

A JUNGIAN PERSPECTIVE ON PARAPSYCHOLOGY: IMPLICATIONS FOR SCIENCE AND RELIGION

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Introduction

The purpose of this presentation is to indicate the relevance of parapsychology to both science and religion. The particular viewpoint is the theoretical model of the mind proposed by Carl Jung and known as *analytical psychology* or more informally as *Jungian analysis*. Jung was explicitly concerned with parapsychological events and what they indicate about the nature of the psyche. His doctoral dissertation presented studies of a young spiritualist medium, concluding that the "spirits" in her communications were actually prefigurations of potential developments in the medium's own personality (Jung, 1957). Jung later devoted a major study to the questions of parapsychology, which he called *synchronicity* (Jung, 1960). A lively correspondence between J. B. Rhine and Jung, now partially published, suggests that both saw implications for verification of their own views in the work of the other (Adler, 1973).

At the present state in most of the world, there is an historically unnatural splitting between mankind's view of the nature of the world, largely carried by science, and mankind's affirmation of value systems, which have been traditionally carried by religions. This severe lack of congruence between the collective sense of reality and the affirmation of collective values produces an extremely unstable situation which threatens our fragile world order with precipitous and catastrophic imbalances.

This imbalance between value and sense of reality also gives rise to the strange state of mind that Michael Polanyi, the distinguished philosopher of science, called "moral inversion," which he later renamed "dynamo-objective coupling"—a situation in which a strong belief system that is actually based on extreme moral passion is consciously said to be held only for objective reasons (Polanyi, 1958). This unconscious dynamo-objective coupling allows an outlet for primitive moral passions

without the corrective of conscious moral conflict, choice, and personal responsibility.

If the dynamo-objective coupling is attacked on moral grounds (the unconscious source of its dynamism), it is defended (consciously) as being based *only* on scientific evidence; but if it is attacked on the basis of its supposed scientific status, it is defended (unconsciously) with the excesses of moral passion. Thus the dynamo-objective coupling, once established, is most difficult to undo. It yields neither to logical persuasion based on evidence nor to an appeal to moral principles. When embedded in political ideologies, it is a dangerous and irrational force in the theater of world events.

This split between "reality" and value, between science and religion, would be clearly pathological if it were a split within one human psyche instead of within the developing culture of the world, which is in only the early stages of its potential coherence. Such a splitting is even *more* pathological and dangerous, however, when it occurs in collective consciousness than in the psychoneuroses of individuals. It is to this unfortunate split of our collective sense of reality and our sense of values that parapsychology may perhaps bring a healing perspective. Parapsychology may act like a sensitive chip of the alchemical lapis, potentially uniting the diversities of science and religion into one unified vision of a world in which there is a seamless union of the nature of the world (science) and the value of the world (religion). As Carl Jung wrote to J. B. Rhine in 1942 (Adler, 1973, Vol. 1, p. 322) ". . . when we are in possession of all facts, science will look very peculiar indeed," adding "It will mean nothing less than an entirely new understanding of man and world."

The Jungian View of the Psyche

Jung's model of the psyche is often contrasted to Freud's, largely because of their historical connection, although there are aspects of classical Jungian thought that may be more usefully contrasted with the usual scientific assumption of epiphenomenalism, which expresses itself most basically in an assumption that "mind" does not exist independently but is simply a word for describing brain in action. Such noted scientists as Sir John Eccles (1980) and philosophers as Karl Popper (1977) have taken exception to this naive scientific view, but it remains a primary contrast between most practitioners of science and most religious persons. Jung's concept of the psychoid nature of the archetype may suggest that the universe is coherent in a more profound way than is suggested by the usual contrast of monism and dualism.

The unconscious in the Jungian model, particularly the archetype of the Self, is the fountainhead of the psyche, both bringing the ego to birth and then facing it with the task of individuation, embodying in actual life processes the potentialities of that particular psyche. Some of the contents of the psyche have arisen in personal experience and some come from an archetypal core which is relatively constant for mankind. Although archetypes may have an extremely long developmental history, from the standpoint of human consciousness they appear as essentially timeless structures.

The individual psyche can be divided into the personal psyche (which I often call the personal sphere) and the deeper non-personal part that Jung referred to as the objective psyche (a later term for the collective unconscious). The structural terms of the personal sphere of the psyche are ego, persona, shadow, and anima (in a man) or animus (in a woman). The persona and the ego are largely in personal consciousness, while the shadow and the anima/animus are largely in the personal unconscious.

The persona can be viewed as an interface between the personal sphere and the world of collective consciousness, and in a parallel fashion the anima/animus can be viewed as an interface between the personal sphere and the objective psyche. The archetypal Self (and other archetypes from the deeper layers of the objective psyche) participate in the personal sphere through their function as the core or template of psychological complexes, which are the building blocks of the personal part of the psyche, just as archetypes are the structural elements of the objective psyche. The archetypal Self has additional participation in the personal sphere, since it is the central archetype upon which the ego complex is formed and also functions as an image of the entire psyche (personal and collective) functioning as an organic unit.

