave strangely, they have the same unmentionable dreams that their mother had when she was little and still has as an adult, they isolate themselves, they draw strange pictures with snakes and little Greys, but also of blonde creatures dressed in blue. Something is happening and the mother fears for her children. The mother fears because the unconscious knows the hidden truths behind these strange dreams; otherwise, she would not worry about a simple dream or a simple drawing if there were not something more behind that dream or drawing.

The behaviour of the mother who begins to understand is one of protection towards her children, while the behaviour of the father in towards the family.



An adult male abductee from northern Italy, who had a wife who was very capable of handling the situation, also had a young child who exhibited strange behaviour.

One day, the child was found at five in the morning, naked, huddled against the wall ... The mother wakes up and sees him in this state, approaches him and asks him what happened. The child does not want to talk: perhaps he had a bad dream, populated by the usual small beings he associates with rabbits. The mother ignores this dream. Nothing more.

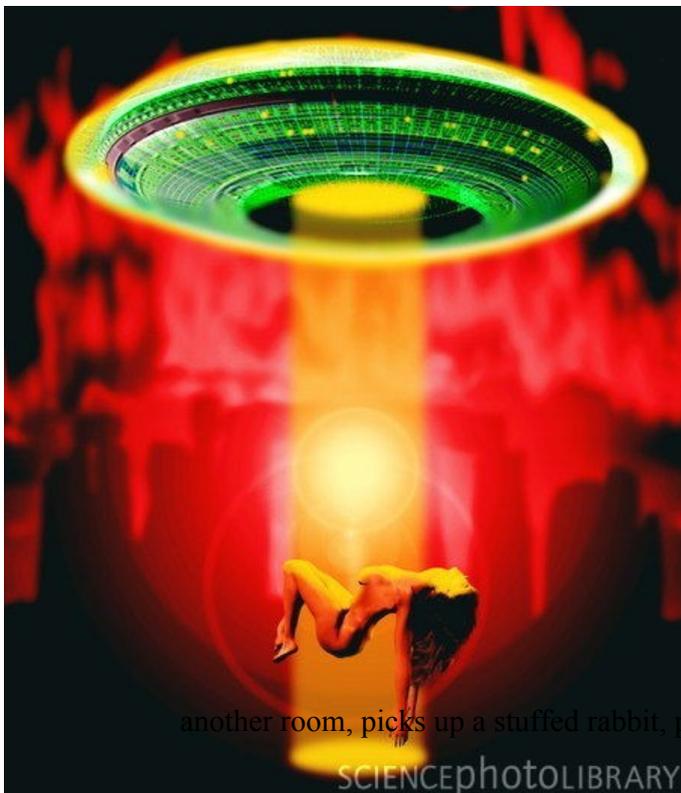
A few days later, at nursery school, the child has to draw a rabbit.

The rabbit in the drawing is really strange, and the teacher calls the mother to find out if the child has any family problems. The rabbit is completely black, small, without clothes, and has a large black head with big slanted eyes. At home, the mother calmly tries to get the child to talk and hears a strange story:

"The rabbits come at night, when your mum is asleep, and they come through the window even if it's closed. They come to play with me and take me to the rabbit house. The rabbit house is shaped like a rocket."

In reality, the child draws something round, with lots of lights on its "belly".

"The rabbit takes me in the blue ray and we go up to the rabbits' house. The rabbits' house flies and they take me to see the Earth from above ... The rabbits' house runs on electricity and the rabbits come here to put the children in their mothers' tummies ..."



The boy had also drawn a very meaningful picture depicting a woman with a transparent belly containing a small, completely black child! The boy continues his story:

"The other night you were there too, Mum, in the rabbits' house, and my little brother was there too..." The mother opens her eyes in amazement and says she doesn't remember. The boy thinks for a moment and then adds:

"Yes, you can't remember, you were sleeping on a cot in the rabbit room, with lots of rabbits around you doing something to you..."

When the mother asks the child to show her what the rabbit looks like, he runs to another room, picks up a stuffed rabbit, pulls its ears back, then takes his father's sunglasses

, which have narrow black lenses that extend backwards, and puts the glasses on the rabbit's head.

Faced with certain episodes, the parents, who are aware of the *abduction* problem because one of them feels abducted, will have no reaction other than total panic, followed by a desire to destroy the aliens, whoever they may be. The objective impossibility of doing anything quickly turns into frustration, which logically leads to depression, which, if left unchecked, can lead to irreparable actions.

It is necessary to intervene decisively with an effort to clarify who is human, who is alien, and what interests the alien.

Clarifying the dynamics of *abduction* leads the abductee to a stage of understanding that allows them to exclude senseless acts in their own existence. Furthermore, abduction is transformed from a "little theatre" where the abductee is the puppet to a place where there is reactive interaction between the alien and the Earthling.

A young couple with a small child, living in north-eastern Italy, took their child to his grandparents' house on Saturday and picked him up on Sunday morning. The father, a professional committed to social issues and the civil and criminal justice sector, had episodes as an abductee, and after I had some in-depth conversations with him, something strange happened in his family.

One normal Sunday, the father wore a T-shirt he had never worn before, a T-shirt that had been given to him by a friend, which had the face of a classic "Grey" printed on it, the type of alien with big eyes and no hair that is now seen even in the most common advertisements. The parents went to pick up their child from his grandparents' house, where the scene of the child running to hug his mother was repeated every time.

But this time things turn out differently: the child sees his parents and runs, as usual, towards his mother, but suddenly notices the T-shirt his father is wearing and, without saying a word, hugs him and rubs himself against the new T-shirt. Silence!

To ease the tension that has built up, the grandmother says to the child, pointing to the image of '*Gris*':

"Do you know him? Who is he?"

The child replies:

"That's Kikom!"

"Who is Kikom?" says the grandmother, *"And where does Kikom come from?"*

The child raises a finger and points to the sky, and his parents feel faint! The little boy will then recognise the "Grey" unmistakably, as evidenced by other indications derived from conversations with him within the family.

In particular, the child will see a television advertisement for a stereo system from a

major American company and will recognise Kikom's face in the figure of the strange actress in the advert, a likeness certainly similar to that of an EBE (Extraterrestrial Biological Entity).



Image referred to in the text, alongside a fantastical but credible reconstruction, based on my experiences, of the alien Hearthead.

At that moment, something breaks inside the parent and the opaque glass of uncertainty shatters, leaving behind doubts that sometimes remain for a lifetime!

"It has happened to my son too!"

Now the parent not only has the certainty that what has happened to him is true, given that the whole family *abduction* issue is clarified and reinforced, but also that what he has always imagined and suspected is real.

They also begin to relate other family situations, this time those concerning their parents and grandparents, people belonging to another generation, who perhaps saw the dead (as they called them), or forest goblins, that is, fairies and gnomes, and he will soon realise that they were not fairies or gnomes, nor angelic or demonic figures, but the usual Alien Interference that had always had the whole family in its sights.

MEN AND WOMEN:

PERCEPTIVE RELATIONSHIP TO TIME AND REACTION TO ABDUCTION

As is well known, under hypnosis subjects react to the perception of time by dilating or compressing it to the maximum: under hypnosis it is possible to rewatch a film such as "*Gone with the Wind*" in a second and then recount it in minute detail as if it had been

watched it attentively for hours.

For this reason, the perception of dilated time that occurs during hypnosis leads those who believe they know something about these techniques to argue that temporal reconstructions are unreliable.

