

## PSI AND THE PROBLEM OF THE DISCONNECTIONS IN SCIENCE

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Parapsychology deals with correspondences between certain events. But the term "psi," which has come to supersede older terms in referring to these correspondences, has never been too clearly defined. It is often used as if it referred to a "force" of some kind, although all we can rightfully say is that "psi" is referable to a class of events where precisely those measurements in terms of which we customarily make our "force" assumptions in science are lacking. Psi represents a disconnection in our conventional picture of things as causally related.

But there are other such disconnections in the overall map drawn by science—namely, in the area of traditionally viewed "mind-matter" relationships, in all statistical series covered by our theory of probability, in quantum mechanics, in our theories of gravitational phenomena, in biology and evolution, etc. In all these areas the gaps between the various types of events that constitute the data of our correspondences are just as wide and just as empty of the "stuff of causality" as the gap between any two events which we construe into a correspondence of the psi class. The disconnections in all these types of correspondences are just as "occult" as the disconnection which leads us to view psi phenomena as "paranormal."

No uniform convention has been agreed upon by scientists in other fields in regard to the disconnections encountered by them. One convention is to treat the problem as one without immediate relevance to the tasks in hand. Another is to deny not only the necessity for adopting a causality principle for

bare working purposes, but to deny even the meaningfulness of stating that there is anywhere at all in nature anything like causality. A third is to attempt to resolve the disconnections by appeal to a metaphysical God concept.

Parapsychologists would not be out of step with current trends in science if they chose to adopt any of these three approaches to the disconnection they are faced with in the psi correspondence. But science in general does not recognize the right of parapsychologists to approach their data in any of these ways. Inconsistently, it demands that psi data exhibit a demonstrable causal connection which it is prepared to overlook or dispense with in the case of other data.

The two major attempts to square psi data with the other data of science have been those of the physicist Jordan and the psychologist Jung. Each has resulted in a scheme which permits psi data to exist alongside the data of physics and other sciences, but neither has provided a framework for the mutual integration of these various data on a descriptive level. Jordan's "complementarity" and Jung's "synchronicity" preserve the traditional dualisms in our view of experience while admitting psi data into this divided universe simply as one more set of inexplicable correspondences.

A method is suggested for making more constructive use of psi correspondences in relation to the overall problem of the disconnections in our scientific picture. All we do in science, by way of arriving at our notions of "lawfulness," "causality," "force," etc., is to arrange and order sets of correspondences in ways that result in the maximum of meaning to us. By attempting to order all our sets of correspondences homologically, and by considering the correspondence of the psi class as the prototype of all correspondences, it may be possible to reduce to one the number of separately conceived disconnections with which science has to deal. It may then be possible to apply as an "explanatory" principle (of how events in general achieve regularity and lawfulness) what can be hypothesized from the study of human interrelationships. This model of the human macrocosm is arrived at through the pat-

ternization of events of the psi correspondence class along the lines of correspondences constructed in terms of psychological and psychoanalytic theory, and vice versa. All attempts to picture a universe from the ground up, by taking the microcosm as a model for the macrocosm, have failed. The reverse procedure—taking the (human) macrocosm as a model for the microcosm—is logically no less feasible while it results in a more consistent and more meaningful picture.

Such a procedure by no means solves all the problems of science; it still leaves us with a basic disconnection on our hands, and does little to narrow our choice of assumptions in regard to both causality and the God concept. However, we are somewhat further along toward a slightly more meaningful definition of both of these, as well as toward a resolution of some traditional dualisms.

By applying this procedure to the problem of so-called "precognition," it is possible to arrange the data of the correspondences in this area in such a way as to be meaningful and consistent in relation to the other data of science without making radical assumptions about time itself. Other assumptions are called for, but these can be shown to have far more empirical and theoretical support than any assumptions about "unseen dimensions" of time. Significantly, too, this approach dovetails with certain psychoanalytic and anthropological data to result in the resolution of a number of paradoxes, including some of those inherent in the very phenomenology of psi correspondences themselves. One can hypothesize an important link in all this to be found in the historical development of man's need to deny his latent aggressions and to project both these feelings and "causality" further and further away from himself. Evidence tending to confirm this hypothesis, independently arrived at through anthropological and historical research, is cited.