In addition to persona, ego, shadow and anima/animus, the personal sphere also contains an indefinite number of less integrated complexes. A complex is defined as a group of images related to one another through a common emotional tone and based upon an archetypal core. The structures of the deeper objective psyche are archetypes, of which there also is no precise catalogue, since any recurrent human experience may achieve an archetypal form. It is also likely that archetypes in the objective psyche exist as a field of potential meaning and structure, only appearing as discrete archetypal forms when observed by the ego.

The structure of the collective unconscious (objective psyche) is related to the personal unconscious in the following manner: each complex in the personal sphere of the psyche is based upon an archetypal pattern in the objective psyche. The complex that is experienced as

the center of consciousness is the ego-complex. Contents that are associated with the ego-complex participate in consciousness, but may be dissociated or repressed from consciousness. The archetypal pattern for the ego-complex is what Jung called the Self, or the "archetypal self," sometimes referred to as the "central archetype of order."

The archetypal Self is the theoretical actual center of the psyche, whereas the naive ego, which is actually only the center of consciousness, mistakenly considers itself to be the center of the psyche. In the process of individuation, the individuating ego comes to a profound realization that it is not the center of the psyche. It is, in fact, experienced as if it is the object of a superordinate subject (Jung, 1961, pp. 323-325). It is with this type of realization that Jungian psychology approaches religious phenomena. The ego, in fact, may experience the archetypal Self, through dreams and states such as active imagination, in images that are traditionally used to describe God. The archetypal Self may be considered to be the *imago dei*, the image of God in the psyche. Such images have an empirical reality even though their metaphysical reference is open to discussion.

In concluding this very brief theoretical overview of the psyche in Jungian terms, let me apologize for any sense of reification of concepts that such a compressed discussion might suggest. These terms indeed are theoretical constructs, open to potential experience and modification.

Synchronicity

Jung defined synchronicity as the relatively simultaneous occurrence in time of an inner subjective event and an outer event that had essentially the same meaning (Jung, 1961, p. 388). Synchronicity is an alternate term for parapsychological phenomena, or psi events, although Jung considers that they are a particular psychological case of what may be a larger acausal orderliness in the universe that may be expressed, for example, through the orderliness of radioactive decay. In discussing the structure of divination systems in a number of cultures, Marie-Louise von Franz, a major first-generation pupil of Jung's, stated that all divination systems have the form of defining, through a random event, an intersection between the world of usual events and the archetypal realm of surpassing order (von Franz, 1974). In the *I Ching*, for example, the contingent order of arranging the trigrams is called "the later heavenly order," while the archetypal arrangement of the trigrams, in which they are perfectly balanced, is called "the older heavenly order." A psychological analogy would be the way in which

the ego, living in a limited world of contingencies, may experience the ordering quality of the archetypal Self, particularly when there are situations that require that it function outside its usual range of adaptation.

A classic example of synchronicity, cited by Jung, was the interruption of the discussion of a patient's dream of a scarab by the sudden appearance through an open window of the nearest semblance to an Egyptian scarab that one might find in the climate of Zurich (Jung, 1960, p. 438). Both Jung and the patient were startled by the appearance of the beetle. Jung later reflected (Jung 1960, pp. 440–441): "The patient with the scarab found herself in an 'impossible' situation because the treatment had got stuck and there seemed to be no way out of the impasse. In such situations, if they are serious enough, archetypal dreams are likely to occur which point out a possible line of advance one would never have thought of oneself. It is this kind of situation that constellates the archetype with the greatest regularity. . . . In Rhine's experiments it is the 'impossibility' of the task that ultimately fixes the subject's attention on the processes going on inside him, and thus gives the unconscious a chance to manifest itself." Jung adds that we must ". . . subject our basic principles of explanation to the criticism that space and time are constants in any given system only when they are measured without regard to psychic conditions," reflecting further "That is what regularly happens in scientific experiments."

Jung thus considers that our ordinary view of scientific evidence is chosen in such a manner that it is most likely to avoid the observation of synchronistic events, which are nevertheless universally reported in all cultures and comprise one of the deepest enigmas confronting the convergences of science and religion toward a beginning restoration of a unified view of the world that avoids the dangerous construction of what Polanyi called dynamo-objective couplings.

Let me add three more examples of events that would be considered synchronistic by most Jungian analysts. They are all examples of which I had first hand knowledge or was told directly by the person who experienced them.

1. A woman recalled that early in her adolescent years she had stayed at her home with her boyfriend while her parents went to play bridge. They characteristically never returned before midnight. She began some mild sexual exploration with the boyfriend when suddenly, at nine in the evening, she simply "knew" that her parents were on the way home. She barely had time to straighten her clothing when they arrived.