Based on what I have observed in the countless hypnosis sessions I have conducted over the years, I believe that once the brain has stored temporally recognisable data, it is all available simultaneously and delivered at the same moment. Therefore, the subject is able to extract the information stored on the 'CD' of their brain in practically real time. If asked to reproduce the experience with the times of the events, they will do so, but if told to shorten the times and review the events very quickly, they will be equally capable of doing so.

Thus, if the person conducting the hypnosis does not give a time-related instruction regarding the reading of the data stored in the brain, anything can be expected.

Having applied NLP techniques for many years, I have noticed that the perception of time is totally different for a male than for a female. This may be due to the fact that males and females use the right and left temporal lobes differently; I have also noticed that nothing I am about to say has been mentioned in the literature.

Women and men, not to be confused with males and females, dominate time in two completely different ways. First of all, it is necessary to say that women and men have both masculine and feminine parts within themselves. It is normal for women to have more feminine parts than masculine ones, and vice versa for men.

Females live in the past and present, while males live in the present and future. This means that males and females can only relate to each other in the present, which is the only portion of time they have in common.

Women with a high feminine content will therefore be able to relate, in the present, to men with a high masculine content. The idea that male-female relationships are so short-lived stems, in my opinion, precisely from the fact that they usually do not go beyond an attraction of an immediate and exclusively sexual nature.

Women look at photo albums and see the past that fills their memories. Men never look at photo albums, which for them belong to a forgotten past and no longer have any meaning.

Men often make the same mistakes because they have learned nothing from the past, in that they do not take lessons from what has been, but are totally focused on what will be.

Let us analyse the gestures of a woman with a high feminine content.

The woman rides a bicycle and her ride is similar to uniform rectilinear motion. She does not accelerate.

and does not slow down, that is, it never varies its pace, which is constant and monotonous. This happens because, unlike the male, it does not perceive obstacles that are not in its present. Not seeing obstacles leads the female to use a gait that is not influenced by the external world. Only when she reaches a traffic light and it is red does she stop abruptly, leaving everyone bewildered by her sudden braking. But for the female, this is normal: the traffic light only becomes important when it enters her time, that is, the present. While it is in the future, it does not count at all.

Today, in industry, women are used to perform repetitive tasks, not because they are less capable than men, but because they are better at submissively repeating something that has been understood, catalogued and learned.

Thus, great pianists play the most difficult pieces perfectly, but do not look for a woman who plays jazz, because you will hardly find one: the series of jazz variations necessary to make one jazz piece never the same as another (improvisation) is technically difficult for those who take Aristotelian inspiration from the past.

Women have a certain tendency to lack planning for the future, which is essential for men, who without planning would not even leave the house. Going out to window shop because you have to buy something, but you don't know what to buy, is an action that angers men, while for women it is a normal activity.

The same gesture, made by a man or a woman, therefore has a different meaning.

Leaving your car double-parked in the middle of the street is, for a man, an act of rudeness and disrespect for the freedom of others, while for a woman it is simply the application of her own nature:

"I have to stop there, so I stop there... Why should I think, projecting myself into the future those few seconds that separate me from the car park, that some motorist, shortly thereafter, might find themselves in difficulty when passing through the narrow space left available?"

This characteristic is also noticeable in the types of studies undertaken by men and women: more women study history and more men study aerospace engineering.

Women defend themselves on this point by saying that men are too predictable and lack imagination in their approach to life. Men do not understand how it is possible that if you have to take documents to an office, you do not check before leaving home that you have collected them all.

Someone might object that there are examples of men and women who behave in a manner diametrically opposed to what I am describing.

One example: Arturo Benedetti Michelangeli was undoubtedly an excellent pianist, a perfect performer of other people's works, never improvising, on the contrary, canonically the same in all

his concerts, which were spasmodically identical. But this pianist was also homosexual, revealing a great soul within him, in contrast to an *animus* stifled by family situations that are of no interest to us today.

This is not, mind you, a question of parental inheritance, but rather of different *animus-anima* developments.

Thus, when we encounter certain female figures who are so fashionable today, such as female top managers, we discover in them a castrated anima and an attempt not so much to imitate men as to be men.

Graphological analysis, under this profile, cannot be misleading.

With such a diverse view of space, but above all of time, both men and women, who have different *animus* and *anima*, sometimes find themselves having to suffer the problem of Alien Interference.

Thus, we find a woman who withdraws into herself, thinking about the past, her mother, and what is locked in her mind, but which has already happened, and she sees the *abduction* phenomenon only in the present. The fact that she cannot imagine what will happen next time and, above all, what will happen to her offspring, puts the abductee in a state of agitation from which she cannot easily escape on her own. This situation, however, protects her from realising that these experiences will be repeated at regular intervals: the fact that she cannot focus on the situation nevertheless produces a certain stability in the abducted woman's psyche that helps her to survive on a daily basis and not think about what will happen.

The man, on the other hand, takes the past event as something that has been overcome and focuses on doing something, on counteracting the alien, on eliminating it in some way: he makes a plan, but, without thoroughly analysing past experiences, he is unable to develop any strategy based on an understanding of repetition. He is obsessed with the *abduction* and seeks to reactively oppose it every day.

The more masculine one is inside, the more one is prone to rebellion, even to the point of taking action that leads to the end of one's own existence, as a final rejection of the *abduction* situation. However, the more feminine one is, the more one tries to find an agreement that, through cognitive dissonance, allows one to survive in such a dramatic situation. Women, in this way, transform the vision of the alien into that of the Virgin, while men are predisposed to the idea of suppressing it.

An abductee with a developed SOUL will sublimate the abduction into a choice that the alien would have made, choosing him specifically to entrust him with some future good deed, which other human beings would not be worthy of carrying out. Thus, the cognitive dissonance procedure induces the idea that man is the centre of the situation, does not use religious models that are ill-suited to the male psyche, and makes the abductee feel like the

"hinge" of the situation.

Men, especially those with few cultural resources at their disposal, have a greater need than women to obtain the consideration of others, even if they are aliens.

A female abductee with a strong animus will try to directly strike the alien during the abduction, not realising that such a gesture serves only as an escape valve, being a totally violent and markedly masculine reaction, achieving as its only result the possibility of discharging the strong emotional stress produced in the abductee's attempt to reaffirm her own territorial supremacy.

ABDUCTIONS AND SEXUALITY D

The sexual activity of an abductee is strongly conditioned by the experiences that, on a subconscious level, he undergoes against his will.

The female suffers a veritable technological rape. Throughout her life, she is kidnapped many times and confronted with the idea of having been impregnated by a kind of alien machine, with the intervention of small aliens (the so-called Greys, who do the "dirty work" on behalf of the others). After a few months, the woman, still in the alien environment, gives birth to an alien creature with the help of a machine. There are at least four types of aliens born, and it should be noted that even after coming out of hypnosis, the female nurtures a bond with the newborn that is both protective and possessive:

"It was mine and they took it away from me..."

Even if the child had ten eyes and fourteen tails, it would not matter, because the irrepressible maternal instinct does not focus on form, but rather evokes atavistically the importance of essence. The woman will live a life during which she will believe that she has been deprived of the motherhood that was rightfully hers, and she will always be in search of a child that, who knows where, she has given birth to anyway. In addition, a negative relationship with the act of procreative sex will develop in her female psyche, which she will often unconsciously reject in order to avoid the disappointment of unsuccessful childbirth and to oppose, again unconsciously, the violent and unwanted aspect of the alien rape she suffered.

