

## THE CONSCIOUS AND THE UNCONSCIOUS: A MISLEADING DILEMMA

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The dualistic view of "the conscious" opposed to "the unconscious" belongs today among the fundamental conceptions of psychology. As the same conceptions prevail in parapsychology, we must ask whether this terminology is accurate, since terminology affects the course of our thinking and can lead to erroneous conceptions and misleading conclusions. Marriage of the concepts "conscious—unconscious" leads to falsification of reality.

Historically, the expression "unconscious" appeared first in Scholastic philosophy, occupied an important place in the thought of Leibniz and his successors. Since Freud "the unconscious" dominates psychological terminology. I have sought to establish that both in human history and in individual lives one must admit existence of different grades of consciousness. I have divided the various structures of consciousness, of which three are most important:

1. The magical structure of consciousness: This corresponds to deep sleep, ignores time and space, and its realization occurs in a one-dimensional world. It is vegetative, instinctive and vitalistic by nature.
2. The mythical structure of consciousness: This corresponds to the dream; it knows time but not space, it corresponds to a two-dimensional world. It is of a psychical nature.
3. The mental structure of consciousness: This corresponds to the waking condition, living in time and space in a three-dimensional world. It is of essentially irrational nature.

One must add that the magical structure was preceded by

one which was archaic and non-dimensional, preceding, so to speak, consciousness of time and space. Today the mental structure seems to be in process of being superseded by a new structure tending toward a four-dimensional field.

Parapsychology deals with phenomena not belonging to the category of "the unconscious" but rather with those associated partly with the archaic structure and partly with the magic and mythical structures. The magical structure as herein defined may appear inconceivable to those unable to detach themselves from the rational world of causality and who thus cannot accept the pre-causal or anti-causal relationships defined in Jung's work on synchronicity.

It is of decisive importance in all our research to know and to be able to differentiate with precision the different realms of reality to which the phenomena investigated belong—not as we see them, but according to their own nature. The formula "conscious or unconscious" ignores the distinction between the waking state, dreams, deep sleep, etc. This confusion leads the researcher from false dilemmas to false conclusions and misinterpretations.

We can try to reduce somewhat these misinterpretations by admitting in our research Heisenberg's law of indeterminate relationships. This means that in every experiment in which we use methods connected with the factor of space, while dealing with a world in which time and space do not exist, results produced will be approximate and non-precise.

We must endeavor in our investigations of parapsychological phenomena to take into account the structure of the particular field to which they belong. Then only shall we approach reality and obtain results far superior to those obtained from the misleading hypothesis of the "conscious—unconscious" alternative.