2. At a time that I had been trying for several hours to remember the name of a bacterial organism used in a medical preparation to restore normal intestinal organisms after a series of antibiotic drugs, my patient for the first time mentioned the proprietary name of a preparation whose only active ingredient was the organism I had been trying to remember.

3. I dreamed that I drove to downtown Dallas and stopped at an intersection with the front of my car just over the markings of the pedestrian crosswalk. A police officer walked at an angle toward my car. I was afraid he would give me a traffic citation, but he merely admonished me not to do that. Several days later, driving to a nearby city, I turned on the wrong side of a divided intersection in order to save time. A police officer in a car stopped me. His car was at an angle to mine (but opposite to the angle in the dream). I was afraid he would give me a traffic citation, but he simply admonished me not to commit the same mistake again.

Jung (1960, pp. 459–484) himself actually attempted an empirical verification of the synchronistic hypothesis, using a large collection of astrological data from couples who were married. He assumed that there was no causal explanation for the astrological interpretations, so that if persons who were actually married were found to have astrological configurations that suggest they might marry each other, it would be evidence for synchronicity. In his first analysis of data, Jung felt that he was successful, but while enjoying his sense of accomplishment he saw in the figure/ground shadows of a stone, an impish face laughing at him. Taking this as an image from his unconscious mocking his sense of success, he repeated the experiment and got no significant results. Jung thus shared in the experimental frustrations of most parapsychological researchers.

Synchronicity is not simply a synonym for psi or parapsychological events. Nor is synchronicity exhaustive of the category Jung called acausal orderliness; it is a subset of that category, containing those examples of acausal orderliness that have a similar meaning in inside subjective feelings and outside events. The judgment of "similar meaning" is necessary to invoke the term synchronicity, and meaning must be judged by some consciousness (even if the judgment is embedded in a computer system and automated). Acausal orderliness could include parallel but unrelated action, coincidence (with delusions of synchronicity perhaps), and the reflection of an underlying common ground (as in Taoism). It might also reflect a parallelism that was the result of a pre-established harmony of processes that were causally unrelated in

the present. There must be other explanatory models of acausal orderliness.

The Psychoid Nature of the Archetype

Jung emphasized that the concept of the archetype (including the archetypal Self) is one for which empirical evidence is difficult. Nevertheless, the archetypal hypothesis is most valuable in conceptualizing the nature of the psyche. Jung (1964, p. 450) called the archetype psychoid rather than psychic, meaning that it was psyche-like, but might also partake of the nature of matter. In other words, the psychoid nature of archetypes would imply an ordering principle that lies behind both the psyche and the world.

When an archetype is constellated, therefore, one might expect it to influence *both* the psyche and the world. Stated in still another fashion, when an archetype is constellated the mind may behave as if it is part of the physical world or, conversely, the physical world may behave as if it is part of the psyche. This might lead to just the type of situation that is described as synchronistic—the close occurrence in time of an inner subjective event and an outer objective event with the same meaning.

And what sort of situation might be expected to evoke the action of an archetype? Precisely those in which psi phenomena are most frequently found to occur—where there is (a) strong motivation and (b) an impossibility of using ordinary channels of sensory information. One of the most usual of such situations in ordinary experience is dreams, and indeed Louisa Rhine (1961) noted that dreams were the largest category of spontaneously reported psi events. The dream is also, in Jungian theory, the most common situation in which the ego-complex is directly open to the influence of the archetypal Self (Hall, 1977, 1979, 1983).

The Structure of Psi

Saying that synchronistic events tend to occur more frequently when an archetype is constellated suggests that such events happen when the ego is in a state of relative passivity in relation to the unconscious, as in dreams or situations in which it is strongly motivated by emotion but unable to take an active stance toward solving the problem with which it is concerned. In the laboratory psi experiment, various forms of motivation have been shown to be more or less helpful, and the “impossibility” of the psi task (from the ordinary point of view) con-

stellates the helplessness of the ego and (hopefully) the constellation of an archetype and the manifestation of synchronicity.

It is important to emphasize that Jung is not proposing synchronicity as an alternative to causal explanation. It is instead a complementary principle. In the structure of any synchronistic event two causal chains can often be identified, one for the inner event and another for the outer event. The existence of these causal chains does not negate the synchronistic event, which achieves its synchronistic status from the similarity of meaning of the two events, not from the absence of causal explanation for either of them.

There may be more subtle experimental forms that emphasize even more that psi occurs when the ego is relatively passive in relation to an archetypally activated unconscious situation. The release effect, in which scoring increases just when effort to achieve it is released, is one example. The type of experiment employing both a primary and a secondary target, with higher scoring achieved on the secondary target, suggests that it is in the more relaxed penumbra of the ego's effort that psi manifests most readily (Stanford, 1977, pp. 335-337).

Religious Implications of Jungian Theory

In addition to allowing a meaningful place to synchronistic psi events, Jungian theory suggests that there is a natural religious function in the psyche, which is perhaps the origin of primary religious experience that may in some cases become institutionalized in the cultural structures of collective consciousness. While Jung himself was careful to always assert that he was speaking only of religious *images* in the psyche, not of a metaphysical reality that theologians consider, it is clear that such hermetic separation is not possible. It is only through the human psyche that even a divinely-inspired person would be able to express a meaning in collective consciousness.