For the male, on the other hand, the trauma linked to sexuality begins around the age of fourteen or fifteen, when the aliens perform a sperm extraction on him, and continues

When the abductee is placed in an erotic situation in which he cannot move but can have an erection. A strange female-looking creature practically rapes him. For many abductees, this represents their first real sexual encounter with a female. We know how delicate this moment is for the male; the fact of knowing that he finds himself having to face an exogamous situation in which he is immobilised and forced against his will, and therefore unable to control the situation, can cause him severe stress, with subsequent rejection of heterosexual activity for the rest of his life. Every time a man sleeps with a woman, he will feel violated, even if only by her gaze, and his married life will not be the easiest.



The female alien described under hypnosis by the abductees who have had dealings with her has Oriental characteristics; therefore, the males "raped" by this type of female will, stereotypically speaking, subsequently prefer Oriental women, with whom they would like to mate sexually, but in practice they are almost impotent. Abductees guided towards a recovery of their sexuality, during the mental journey that will lead them to understand the true nature of the violence they have suffered, will also notice that they have a strange scar on their scrotum made up of three dark dots arranged in a triangle, which they, or rather their unconscious, will immediately associate with a particular alien experience.

The different responses to these unconscious solicitations produce diverse reactions in the sexual lives of the abductees, depending on their ability to hide, forget, or sublimate their experiences in the alien environment.

It is not possible to confuse these experiences with fantastic events created by the abductee themselves.

Beyond the presence of certain external signs, visible on the bodies of abductees, it should be emphasised that the "mentally ill", who are often, unlike abductees, self-referential beings, create dreams in which their delusions of grandeur also lead to the

To be predestined, but in being predestined there is pleasure, joy, complacency and satisfaction.

The abductees, on the other hand, have no desire to be predestined and try to deny their exogamous experience with the aliens, to flee and bury it in the deepest recesses of their minds.

Now I ask the "experts".

"Is there, therefore, a reason, or perhaps not, for this type of behaviour?"

ABDUCEDBY OURSELVES, ABDUCTED BY ONE'S OWN MEMORY

The separation between an abductee and other human beings is only one side of the coin. The other side is an internal separation that the abductee suffers every day when they ask themselves who they are, without knowing the answer.

The abductee tends to always write "*separated letters*" or "*false joined letters*," as graphologists say. In other words, it is as if their pen, creating a separation, always tends to lift off the page between one word and another. This type of handwriting is typical of a subject who does not know how to connect themselves with what their own being will be after a moment. Put more simply, the subject has difficulty, at the moment of writing, recognising themselves in what they will be a moment later, that is, they continually recheck their true identity, because there is something within them that is unclear.

Once again, the psychologist or psychiatrist could fall into the trap of convincing themselves that the subject in front of them is schizophrenic, when in fact they are dealing with paraschizophrenia, a term that means the opposite of schizophrenia.

It is very easy, in graphological terms, to understand that the abductee is not schizophrenic, because the true schizoid writes in a totally different way.

This is not the place to write a treatise on the graphology of the schizoid, but it would nevertheless be advisable for psychologists to also take into account the opinion of graphologists before making diagnoses that could otherwise be extremely risky.

But what is the real battle going on inside the abductee, and why does the latter display certain characteristics that could mistakenly make them resemble a schizoid?

During the study of these phenomena, using NLP, I noticed that in the minds of abductees there was an area of memory with denied access, and that this area of memory,

which could still be accessed through a timely request (for simplicity's sake, let's call it *a password*), was inhabited by memories of an alien life.

The functioning of this area of the mind has already been described, and it has been said that this area is populated not only by the memory of an alien life, but also by those called *carriers*, human beings who have previously carried the same alien memory and have been used as real *back-up* supports.

In this article, I will explore the topic of "feeling like someone else" in greater depth.

In the course of their life, abductees, even though they are unable to directly or consciously know the "*password*" needed to access their denied memory area, sometimes trigger it in a completely involuntary way.

Our brain is, in fact, like a *computer* that continuously performs mathematical operations (repetitions) that serve to solve a wide variety of problems. Thus, by chance, it is possible that neural traffic may lead to the opening of a door, behind which lies the memory of the life of another human being, or of an alien. Therefore, the abductee often suffers *flashbacks* in which, for an instant, they feel like someone else, see themselves as someone else, and even call themselves by another name!

Even some dreams are very significant if read with this key.

The abductee often dreams of being on another planet, almost always characterised by the presence of two luminous bodies in the sky and lush, colourful vegetation.

The inhabitants are tall, with light hair and five fingers on their hands, the same ones that appear later during abductions.

During these dreams, when the sleeper's subconscious relaxes, the unconscious mercilessly fires all its ammunition.

Or it is there that scenes from life many years ago, from the times described in history books, reappear.

The situations and sensations are so real that they bring with them memories of cold or heat, pain, noises, taste and everything else that helps us understand that memories are part of our real baggage, characterised by the contributions of each and every one of the five senses. It is known that when this happens, the memory should be classified as real, not induced.

Therefore, the dreamer is in the presence of a memory that is absurd on a conscious level, which, if analysed with the mental models at their disposal, could inexorably lead them to think that they are crazy, with dissociative psychosis and multiple personalities.

These memories may remain dormant for a lifetime, but even without knowing the password needed to open the door to that memory, the subject can still retrieve data, information, images, sounds and sensations that are entirely real.

There is another event that can cause part of the alien memory to surface: a traumatic event, a violent shock capable of causing a breakdown in some neural process.

In such cases, the subject, or rather their brain, tends to bypass the neural processes, compensating, at least partially, for the activity of the compromised areas of the brain.

It may happen that, after undergoing surgery under the effects of strong doses of anaesthetics, he becomes aware, when he wakes up, of memories that he did not have before. Anaesthetics, which have the ability to numb physical pain, worsening the relationship between signals and background noise in the human body, also have the characteristic of destroying a large number of neurons, so that after anaesthesia, the brain tries to reason using pathways that it did not previously use.

I have analysed a number of abductees for whom access to alien memories has become possible, immediately after chemical anaesthesia for surgery.

One finds oneself faced with people who, while on a conscious level do not manifest dissociative personality disorders, on an unconscious level (and with the analysis of their writing, it is noticeable - author's note) demonstrate, instead, an inability to know who they really are:

- ➔ I have always thought that my parents were not my parents...
- ➔ I have always believed that my name was different...
- ➔ Sometimes I have thought that I live on another planet...

They do not feel part of this society, which they reject, judging it to be barbaric and ineffective. They are often vegetarians and generally practise martial arts.

Thus, some strange questions that the abductee asks himself about his own existence begin to be answered. When they understand the reason for all their feelings, they also realise that they are not mad and know that they can face life in a more concrete way. They also become aware of the fact that, inside their brain, there are different minds with which they must learn to live, but which they can also take advantage of: it is absolutely necessary to make them understand that the only truly important being is themselves.

He is certainly not the alien, whose memory and only that is lodged in his head, but rather the earthling who originated here, on this planet.

This demolishes, at a stroke, the fatuous and fictitious dream that the abductee is of alien origin: this would lead them, mistakenly, to think that they are superior to others. This behaviour, in fact, can produce an internal compensation, in the abductee's desperate attempt, brought about by cognitive dissonance, to consider themselves predestined, and therefore chosen.

Bringing clarity to the mind of the abductee also means destroying the need for this harmful lie contained in their psyche; they will regain their true earthly identity in one fell swoop. As a result, they will immediately understand that it is they who are needed by the aliens and not the other way around, just as the creator God of the Old Testament needs men and not vice versa.

The subject's ego, frustrated until that moment, will no longer need to feel like an alien, because it is not true that aliens are the strongest, but renouncing one's own identity makes them weaker anyway, to the point of becoming parasites in hands exogenous to our planet.