The structure of the human psyche is of a religious as well as a scientific concern. The presence of a natural religious function in the psyche does not establish in itself the existence of a metaphysical religious reality, but it does raise serious questions for both scientists and theologians, particularly because of the striking acausal relation between scientific description of physical reality and the subjective elaboration of mathematics.

If one is convinced of the natural existence of an image of God in the psyche, as I am convinced on the basis of experience with dreams, what are the implications of this image? It certainly would seem to indicate that the natural psyche, in itself, carries an image of surpassing

order and meaning far greater than the representations of ego-consciousness. Since the representations of the psyche in dreams refer always to some reality, objective or subjective, this image of God in the psyche is likely also to have a reference, but whether only subjective or also objective one cannot say in an empirical statement. The existence of an image of God in the human psyche also suggests that we may have direct and immediate access to whatever that image represents, as we do to the contents of other images in the psyche.

What is the action of the God image in the human psyche or in collective consciousness cultures in which there is no conscious representation to which it can be attached? Does it still exert influence though denied conscious access? Many modern political excesses might usefully be considered the displacement of the God-image even onto institutions that categorically deny the existence of religious meanings. This split between an unconscious god-image and a conscious denial contributes to the dynamo-objective coupling ("moral inversion") that Polanyi (1958) so clearly described.

In my own work with dreams, depth psychology and religion (Hall 1977, 1977-1978, 1979, 1981a, 1981b, 1981c, 1981d, 1983, 1985), I have noted various forms in which the image of God appears in dreams. In some, it is found with the same meanings that would attach to the image in the conscious mind of the dreamer, but in other instances (which are infrequent though not rare) the god-image in the dream is used in a way inconsistent with the conscious tradition of the dreamer. In still other (more rare) dreams, the god-image in the dream is not one of which the dreamer is consciously aware, although it is used in the dream in a way consistent with its meaning in the collective tradition in which it is embedded (Hall, 1977, pp. 266-271). In still other dreams, there are images that seem to take on the meaning of the god-image from the context of the dream, although having no such reference in the consciousness of the dreamer or in any known collective tradition.

If dreams are, as Jung asserts, a self-representation of the psyche, what aspect of the psyche is represented by the image of God? Does this image have something to do with the apparent psi ability of the unconscious, where the categories of psi (as J. B. Rhine suggested) can be seen as parallel to those attributes traditionally ascribed to deity (Rhine 1976-1977)?

These are deep mysteries, but mysteries that do not necessarily lie beyond the realm of scientific investigation. If such investigation should prove beyond reasonable doubt that the psi abilities associated with religious traditions actually occur, it will finally become necessary for

both orthodox science and orthodox religion to come to terms with parapsychology. Things will then look quite different indeed!

Speculations

It is unwise to speculate far beyond what is verifiable, but perhaps a few very tentative suggestions might be put forward. To ground these fully in the Jungian tradition would require more extended discussion than is possible in the present format. They are offered here with expectation of correction and revision.

A. The Nature of Ego-Consciousness

All states that are conducive to psi seem to involve a relative decrease in the consciousness of the ego in relation to the unconscious. In fact, the basic structure of the psi task in the laboratory faces the ego with a sense of its inability to achieve the goal by ordinary means. Psi then may occur when the ego is unable to function in the manner for which it was designed. The ego is (in a sense) a specialized form of the archetypal Self elaborated to deal with the ordinary consensual world of time and space, a world in which the archetypal Self with its relative independence of time and space would be ineffective. It follows that in asking ego-consciousness to produce psi results, we may be asking it to go against its prime directive of experiencing the time-bound world in the service of the individuation process. In psi experiments, then, we would be going against a deeply grounded purpose of the human psyche, however much their transcendence of ordinary constraints of space and time seems miraculous.

In his own experience, Jung (1961, p. 292) had intuitions that the everyday "box universe" was necessary for there to be any increase in knowledge, since in the timeless world of the unconscious experimentation and therefore learning would be difficult or impossible. It is possible that the formation of ego-consciousness during the course of human evolution occurred for the teleological purpose of removing consciousness from the timeless archetypal world so as to allow evolution, both collective and personal, to occur through discrete and separable experiences upon which logical and moral reflection are possible. And yet the ego remains in touch with the "older heavenly order" in which knowledge and value are united in one world, like the medieval *unus mundus*; the ego can know this unitary world, but only through intuition and symbolism. The human ego, in fact, may be both an insulation from such an underlying unitary world and also a receptor for influences from such a world.

B. The Purpose of Psi: An Intuitive Speculation

Consider that ego-consciousness may serve to inhibit psi experience. The occurrence of psi, in that case, would indicate the inhibition of the inhibitory influence itself, often at the edges of ego-consciousness. Some experimental evidence can be interpreted in this manner, as well as the absence of psi in most ego-experience in everyday life. The natural location of psi may be in the archetypal world from which the ego is removed in the process of individuation, only to return to the archetypal world in dreams, in sleep and in the final experiment of death.

Can there be any useful speculation as to the possible function of psi in the archetypal world? Perhaps not at the present stage of discussion where we have so little convergence of science and religion. But psi may be the touchstone that is necessary for the reconciliation of these two large categories of human concern and experience. At present I am willing to suggest only one incautious and rash possibility—that in studying psi we are dealing with an innate activity of the universe, the psychic equivalent of gravity in extension (though not in purpose), that functions in its natural archetypal state to maintain randomness, a catabolic force that forms the neutral background against which the achievements of consciousness (and therefore individuation) become possible.

In this admittedly speculative and radical view, what we ordinarily call psi events would occur when this natural function is inhibited, which would occur in situations where ego-consciousness is weakened in relation to the strength of the unconscious, and in which the underlying orderliness of meaning in the archetypal world could be seen both in the subjective structure of the mind and in the outer structure of the physical universe. Another way of stating this intuitive view is that psi might be considered to function in the service of establishing meaning when other ordinary methods are ineffective. Meaning would be established by a brief suspension of the usual insulation of our constructed world of conscious meaning and the underlying patterning of the archetypal world.

In spontaneous cases of psi, the psi event interrupts the usual orderliness of the everyday constructed world, disrupting that meaning. It is this disruption of usual orderly meaning that makes psi phenomena difficult for the scientific mind to accept. But at the same instant that the ordinary meaning of reliability is interrupted, the spontaneous psi event creates another equally impressive order, although usually only

for the individual experiencing the psi event, not for observers in the collective conscious world of consensual reality.

Ilya Prigogine (1985) has described the usual orderliness of physical systems as occurring near zones of equilibrium; but at a point far enough from an established equilibrium a new, novel and emergent ordering may occur, as for example, whether the shells of a new species of snail "choose" to turn clockwise or counterclockwise. Consider that the experimental situation used for testing psi is one where the subject is asked to perform a task that is not possible in the usual view of the world. That subjects are at times able to produce significant amounts of psi is evidence for an ordering between the psyche and the physical target sequence, as if both the psyche of the subject and the nature of the targets had participated in the production of an order transcending the usual orderliness of the world that is studied by science.

The meanings produced by psi lack the orderliness, the predictability and repeatability, that science expects. And yet, they *are* meaningful in an individual way. Because of that, it is the occurrence of psi itself that becomes a scientific question, not meanings that psi carries (since they are too personal for scientific systematization).

To expect parapsychology to satisfy the ordinary form of meaning, without considering that it may be the signature of an entirely different universe of meaning, is to create (as the skeptical inquirers often do) a dynamo-objective coupling in relation to parapsychology. The objection of the skeptical inquirer is actually based upon an unconscious emotional commitment derived from a faith in the ordinary scientific view of the world, but it is expressed as if it were simply a matter of empirical evidence. It is possible that psi will never satisfy such requirements, because it may be the indicator of a realm of meaningfulness (usually expressed symbolically in spontaneous psi events) that lies outside of and is complementary to the usual scientific view of an orderly universe.

Randomness and entropy are not simply indicative of a breakdown of order, they are inescapably linked also to spontaneity and creativity. Spontaneity and creativity involve both order and randomness. Psi may be an inlet to observation of this aspect of the universe.

I cannot at present conceive of experimental forms in which such a hypothesis could be tested. It is, however, consistent (at least in my own mind) with the implications of Jungian theory, if that theory is elaborated to some degree beyond the stage at which Jung left it at the time of his death, but guided in that extrapolation by hints that Jung himself has given in both his scientific writing and in the more personal revelations of his autobiography.

Summary

I believe that the convergence of science and religion, facts and value, is the most pressing concern of our present intellectual and social world. Any successful movement toward resolution of this split will involve a mutual concern by both science and religion to understand the nature and purpose of psi in the universe. In this understanding, I anticipate that the fundamental insights of Jungian psychology will be of some significant aid.

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DISCUSSION

SERVADIO: Well, first of all, Dr. Hall, I quite appreciated your paper, which summarized, particularly in the first part, many of the Jungian theories which I must say I know rather well. All my work, particularly in the last 20 years, has shown that I am not a narrow-minded Freudian. I think I know the work of Jung rather well, so I have nothing much to object to. But I have one little objection about the way Jung made use of his own inclination and openness towards parapsychology. We all know that Freud was very mixed up vis-à-vis parapsychology. Sometimes he was very inclined to accept much of parapsychology and then he became skeptical again. This was mainly due to the negative influence of Ernest Jones, who would parade around Freud's house and probably prevented him from proceeding further with his parapsychological interests. But coming to Jung, I think that he did not make enough use of what he certainly learned from J. B. Rhine, the scientific parapsychological approach. The term synchronicity cannot be used to explain all the phenomena they were investigating. I will give an example: let's imagine that we look at a comet. Nobody knows exactly what the origin of comets is so to make a sort of super-astrological theory about comets and stop at that would be a great mistake. I think that the astronomers are quite right in trying to study what a comet is formed of, how long a comet can last in the universe—the purely scientific astronomical approach. Jung did not do any laboratory research in parapsychology. Now, as we said before we should by all means address the scientific approach to parapsychology and not just jump over it, skip it. We should use a word which can have the meaning and dignity of a theory, of a very valuable concept. But, perhaps, synchronicity has been used just to dismiss problems that could have been, perhaps not solved, but examined more thoroughly for practical scientific justification.