Instead, reclaiming one's own origin strengthens the psyche of the abductees and allows them to experience subsequent *abductions* more and more consciously and less and less like puppets.

STABLISHING THE ABDUCT

If everything concisely stated above describes the pathology of an abductee, there are some "dead" points that, in my opinion, must be realised as a containment strategy to stabilise them and transform them into someone capable of living with abduction, because, for the moment, no one is sure of being able to stop it: this represents the first point on which there is no dispute. They must be informed of the fact that abduction cannot be stopped, but that it is possible to live with it.

Furthermore, reacquiring memories of experiences helps the abductee understand that:

- 1) They are not crazy.
- 2) What they are recounting really happened.
- 3) They can compete with the alien, because they possess something that the alien does not have.
- 4) There is no point in seeking revenge against the alien; if anything, they deserve pity for their inability to control humans.
- 5) We belong to ourselves and are not their property.
- 6) We can save ourselves and them.
- 7) They have already lost a battle, conditioned by a law they themselves dictated, because in the Universe there is no law except that of time: one fine day everything ends, including the aliens.
- 8) We are sometimes much more aware than they are, and this terrifies them!
- 9) Although others may not understand the situation of the abductees, the latter experience both fortune and misfortune simultaneously, like two sides of the same coin: they bear the cross of abduction, but this gives them the opportunity to live and see, beyond their own noses, the greatness of the Universe.

misfortune simultaneously, like two sides of the same coin: they bear the cross of *abduction*, but this gives them the opportunity to live and see, beyond their own noses, the greatness of the Universe.

10) No two are alike.

With these rules in mind, the abductee becomes a force of nature, understanding the reasons behind things and facing them with a strength that they would not have found anywhere else, with the hope that, in the near future, this battle may be won by the abductees themselves.

FORGETTING AND HEALING

Can abduction syndrome be cured?

Ultimately, the answer to this question is the result of my research and is also what abductees want to know. The answer is extremely simple: NO!

Abduction syndrome cannot be cured because the abductee is not ill and therefore, being a sane person in the broadest sense of the term, cannot and should not be cured. But what does this mean?

When abductees come seeking help, they have two problems, which are really one and the same: on the one hand, they want to know if what they believe to be dreams are real, and on the other, once they have grasped the notion of reality, they want to know how to free themselves from their real nightmares. To answer this question, the problem must be addressed in the right way.

What is meant today by illness, and when is it healed?

Illness, according to Western medicine, unfortunately represents only a malfunction of the human body, which, as if it were a simple machine, is repaired either by replacing parts or by intervening in the malfunctions.

In reality, things do not seem to be so simple; in fact, it seems that we have forgotten the creative thinking that is typical of our brain.

Today, there is a tendency to believe that our brain functions as an analyser rather than a creator of thought. Everything we think is derived from the analysis of external stimuli, and each stimulus corresponds to a response from our thinking system. No one has ever seriously wanted to tackle the problem, which is actually much more interesting than one might imagine and concerns our creativity.

Our brain is constantly creating, and it is this creative process that makes humans different. I say this because I believe that many human illnesses originate

psychosomatic, that is, they arise because the human *soma* interacts in some way with the environment and allows that which makes us ill. Illness would be nothing more than a mirror, a probe, of the state of health of our mind.

Obviously, one becomes ill because there is a real physical reason for becoming ill, but only and exclusively if the brain and mind unconsciously want to become ill.

This would predispose us to be more vulnerable to certain viruses or certain situations that cause the body to malfunction.

There can be many causes for this: the desire to punish oneself, the desire to feel loved because one is ill, the desire to die, the idea of punishing someone with one's own suffering, and so on. This type of situation, in which the body no longer functions properly, would therefore be linked to psychopathology and not to a simple medical pathology. While in the East this idea has been appreciated for millennia, in the West it is assumed that the machine is something like *Piero Angela*, characterised by simple responses to stimuli, totally predictable on the basis of fixed rules.

This view of reality may not be so far from the truth, but it overlooks a fundamental parameter, represented by the desire to be ill, a parameter that depends on the creativity of our true self, which does what it wants with us and is uninterested in real illnesses.

A Daimon, or inner demon, à la Hillman, which decides whether one should become ill or not and is responsible for the existence of an intrinsic desire to be ill.

Official science believes that a person has recovered from an illness when they no longer feel the symptoms: in other words, when they have forgotten about it.

"The problem is forgotten, and so is the illness linked to that problem..."

But forgetting is not healing: forgetting is hiding a problem behind the folds of our psyche. In this way, we convince ourselves that we have healed, but at best we have only denied ourselves the possibility of understanding the nature of the illness and the problem associated with it. How often do we hear people say:

"I want to forget that period of my life, full of suffering..."

In my opinion, this reasoning is profoundly flawed, since the illness is cured the moment it is thoroughly understood and the cause and reasons for it are understood: trying to liken *abduction* to an illness is wrong, because the reality of the facts contradicts this thesis at every turn.

It makes no sense to place one's trust in the expectation of a cure for a non-illness, because only the expectation of understanding the facts of what really happened can lead to

subject to facing, in the most positive way possible, the inconveniences that the problem causes.

Current medicine proposes that the abductee, judged to be psychopathic, forget and renounce the content of their "*fantasies*," believing them to be such, while I say that salvation, that is, healing, lies in remembering in detail all the moments of *the abduction* trauma and in understanding the most subtle nuances, in order to continue to live with that reality that is currently typical of abductees, but which soon, unfortunately, could concern the whole of humanity.

Traumatic experiences should not be forgotten, they should be understood and remembered, because within them there is also something that can bring progress; rejecting suffering means rejecting growth. Today, suffering is interpreted as something to be rejected, and so the younger generations study little, because studying and understanding means suffering; parents in modern families sit their little children in front of the television, so they will always be happy and not cause any trouble, but they will learn nothing and will be forever lobotomised.

The kingdom of heaven belongs to the poor in spirit...

For goodness' sake! May this kingdom be as far away from us as possible, because if to conquer it we must be cretins, then may God quietly keep a kingdom of cretins and leave the rest of us a warm, good, healthy and instructive hell.

So, don't forget, don't sublimate, don't reinterpret in a fantastical way, but perceive the reality of the facts as they are, without indulging in religious fantasies or beliefs in demonic possessions; live through the trauma and recognise it as your own experience, without the refuge of psychotherapy. This is my thesis and, for me, it represents the salvation of the abductee from the clutches of an unknown entity, which should remain so if we were to listen to official science, the ignorant, the secret services and the aliens colluding with our rulers.

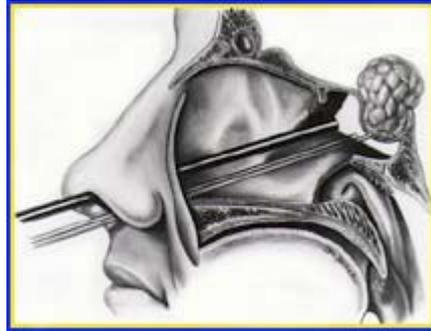
PARTIAL CONCLUSIONS

If a therapist were presented with a case with the characteristics listed above, I would advise, before considering the subject to be raving mad, to refer them for a simple visit to an ENT specialist, because if they had a fracture of the sphenoid bone, it could mean that something had tried to physically invade their brain.

If so, the subject will probably experience, immediately and throughout their life,

bleeding from the right nostril.

In such a case, I would request a more in-depth consultation before prescribing Prozac.



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FALSE ABDUCTION SYNDROME

I have been dealing with *abduction* for approximately seventeen years and I have also realised that, alongside real situations of Alien Interference, there is a by-product of this phenomenon.