HALL: I appreciate that remark though I do not think that Jung did anything scientific with parapsychology, other than the one experiment called an astrological experiment in the essay on synchronicity. I have finally found J. B. Rhine's side of the correspondence with Jung, which was lost for a number of years and was actually filed with Louisa Rhine's papers. I do think that they had a great deal of interest in working with each other. Synchronicity is not an explanatory concept, it is simply a way of talking, within the structure of Jungian psychology, about what we would otherwise call psi events. And I think it might be of some use in orienting a laboratory approach to psi.

SERVADIO: You think so?

HALL: Yes, because I think, for example, the Jungian view of dreams might say something about the nature of the dream ego at the time that a psi event occurs in the dream, compared to dreams in which it does not occur. Rhea White and I have talked about the possibility of looking at some of the data from the Maimonides dream experiments in that way, but have not been able to get the reports to work with. I think that the fact that synchronicity is embedded very clearly in Jungian theory allows one to go from the theory to potential experimental situations in a way that might be useful.

ROSSNER: I found that Jung's categories do exactly what you have suggested they might; that is, they provide some possible models for psychical research in examining some of the most elusive phenomena of shamanism and mediumship to be found in the history of different cultures. You touched on a point where I think Jung said something that could be very useful. The "breaking down of ego-boundaries" or the "lessening of ego-consciousness" seems to be the point at which the psi phenomena often begin to occur. Now, we do know that in "states of disassociation" during meditation or prayer there is a lessening of the ego boundaries. In Eastern religions and esoteric versions of Western religions alike the lessening of the ego boundary is a prerequisite for the taking over of the Atman/Brahman consciousness.

But there is also another area in which the lessening of the ego-consciousness occurs. That is during ritual imitation in primitive religions and in modern forms of sacramentalism in the higher religions of both the East and West. In ritual-imitation we, literally, put aside our own "individual persona" or ego for a "role-playing" in which we feel comfortable for a moment of "make-believe time," as it were. We justify in that make-believe time a "higher reality" that we are trying to imitate. And in such a ritual-drama we "put on the clothing" of the persona of the saint, of the god or the Master whom we would imitate. We temporarily adopt his or her persona rather than our own. This legitimizes the weakening of our own defensive ego consciousness. We then take on the capacity to "bring archetypes into play" to use another Jungian conception. There is an interesting experiment that I have read about which has evidently been going on in the Soviet Union and Eastern Europe, called "artificial reincarnation." Scientists who do not believe in reincarnation can nevertheless believe that by convincing someone at a subconsciousness level with post-hypnotic suggestions, for example, that he or she is a reincarnation of Beethoven, he or she will learn faster the musical skills that a Beethoven might have. This seems, to some degree, to work, but I would not endorse the morality of that practice. I think it would be a very harmful thing to do because

it may impose "scripts" on the subject at a sub-consciousness level that do not belong to his or her "innate," potential vocation.

Yet in "ritual imitation" we find a similar thing. In primitive religions, the shaman or the witch doctor imitates, in dance and drama, the gods whose powers he is trying to evoke. Now in mediumship, as in the shamanistic tradition, we have always had the question of fraudulent versus authentic "spirit communication." In great saints and mystics, as well as with mediums there is also a great deal of "imitation" of the heroes and founders of the various faiths. I think that in many cases, "subconscious imitation" has been confused with "fraud".

Perhaps if we were to create "free-flowing" creative dramas during psychical research, in which a sensitive person recognized that he was in fact play-acting and imitating the persona of someone, e.g. a spirit, or deceased person, he might come up with creative insights from a universal level of consciousness through intuition.

I think that to some degree that is what psychic and mediumistic phenomena always represent; there is a lessening of the ego boundaries and an adopting of the pattern and style of consciousness of a persona of some other figure, whether it is imagined or historical. All kinds of new things are created out of that process. To apply this insight to psychical research might mean that we would tell mediums or psychics: "It is all right to feel that you are 'half putting it on,' 'half making it up,' just go with the flow of that drama and see what happens." All kinds of veridical psychic events, real "synchronicities" do, in fact, begin to happen, in my experience, when one does that. And when that happens it is not fraud to "prime the pump" by imitation, even dressing up and imitating someone. We have brought it out into the light of an honest approach. Such ritual drama in fact gave birth to historical drama. In effect we are not far off from that in the higher religions, in Puja in Hinduism, or the High Mass in Christianity. But we just haven't recognized the connection. Jung helps us to see that connection.