It is true that, in recent years, radio, television, cinema and newspapers have publicised the alien problem in the worst possible way, and this type of false information has produced, in the *mass media*, the clear idea that abductions are the result of schizoid behaviour on the part of people with serious mental health problems. In reality, this is not the case, or rather, it is not the only case.

The phenomenon of abductions appears, to researchers who have a minimum of experience in this field, to be entirely real.

It is also true that individuals with severe mental disorders have fed on news about abduction syndrome (AS) and have thus fuelled their own fears and uncertainties.

It is necessary to clarify the differences between false abduction syndrome and abduction syndrome, because this subject falls under the domain of those who claim to be experts on the functioning of the human brain, but who in reality, on this point, demonstrate their complete ignorance.

Thus, some psychiatrists have been too quick to classify *abduction* syndrome as a syndrome of acute schizophrenia, often confusing it with *false abduction* syndrome.

How, then, can we differentiate between the two aspects, which appear to be truly overlapping to the untrained eye? By clearly stating the differences between these two syndromes and listing their distinctive characteristics.

The fake abductee always has an excellent relationship with their alien abductors. "The aliens are good and have chosen you for something that is not very clear, but that will be clarified over time, in successive abductions," the aliens themselves tell them.

The aliens and the abductee have a positive relationship. Males and females do not differ in their analysis of the phenomenon, but what they have in common is a religious view of the UFO phenomenon they experience. The aliens are in fact seen from a purely divine point of view as beings who are spiritually superior, as well as technologically superior.

The subjects who are victims, on a mental level, of this false abduction syndrome are

characterised by a lack of critical thinking and little culture, they are all religious, although some have their own style, and believe that the divine has chosen them for some reason that makes them special: special in a positive sense, obviously. I have met boys, between the ages of fifteen and seventeen, who are convinced that they are not valued within their families, and who sublimate their parents' lack of interest with what an alien might have for them.

The alien, then, becomes the boy's spiritual father and, in his fantasy, never abandons him, especially in those moments when his parental figures are absent.

This aspect links false abductees to those who believe they see the Blessed Virgin, a figure in whom, especially women, see the true Mother, not only spiritual but also physical, a figure who in real life is absent or does not live up to the expectations of the false seer.

There are also adult females and males who sublimate the lack of interest in them by the opposite sex through contact with alien beings, obviously also of the opposite sex.

Aliens are not only associated with mental perfection, but also with physical magnificence. Many of the sightings of so-called Beings of Light may be included in this syndrome, although not all cases are so explicit.

There is no shortage of descriptions of sexual relations between false abductees and aliens.

What must therefore be taken into consideration is the narcissistic component of the subject, who considers himself to be the centre of attention of the alien gods, when in fact, if the gods truly existed, they would not pay any attention whatsoever to us insignificant earthlings.

The idea of self-referential recovery that the false abductee has is easily recognisable, because he tends to always put himself at the centre of his stories:

*"The aliens have told **me**... the aliens have made **me**... the aliens will make **me**... when they **take me** back..."*

It should be borne in mind that what interests ordinary people most today is recognition by others: being recognised in their role as children, parents, professionals, lovers, etc. And whenever this recognition is lacking, it can trigger false abduction syndrome, because the subject tends to react to this lack by creating a fantastical figure that rewards and recognises them in the realm of affection, work, social fulfilment or anything else that occurs to them.

The subtle difference between a fake abductee and a real one is, therefore, in the fact that the former knows who he is, but considers himself unappreciated by others, when in reality he

devalues himself on an unconscious level. Believing himself to be worthless and undeserving of the esteem of his peers, he creates a figure, usually on another plane, sometimes mystical, divine, extraterrestrial, who can substitute for the love that he fundamentally does not obtain from himself.

The true abductee, on the other hand, does not know who he really is and experiences major identity crises in his personality.

These uncertainties about their deep identity can be brought to light by the phrases they utter: *"I don't know... sometimes I feel like I'm from another planet... I always believed that my parents weren't my real parents... Human beings disgust me and I have nothing to do with them..."*

... and these are not due to schizophrenia, which is totally absent, as demonstrated by graphological tests of the same subjects, but rather to other factors related to the experiences that the abductees have had in their lives.

But I don't want to talk about this aspect of the issue now, because I am instead pressed to highlight how it is possible to distinguish between the two syndromes in an easy and indisputably accurate manner.

The true abductee is never religious from a Catholic point of view; on the contrary, Catholicism repulses them, and they want nothing to do with aliens, although at first glance they seem to be torn between two behaviours:

"...I would like them to come back... but if they do, I'm afraid..."

The false abductee, on the other hand, has only an extremely positive attitude towards the aliens, hopes they will return soon and sometimes hopes they will take him with them, thus wanting to exalt the symbolism of the prize, a prize that the whole of humanity denies him and that the aliens are instead willing to offer him generously, having recognised him as a superior being. But what is the reason for the dichotomy in the underlying behaviour of a true abductee towards aliens? It is due to many factors, one of which is the fact that, while on the one hand aliens do what they want with the abductee against his will, terrifying him to death, on the other hand they seek to tame him, sometimes directly with false promises.

In this regard, the multiracial component of the aliens must be considered.

Most abductees have been contacted by several races, some totally hostile, some indifferent, and others that appear to inspire confidence, but behind a veil of uncertainty that the abductee himself manages to extract from his experiences: *"It seemed like they loved me, but sometimes I think it was an insincere mood... as if they wanted me to believe that they loved me, but in reality it was all pure theatre..."*

The false abductee, on the other hand, has no doubts: the aliens are good and love him.

But when false abductees recall their experiences, they have no memory of the emotional sphere, demonstrating the absence of an important part of the memory itself.

It is known, in fact, that a true memory can be distinguished from a false one because the true memory, unlike the false one, also brings with it the emotions and all the sensory baggage that has recorded smells, temperatures, colours, the roughness of the materials touched, tastes, etc. Furthermore, false abductees, when tested under regressive hypnosis, have nothing to remember and remember nothing, unlike true abductees. Even the responses to the Self-Assessment Test (SAT) are totally divergent, in the sense that real abductees respond positively to the questions, while false abductees respond negatively, not to mention the lack of objective evidence (scars, implants, specific memories), which is totally absent in those affected by false abduction syndrome.

There are, therefore, three very distinct types of abduction:

- The first is true abduction syndrome (TAS)
- the second is false abduction syndrome (FAS)
- the third situation is symptomatic due to the total absence of experiences, whether real or imaginary, with regard to *abduction*.

To date, I have not found that experts in the field, ufologists, psychologists or psychiatrists have deigned to make any distinction on this point.

THE CASE OF AN ONLY CHILD AND A FATHER

One day, a young man enrolled in his first year of physics came to see me. He had known me for a long time, and I had also spoken to him at length about my research on abductions.

I had known him for years, but he had never mentioned his case to me.

That day, he confessed to me and told me that he had been undergoing treatment with a psychologist for ten years.

He added that he had previously been treated by a psychologist who, like the current one, had not solved his problems.

He then told me that when he was two and a half years old (sic), he had been taken to a child psychiatrist for some severe disturbances that had arisen almost by chance.

He wondered, based on some of his physical and psychological sensations (particular dreams, moments of frustration or intense panic), if he had been abducted by aliens.

I wondered, therefore, if his discomfort was caused by reasons exogenous to planet Earth.

The boy knew about my research, and this made it very difficult for me to treat him like the others, because he could have been strongly influenced by my lectures. In any case, I had three preliminary discussions with him and asked him to tell me about his dreams. One in particular was very interesting: he often dreamed that he was small and playing with a toy lorry.

Suddenly, the truck fell to the floor...

The boy was terrified by this scene and burst into tears as he recounted it, but without knowing the reason on a conscious level.

He seemed to have memories of alien life (but regarding the Greys, which never comes up in my series of cases), claimed to have had a passion for astronomy since childhood and to feel like he was from another world. Furthermore, he was unable to integrate into the real world, experiencing difficulties both sexually with his *partners* and with his friends.

He was never able to finish what he had started, even though he began with fervour and enthusiasm.

The slightest criticism from someone was enough to send him into a very serious depressive crisis.

The psychiatrist's diagnosis was compulsive schizophrenia.

After two conversations with his mother and one with his current psychologist, I realised that we were not dealing with an abductee, but with something that modern medicine had not yet understood.

The triggering trauma emerged clearly, and in a clarifying session I explained it to the boy (modern psychiatry and psychology do not agree with my procedures, but to discuss these arguments here would be long and tedious, so I will postpone the discussion on the relationship between the traumatised subject and the resolution of trauma for another time).

In the family, the figure of an authoritarian father who was never willing to see his son make mistakes and that of a totally submissive mother had led me, along with other elements, to see things in a completely different way.

I discovered, also thanks to his mother's help, that the "lorry" episode had not been a dream, but a reality forgotten by the young man, and so I tried to interpret the events: *"Now I will tell you what happened in my opinion, and if things really are like that, your unconscious will recognise what I am saying as true; otherwise, you will think I am*

wrong, because objective reality is within you and only you know the correct answer.

You were little, and one day you were playing with your truck when it fell on the floor. At that moment, the door to your room suddenly opened and your father came in. He noticed that you had dropped the truck, got angry with you, took the toy, and in a fit of rage, threw it against the wall, breaking it into a thousand pieces. What your father did at that moment was not only break your toy, but break it at a time when it represented a transitional object for you, the thing on which you poured your love. That is how you thought your father should have treated you, but because of his inability, he did not know how.

So your father didn't just throw a toy against the wall, he broke his son. A few years later, the son will develop homicidal instincts against his father.

The young man burst into uncontrollable tears while I told him that, fortunately, aliens had nothing to do with his case and that his problem could be solved much more easily than alien interference.

A few hours after our conversation, after thinking about everything we had said, he sent me a text message that read as follows:

"Thank you, everything is just as you say. You have saved my life!"

Identifying the cause of a problem does not mean eliminating the problem, but only being halfway there: from this point on, it was no longer my institutional duty to continue.

The boy could never finish what he started because as soon as he did, he would be subjected to his father's dreaded and unbearable judgement, reopening the traumatic wound of that distant day in his childhood.

During the twenty days in which we held our discussions, the young man had successfully abandoned all psychiatric therapies imposed by doctors.

A VOICE IN THE RIGHT EAR

A lady came to see me after having been to many specialists and having also consulted reputable experts in paranormal sciences, none of whom had been able to solve her problem. The lady heard voices, two in particular, inside her right ear, and at one point in her life she wondered if these voices could come from a microchip implanted by someone to control her. In fact, the measurements taken by a valid group of researchers from Bologna with whom I actively collaborate had not put in

There was no evidence of a microchip, although in a certain situation, a sound similar to a human voice had been recorded, precisely inside her right ear. In a conversation with the lady, after reading the doctors' report, I began with my usual questions and, using NLP, I tried to understand exactly what her bodily and behavioural responses were. I learned that the voices the lady had been hearing for years seemed to be those of her relatives: her father and her sister. Furthermore, the lady had been hearing these voices since she had had a fierce fight with all the members of her family. It was quite clear from the movements the woman made while answering the questions that there was strong interference from her family regarding her relationship with a friend at the time. Something the woman did not want to disclose had caused this relationship to end against her will. A fierce argument had ensued, followed by voices in her ear, which the lady described as saying:

"They intend to control me constantly, where I go, what I do, etc. If it's not my parents, who are now dead, then it could be some alien or some military experiment..."

The lady also drew my attention to a surgical operation she had undergone a few years earlier when her uterus was removed. This operation seemed to be somehow linked to the voices in her ear. As she spoke, she looked in the direction indicated by the activation of the mechanism for receiving internal voices, typical of those who talk to themselves internally (R. Bandler, J. Grinder in IPNOSI E TRASFORMAZIONE, p. 250, Astrolabio, Rome, 1983): clearly, she herself was producing the sounds she was hearing at that moment. The woman sought all the evidence and possible science fiction explanations, pretending to want to find the real cause of this annoying inner chatter; she said she wanted to find the solution to the problem, but in reality she did not want to become aware of the trauma that had caused the voices to start.

In this case too, I told the woman sincerely what I thought about it:

"Now I will tell you how things happened, in my opinion. You have been deeply disturbed by your family's interference in your love life and accuse them of not allowing you to be a happy woman and mother to your own children. Since that day, you have hated your relatives and their voices. You have never stopped hating them, not even for a moment, to the point of masochistically enjoying reliving the pain that this situation has caused you (the lady's handwriting is characterised by a paragraph, called by some authors "masochism": A. Beretta in LA SCRITTURA, Sonzogno, Milan 1993; M. Maero in IL TEST DELLA SCRITTURA, ANIPADS, Turin, 1984). The only way to continually relive that pain, which gives her the satisfaction of renewing, in an infinite temporal cycle, her hatred for her relatives, is to reproduce their voices forever in her right ear. Only in this way can he avoid

forgetfulness and refresh his hatred towards those who have prevented him from having a truly emotional life.

The lady looked at me, thought silently for a few moments, then said:

"Yes, perhaps. If there is no microchip inside me, then maybe... um... it could be as you say. I certainly don't disagree with what you're saying."

In conclusion, I urged the lady to look inside herself sincerely and find the right answer, leaving nothing unresolved.

ALIENIGENASPERTURBADORES Y FENOMENOS PARANORMALES

One day I went to a city in northern Italy to talk to a young woman who had been disturbed for some time: she told me that drawers in her house were opening by themselves, lights were turning on unexpectedly, and strange things were happening. All this had been going on since one night when she had seen luminous figures in her room. The woman was very religious and believed that it could be Jesus, or else benevolent aliens who had come to save her. She prayed a lot. The aliens, or whoever they were, were, in her opinion, the cause of the paranormal events occurring in her home, given that nothing had happened before their arrival a couple of years earlier.

The woman, young and uneducated, had a daughter and lived with her mother in a psychic context of a "Neumann woman of the first type", where male figures were totally absent. After the first questions, an experience immediately emerged in which she recounted how, as a child, she had been raped by her uncle.

The graphological analysis highlighted this possibility, and also the woman's way of dressing, with strong colours tending towards red, and heavy make-up, represented signs of a process of castration of her own *animus* (the masculine part of herself).

The strange phenomena had begun when one night she had started praying intensely because she wanted to forgive her uncle for what he had done to her when she was young.

Since then, she had been unable to live a normal life, because her prayers had attracted the attention of the aliens who wanted to help her. There was a clear contradiction in the statement that the aliens were helping her on the one hand and annoying her on the other, but the woman did not realise this. In this case, as always, I presented the conclusions of my investigation directly to the person concerned.

The trauma caused by the sexual violence she had suffered was probably the cause of everything. Being very religious, she had tried to pray to solve her problem.

Through forgiveness, she believed, according to Catholic teachings, that she could also free the

anguish of remembering that experience. Women tend to mistakenly blame themselves when they are raped, and trying to forgive could make her believe that it was possible to remove the cause of her suffering by cancelling out the guilt that the rape had produced. She had tried, but after her prayers, something clearly had not worked.