Michael Grosso has mentioned Dr. A. R. G. Owen and his group in Toronto. They said, let's have a game in which we "conjure up" an "imaginary ghost." Each person contributed a free-flow imaginary bit of biography to a fictional 18th Century character named Philip. They then talked to Philip and actually got a table to levitate itself by imagining that Philip was levitating the table through their energies.

HALL: I find this a very interesting suggestion and it has obvious laboratory forms. It is essentially the same thing as the Batchelder experiments. I would like to link it to the more general problem, not simply of technique, but of the psychological purpose of why mediums

have controls so frequently. The conscious ego, if it had to take responsibility for access to psi information, would disrupt its usual view of itself and therefore its adaptation in the world. It may be that the role-playing technique that you are suggesting is analogous to a medium obtaining his or her psi information through a control rather than directly, in order to preserve the integrity of the ordinary ego structure. Now, I think it is questions like that that we have to look at, both in depth psychology and in psychoanalysis, as well as experimentally, to come to some understanding of the place of psi in the economy of the psyche and in nature.

SERVADIO: I want to ask a question of Dr. Rossner. I wonder why you used the term *imitation* instead of *identification*, because imitation always has a certain amount of consciousness about it. Somebody who imitates a certain historical hero, knows very well that he is *not* that hero, whereas the cases you mentioned, Dr. Rossner, are clearly cases of identification with something, with a person, with a spirit. So I think that to describe those cases the term *identification* would be more appropriate.

ROSSNER: In the sense of Thomas à Kempis' *De Imitatione Christi*, what begins with "imitation," which is a self-conscious affair recognizing separation or duality between myself and the one imitated, will end up as identification. In other words, you *become* what you worship. That is why the Church has always wisely decided that it should make a collective decision as to the "role-models," i.e. the particular saints who are to be given respect, or who are honored by "imitation" in that way. You identify with the lives and virtues of the saints rather than any others who might be in effect half-villains, precisely because you are going to become what you focus upon and imitate. You become subconsciously *identified with* what you start out consciously imitating. Now, I think as one slips into deeper altered states in trance, in mediumistic and shamanistic phenomena, what one may start out invoking then mimicking one ends up by being identified with.

HALL: I have two footnotes to what you are saying. One is that role-playing is a recognized method of inducing hypnosis, so that when you emphasize role-playing you also open the whole question of hypnosis and psi. Secondly, your emphasis on ritual enactment is quite interesting. I have an acquaintance who has participated in quite a number of rituals. One of the stories he told is that once there was a lot of noise outside in the street and it was interrupting what they were doing. They tried to stop it and nothing happened. Then one of them imagined talking to a large angelic figure and the angelic figure was asked to stop the noise. The children who were playing outside ran away without any particular explanation of why that occurred.

ROSSNER: We are now on to the whole fascinating question of the "basic language" of the human mind and how it operates through images and "mind-games."

ROSEN: Let me add a general comment at this point. We have on our program Parapsychology, Religion and Philosophy. The idea is to integrate the three. I think it might be good to step back from where we are right now, struggling with words, and take a look at what we have been doing trying to gain perspective on it without being afraid to risk paradox. Applied to the question of science and religion and whether or not they can be reconciled (an issue that came up in Dr. Servadio's paper and in James Hall's paper), I would like to suggest that the so-called new science would and would *not* be a science as we know it, and that the new religion would and would *not* be religion as we know it. I think that unless we come to terms with the paradoxes that confront us, we are going to be using words in such a way that we will be continually confusing ourselves, going around in circles. I believe we have to realize that for this sort of discussion to bear fruit we somehow need to break out of the linguistic groove that we have been treading in for at least 400 years—probably a lot longer.

HALL: May I simply make one point about the delusion of synchronistic events. It seems to me that synchronistic events tend to occur when there is a strong ego trying to accomplish something with great motivation, but without the ability to use ordinary means to accomplish that. Now I am told by a number of clinicians that synchronistic events, psi events, will tend to occur when a person is going into a psychotic or schizophrenic episode, and when he is coming out of such an episode; in other words, at the borders where there is a fairly strong ego and also a highly activated unconscious. But within the psychotic period there may be the delusion of synchronistic or parapsychological events, which is a very different thing. Now, I do not mean to complicate it too much, but I think we do have to worry about why there is this fantasy of psi, as well as actual psi. There are, of course, dream examples in which psi occurs in the dream, not from outside into the dream, but within the dream itself.

ROSEN: Would that be equivalent to saying that the ego is weakened and is not weakened?

HALL: Yes, it would be like saying that there is a strong ego that is up against increased pressure from the unconscious, rather than a weak ego experiencing itself being overwhelmed by an ordinary pressure from the unconscious.