Her unconscious mind did not accept any kind of forgiveness for what had been done to her and rebelled against the very idea of forgiveness. So, for all that, there was nothing left but to create the artifice of the arrival of aliens, or of Jesus himself, to help her forgive someone she had no intention of forgiving. I therefore advised her to have a series of sessions with a psychologist, hoping that her almost total lack of cultural preconceptions would not prevent her from gaining a deeper understanding of herself, which is always necessary in order to fully reacquire the concept of reality.

I have referred to these episodes to show that I do not always interpret *lucciole per lanterne* (1⁵) and do not always want to see UFOs and aliens behind every dream or anomalous behaviour.

I must, however, emphasise that the vast majority (approximately 96%) of those who came to me did indeed have problems with alien interference, problems that today no medical-surgical or mental health facility is capable of addressing.

Thanks to the small number of anomalous cases, I have been able to better evaluate and subsequently distinguish between genuine abductees and those affected by false abduction syndrome (FAS). In fact, it is through field experimentation that these investigations are carried out, rather than behind a pile of books stacked on a desk, creating an insurmountable barrier between the analyst and the patient!

SELF-EVALUATION TEST (SET)

In studying the phenomena of Alien Interference (AI), I have developed a specific procedure that involves conducting a preliminary interview with the alleged abductee, during which I seek to establish whether the subject has actually been abducted or is suffering from schizoid disturbances.

One of the first tests to which the new subject is subjected is a simple list of questions that they must answer. If the person concerned responds in the manner verified in dozens and dozens of abductees, then we begin to think that the person we are analysing could indeed have been the object of interest on the part of alien entities on our planet and we

5 - Confusing one thing with another

can proceed with other types of tests.

The test, or rather, the series of simple questions to ask the potential abductee, arises from the need to quickly determine whether it is worth continuing the investigation, or whether it is the case to tell them right away that, fortunately for them, they have had nothing to do with aliens.

A quick examination like this was necessary because the large number of people to be analysed makes it essential to provide a clear answer in a short time, and one of the main objectives to be achieved is precisely that: to quickly tell the subject what is thought of their case.

We cannot afford to adopt tedious, convoluted, lengthy and, above all, ineffective methods, such as those used by some ufology groups which, being made up of amateurs who are incompetent in these matters, are not actually capable of providing the abductee with a serious response.

What I mean is that, in recent years, I have been asked to resolve abduction cases that, having been previously analysed by the CUN or Parsec, had not been brought to a conclusion. In other words, the subject who had requested a consultation from these two organisations had not felt that they had been given a definitive answer, or worse, had not felt that they had even been given an assessment, even if it was vaguely realistic or credible.

The person requesting this further consultation was usually someone from the CUN itself, thus confirming the lack of confidence in Parsec's research methods and experience.

In fact, I once encountered a subject who, after being analysed by Parsec, had been told, in his own words, that he had not been abducted, but that his phenomena were the result of a curse (sic) that had been placed on him.

I don't like to control other people's work, but in that case I couldn't help but notice (from the preliminary conversation I had with this person) that I was dealing with a case of sexual violence suffered in childhood within the family by the uncle of the woman in question.

Speaking with the patient, who showed serious signs of dissociative schizophrenia, I asked her if she would have addressed this problem with Parsec, but she replied that no one had asked her anything about it. In short, Parsec had simply failed to notice that the young woman had been the victim of sexual violence in her family home as a child. On that occasion, someone at CUN asked me to re-examine the case and so, after the usual preliminary correspondence, followed by a two-hour discussion, I told the subject my version of events, in the manner I considered appropriate in that setting.

I found myself in the awkward position of having to verify, precisely at the request of the members of the CUN, what the investigators themselves had done with regard to the case; this made me feel uncomfortable, uneasy and powerless, especially because time

was passing and I saw people who, simply because they had not wanted to listen to me *in illo tempore* (2⁶), were now wasting valuable days on improbable, obsolete, unsuitable methodologies and everything else, which in my opinion were clearly totally ineffective.

It is not my place to judge the work of others, but the impression of being the only one who understood anything was undoubtedly strong!

As these episodes repeated themselves, I tried to remove myself from that situation. Deep down, I already had my own complications and I had no desire to stick my head in the CUN bag, which, frankly, I didn't care much about.

The series of questions proposed in the initial interview with the probable abductee became increasingly complicated due to the accounts given by the abductees, the common experiences they had and recounted, and also the common sensations they felt before and after an actual *abduction*.

I have not taken as my starting point other questionnaires of the type found on the Internet, nor, above all, the questionnaire by Dr Boylan, a great friend of Mrs Paola Harris, but also incompetent in matters of psychology.

Frankly, I do not know whether this gentleman's incompetence in this field is due to the fact that he is American, and therefore extremely uneducated in European psychology, or because he is, as he defines himself in his articles and interviews, a '*contactee*'.

Anyone who is, in fact, inside the system they are studying and personally experiences an abduction cannot, in my opinion, be a researcher of the phenomenon, because they always have a closed view of their own BEING. Such a person behaves like a medical student who studies psychiatry to solve his own problems, failing to recognise the causes on a conscious level and hoping to understand them by examining his patients. Italy is full of such people among psychiatrists and psychologists. Here too, some hypnologists who were interested in the *abduction* problem behaved in the same way as Boylan and ended up in a techno-religious mysticism that led to the vision of *the good alien, spiritually and technologically evolved*, who, therefore, if he did anything to man, did so necessarily to expand his consciousness.

It was later discovered that these hypnologists had been abducted along with their entire families.

The syndrome described above is the same one that Latin American ufologist Dante Minazzoli demonstrated, arguing that aliens were good, communists were good, and therefore aliens were Marxists.

The test proposed here is highly refined, because it has been refined over time

6 .- in illo tempore-loc.lat. At that time

on dozens and dozens of subjects, it is completely reliable.

It does not consist of dozens and dozens of questions, as in the tests produced by Americans Derrel Sims, Budd Hopkins, David Jacobs, or with strange questions, such as those of Boylan, but rather simple questions that sometimes appear to have nothing to do with the phenomenon being studied.

In fact, I maintain that the more complicated a test is, the more it indicates that the person who wrote it does not understand the phenomenology they are trying to identify. Consequently, they are forced to broaden the range of questions in order to try to place the subject they are studying in a broader context. In fact, the broader the context, the more certain they will be of capturing the potential abductee in the net of casuistry.

However, doing so will catch fish other than those one wishes to catch.

It is clear that, in order to catch a single type of fish, one must choose the type and mesh of the net adapted to retain only that variety of fish, but it is also evident that, in order to do this, it is necessary to know exactly the shape and size of the fish to be caught. Those who do not know these details use a net that catches all fish.

For those who have already caught many fish of the desired type, their characteristics are perfectly known and the test represents a net tailor-made precisely for that type of fish.

The proposed test contains a sequence of questions that tend to evoke, on an unconscious level, the experiences of abductees and should be administered by someone who understands neurolinguistic programming and is able to evaluate the examinee's gestural reactions. The test can, however, also be self-administered, because the correct answers are in any case hidden in the folds of personal experience and the subject who self-examines cannot, therefore, cheat.

At the end of the test, the subject will have questioned their own unconscious, i.e. that which knows the truth, and will automatically suspect whether or not they fit the profile of abductees, based on certain cues that their conscious mind does not perceive but which their unconscious suspects at a deep level.

Obviously, the self-test is only valid if the person taking it is of sound mind, otherwise the effect obtained is the same as that of someone who, opening a medical encyclopaedia, discovers that they have all the symptoms of all the diseases as they read.