GROSSO: First, briefly, in reaction to John Rossner, I would like to call attention to the potentially rather subversive implications of his remarks of a moment ago. He gave as an example the Philip experiment

in Toronto. Here you have a group of people who create a purely imaginary entity, endow it with a history, believe in it with great intensity—it is part of the game—and as a result they produce extraordinary paranormal effects. Now, why could we not take this as a very simplified model of what religion is all about? For Philip substitute the notion of Deity, endow it with a different name from culture to culture, believe in it with great passion, and produce extraordinary results which are in turn self-confirming of that very belief. This thought, by the way, I develop later on in my paper. I am jumping ahead, but at this moment I could not resist making that comment. Now, there are ways you could handle that. I am not sure how John would want to react to it, but it strikes me that that is, from an established religious point of view, a highly subversive notion.

HALL: You are describing the structure of magic, setting up an intentional image and expecting that to accomplish parapsychological events.

GROSSO: That is what happened in the Philip experiment, but if that is true, what you are doing in effect is collapsing magic into religion.

ROSSNER: A very valuable and important point. What *I said could* have been subversive, but *I am not*. By that I mean, that I think Jung was the one who was “subversive”! Once he presented studies of a particular young Spiritualist medium, concluding “That the spirits’ communications were actually prefigurations of potential developments in the medium’s own personality.” Now, you *could* do that, as you have said, Michael, with God or with any historical master or saint in any religious tradition. But that would be very wrong, very misleading from the truth of the situation if you did. I think it was wrong for Jung to assume that his interpretation was proven. I think that some of the Philip experiment people, including Dr. Owen, have done the same thing as Jung. I would disagree with the conclusion that the “Philip” experiment proves that this is the nature of most ghosts. In other words, this experiment says nothing about the possibility of an actual ontological entity being there or not under the “mask” of Philip. It only tells us about the *process* by which we “prime the pump” of *our own consciousness* to let communications come through. We must point out that if we are not going to run into justified opposition on the part of traditional religions—including Christianity—we must postulate that an actual entity, whether angel or spirit, could be there. I think that we may use the Jungian model, but should not fall into the trap of using it exclusively and in all cases.

GROSSO: Well, I have to react to this because I do not think you have eliminated the subversive implications. The point is that we now

have an entirely workable model to account for the paranormal, positive, life-enhancing effects of religious belief. And, of course, I totally agree with you we can still postulate that there is some ontological entity hidden somewhere in the recesses of Being, but now we have, with the help of parapsychology, some very powerful psychic dynamisms to account for these phenomena.

HALL: Jung might have sounded subversive, but, of course, he was not. What he is describing is the relation between complexes which behave as part-personalities and the overall personality with which we identify when we say the word "I." Now, if you are seriously opening the question of identities such as angels, archangels and all the powers of Heaven, then we have to look for an experimental, evidential approach, a suggestion which I would highly favor. I think that would make religion a very different thing than it has been. It would make it much more personal, much closer to science and much closer to a unified world view. The best evidence so far in psychical research is the cross-correspondences and that is a very difficult thing to establish. But if you really mean to open that door, I am quite intrigued.

GROSSO: You mentioned that, according to Jungian theory, each human being has enclosed within him or herself an *Imago Dei*, an image of the Deity. Then you say that the ego and its disintegration is a part of the process that liberates the archetypal content. The near-death experience (NDE) is a very good empirical illustration of this. The NDE is obviously a classic situation in which the ego is about to disintegrate with a loss of autonomy, with a sense of being overwhelmed by forces outside. That is the moment in which psychic and spiritual experiences may spontaneously occur. One of the most common is one has perceived or identified oneself with the Deity.

CUTTEN: I have one other comment regarding synchronicity. I wonder sometimes whether we tend to ascribe more importance to synchronicity than it really deserves. We are naturally intrigued when something occurs with which we are personally familiar. But I am sure that there are hundreds, maybe millions of cases of synchronicity occurring all over the world which we never hear about. Now, do we necessarily have to ascribe something mystical as an explanation for it? Take, for instance, your case of the hummingbird. It is very interesting, it is very intriguing, but do we assume that the hummingbird would not have appeared if the person concerned had not been having that experience at that time? Does it just happen that things do occur together coincidentally and that they really have no meaning at all?

HALL: I thoroughly agree with you that there is an immense amount of synchronicity which we simply do not notice. What is generally re-

ferred to as synchronicity are those incidents that become very striking. The two events that come together generally have a very clear causal chain on both sides. What is not explainable is the way they happen to occur so close together in time. About the theoretical relationship of the archetypal self to the ego, which is important in the image of God idea, it is the archetypal self that appears as the image of God, seen psychologically. Now, the archetypal self is also theoretically the archetype that underlies the complex of the ego. If the ego goes deeply enough into its own structure, it comes upon an image of God that is quite different than the image that it ordinarily identifies with, including the image of the body, the image of the personality and so forth.