It is once again evident from all that has been said that the abductee should not be considered ill and therefore does not need to be cured, but only supported with understanding of the experiences they have had, without confining them to the realm of fantasy, but accepting them in the realm of reality through the construction of new, appropriate mental models.

The publication from this series from questions preliminary, that form part of
a

standardised procedure, it allows everyone to answer them and, if they feel the need, to make contacts for further investigation.

The test was originally developed as a vocal examination, in which, using appropriate software, the tension of the vocal cords of the subject being examined was measured.

During the examination, the subject is also asked to draw something very simple: a starry sky and the sea with waves. The drawing, which is actually a projective test called *the "Lallemand Stars and Waves Test"*, can be done by anyone, whether child or adult, and is independent of the culture of the subject being examined.

The decision to publish this test stems from the fact that some of those who have read my articles have written to me because they identified with several of the descriptions of *abduction* syndrome: with this series of questions, these people could, in some way, get an idea, albeit a confused one, but nevertheless a more accurate one, about this syndrome (SDA).



VERONA
9 maggio 2009

**“Ho sognato
gli occhi di un gatto...”**



... un sogno
apparentemente comune
potrebbe celare gli indizi
di una realtà sconcertante

CONFERENZA
abduction Corrado Malanga

Interferenze aliene:
più di 1000 casi studiati mediante le tecniche dell'ipnosi regressiva e della PNL
e una stima di oltre 500.000 persone addette in Italia

Relatore: **Prof. Corrado Malanga**,
ricercatore e docente di chimica organica presso l'Università di Pisa

Inizio conferenza ore 15.30
Sala conferenze "Erminio Lucchi" - Piazzale Olimpia 3 (zona stadio) - Verona

In collaborazione con:



Per maggiori informazioni:
Luca 347 653 1835
Alberto 333 253 0213

SELF-ASSESSMENT TEST

1. Have you ever lost blood from one of your nostrils (which one)?
2. Have you ever experienced discomfort/disturbances, such as strange sounds, in one ear (which one)?
3. Do you have scars on your body that you do not remember how you got?
4. Have you ever had depressive episodes?
5. Have you ever dreamt of a person just like you (a copy of yourself)?
6. Have you ever felt as if you physically came from another planet, or have you ever dreamed about it?
7. Have you ever found objects out of place, either on your body (rings, necklaces, piercings, etc.) or in the environment where you live?
8. Have you ever dreamed that someone put something in your nasal cavity, ear, eye, or genitals?
9. Have you ever seen or dreamed of a being different from us?

If so:

- a) how tall was it?
- b) How was it dressed?
- c) What did it smell like?
- d) How many fingers did it have, and what were they like?
- e) Has anyone contacted you?

10. Have you ever woken up with yellow spots on your skin?
11. Have you ever had the impression that you did not recognise someone you knew or did not recognise yourself (feeling physically different), followed by a brief identity crisis?
12. Have you ever dreamt of having a child who was not of this world?
13. Have you ever dreamt of being in a technological place?
14. Do you practise meditation, relaxation techniques or martial arts?
15. Have you ever seen or dreamt of beings with vertical pupils like a cat's eyes?

If so

- a) did they appear to be positive?
- b) did they appear to be negative? c) did they appear to be indifferent?
- d) How many fingers did they have, and what were they like?
- e) How tall were they?
- f) What did their heads look like?
- g) What colour was their skin?
- h) How were they dressed?

16. Have you ever dreamt that you were somewhere underground?
17. Have you ever dreamt of "saurians" walking upright or similar creatures?

18. Have you ever dreamt of or seen luminous beings, similar to children made of light?
19. If you are a woman, have you ever mistakenly believed that you were pregnant at some point in your life?
20. Have you ever dreamt that you were having sexual relations with a creature?
- If you are a man:
- could you interact with it?
 - Could you move?
 - Could you move your eyes?
 - How tall was the creature?
 - How many fingers did it have on its hands?
 - What did its face look like?
 - What was its hair like?
 - Did you have an erection?
 - Did they take any blood samples?
- If you are a woman:
- How tall was he?
 - Could you distinguish him from the rest of the environment?
 - Did you act against your will?
 - How many beings were present?
 - Could you make out his face?
 - Did they take a blood sample?
 - Was it a very stressful situation?
 - Was it a normal situation?
 - Was it a pleasant situation?
21. Have you ever dreamt of having surgery?
22. Have you ever dreamt of being in a strange hospital?
23. Have you ever woken up with one of your pyjama tops missing or put on incorrectly, or vice versa?
24. Is your blood type Rh NEGATIVE, or do any of your relatives have Rh NEGATIVE blood?
25. Have you ever had episodes of paralysis while in bed, characterised by the ability to move only your eyeballs?
26. Are you able to fold your tongue inside your mouth without using your palate?
27. Have you ever perceived particular smells or noises without being able to determine the apparent cause?
28. Have you ever had the sensation of losing track of time (missing time), even if only for a few seconds?
29. Have any of your relatives ever told you that they have seen or dreamed about strange creatures during their lifetime?
30. Does anyone in your family have polydactyly (more fingers or toes than normal)?
31. Does anyone in your family suffer from pterygium (growth of a sub-eyelid)?

32. Does anyone in your family show signs of interdigital membrane growths?
33. Do you have a scar on your left (or right) tibia that looks like a cigarette burn?
34. Does anyone in your family have or have had a skin growth or lump on their lower back, like a small tail?
35. Have you ever woken up feeling like you were covered in a strange sticky jelly?
36. Have you ever woken up feeling utterly exhausted?
37. Have you ever had difficulty swallowing?
38. Have you ever dreamt about soldiers?
39. Do you have a small, recognisable lump behind your ear, between the skull and the ear, which you can feel under your skin? (If yes, indicate which ear.)
40. Have you ever dreamt about angelic or devilish figures, especially as a child? If yes, please provide a brief description.
41. Have you ever had sudden panic attacks during a medical visit? (including the dentist)
42. Have you ever thought that your parents might not be your real parents?
43. Have you ever dreamt of a being characterised by the presence of something in the centre of their forehead?
44. Have you ever been so thirsty, for no apparent reason, that it has led you to drink a lot of water?
45. Have you ever had out-of-body experiences (OOBE)?
46. Have you ever had memories or dreams that you attributed to reincarnation or past lives?
47. Have you ever dreamed of being or being placed inside a container, or perceived others inside a container?
48. Have you ever, during a dream or in reality, written or spoken a language that was theoretically unknown to you?
49. Have you ever written in a manner contrary to the normal (boustrophedonic, in Italian) so that it could be read in a mirror, as Leonardo Da Vinci did?
50. Are you right-handed or left-handed?
51. Have you ever dreamed of being physically or emotionally different from who you are?
52. Have you ever had the sensation of walking through the walls, floor, or ceiling of your bedroom?
53. Have you ever seen or dreamed about a UFO? If so, please describe it briefly.

54. Have you ever thought you saw or dreamed about very large insects? If so, what kind of insects?
55. Have you ever dreamt of war scenes in which you fight like in a video game?
56. Have you ever used narcotic substances or psychotropic drugs? If so, what type and for how long?
57. Have you ever been involved in phenomena that you would define as paranormal?
58. When you cross your hands, which thumb is on top? Right or left?
59. Have you ever had the sensation that your body was invaded by an intense vibration?
60. Do you have creative artistic skills: do you play or compose music, write poetry or stories/short stories, draw, paint, sing, act, or other?

Go to to complete the test, to complete a drawing that contains: [STARRY
SKY AND THE SEA WITHOUT WAVES](#)