

**PARAPSYCHOLOGY,
PHILOSOPHY AND RELIGIOUS
CONCEPTS**

PROCEEDINGS OF AN INTERNATIONAL CONFERENCE

HELD IN ROME, ITALY

AUGUST 23-24, 1985

**PARAPSYCHOLOGY,
PHILOSOPHY AND RELIGIOUS
CONCEPTS**

PROCEEDINGS OF AN INTERNATIONAL CONFERENCE

HELD IN ROME, ITALY

AUGUST 23-24, 1985

**Edited By
Betty Shapin and Lisette Coly**

**PARAPSYCHOLOGY FOUNDATION, INC.
NEW YORK, N.Y.**

Copyright, 1987, Parapsychology Foundation, Inc.
All rights reserved. This book, or parts thereof, must not be reproduced
in any form whatever without written permission from the publisher,
except for brief quotations in critical articles or reviews.

Published by the Parapsychology Foundation, Inc.
228 East 71st Street, New York, N.Y. 10021

ISBN 0-912328-40-1

Library of Congress Catalog Number: 87-60201

Manufactured in the United States of America

The opinions expressed herein are those of the individual participants and do not necessarily represent the viewpoints of the editors nor of the Parapsychology Foundation, Inc.

PARTICIPANTS

Corrado Balducci	Formerly Apostolic Delegate The Vatican
Sergio Bernardi	Parapsychological Centre of Bologna Rome, Italy
Michael Grosso	Jersey City State College New Jersey, U.S.A.
James A. Hall	University of Texas Health Science Center Dallas, Texas, U.S.A.
Michael Perry	Durham Cathedral Durham, England, U.K.
Leslie Price	<i>Theosophical History</i> London, England, U.K.
Steven M. Rosen	College of Staten Island New York, U.S.A.
John Rossner	Concordia University Montreal, Canada
Emilio Servadio	Italian Psychoanalytical Society Rome, Italy
Rhea A. White	Parapsychology Sources of Information Center New York, U.S.A.

OBSERVERS

Dr. Anindita Niyogi Balslev	Hojbjerg, Denmark
Professor Balslev	Hojbjerg, Denmark
John Cutten	London, England
Umberto di Grazia	Rome, Italy
Dr. Paola Giovetti	Modena, Italy
Professor Filippo Liverziani	Rome, Italy
Charles Parmitter	Madrid, Spain
Dr. Rosemarie Pilkington	New York, U.S.A.
Maria Cartia Santini	Rome, Italy
Anna Maria Turi	Rome, Italy

PARAPSYCHOLOGY FOUNDATION, INC.

Eileen Coly	President
Lisette Coly	Vice President
Allan Angoff	Chairman, Domestic and International Programs
Robert R. Coly	Administrative Secretary

CONTENTS

INTRODUCTION <i>Lisette Coly</i>	x <i>i</i>
GREETINGS <i>Eileen Coly</i>	x <i>ii</i>
MYSTICISM AND PARAPSYCHOLOGY <i>Emilio Servadio</i>	1
A JUNGIAN PERSPECTIVE ON PARAPSYCHOLOGY: IMPLICATIONS FOR SCIENCE AND RELIGION <i>James A. Hall</i>	20
SHAMANISM AND PARAPSYCHOLOGY <i>Sergio Bernardi</i>	41
THEOSOPHY AS A PROBLEM FOR PSYCHICAL RESEARCH <i>Leslie Price</i>	55
PARANORMAL AND PRETERNATURAL <i>Corrado Balducci</i>	63
PSI AND THE PRINCIPLE OF NON-DUAL DUALITY <i>Steven M. Rosen</i>	68
UNDERSTANDING AND EXPLANATION <i>Michael Perry</i>	97
THE PSYCHIC AREA AS THE MISSING LINK BETWEEN THE SACRED AND THE PROFANE IN MODERN WESTERN CIVILIZATION <i>John Rossner</i>	113
THE GOD IDEA A PARAPSYCHOLOGICAL PERSPECTIVE <i>Michael Grosso</i>	146
MEANING, METANOIA AND PSI <i>Rhea A. White</i>	167
APPENDIX THE PARAPSYCHOLOGY OF RELIGION—A NEW BRANCH OF INQUIRY <i>J. B. Rhine</i>	191

INTRODUCTION

LISETTE COLY: How do you do, Ladies and Gentlemen. My name is Lisette Coly and I am Vice President of the Parapsychology Foundation. I call to order this our 34th Annual International Conference. This conference is now in session.

We thank you for coming to present, exchange and, perhaps, to argue your views on the issue of "Parapsychology, Philosophy and Religious Concepts." The Foundation has for many years looked forward to the opportunity for sponsoring a conference in Italy and we feel it significant that this year's conference with its particular theme should take place here in Rome, the Eternal City.

It has been said that a little philosophy inclines a man's mind to atheism, but that depth in philosophy brings men's minds about to religion. Some thirty years ago, our founder, Eileen Garrett, was asked, "Is parapsychology a philosophy of life? Does it imply a definite attitude toward religion?" She responded, and I quote: "Parapsychology is above all a science, but I consider that study in this particular field, whether general or specifically experimental, must also supplement and illuminate the meaning of all religious experiences . . . for myself, I merely accept with serenity the knowledge that a divine potency which exists in all life wraps around me."

Eileen Garrett died in 1970 and while in great pain a few months prior to her death she gave what was to be her last published interview. It is interesting to note that at the end of her life she said: "There must be a greater order than we can conceive of—to the whole aspect of being. We have to go, I think, through all kinds of experiences and perhaps after we go we have to meet another set of circumstances for which we have been prepared or ill-prepared here. But whether we have liked it or not, we have to go through with it, because the experiment of being is all important to a God-head we don't even comprehend."

Differences in philosophical and religious beliefs bring man to many disputes and impasses to say the least. This leads us to inquire if the answer does not perhaps lie beyond the world of sensory experience. And is not this searching beyond the world of sensory experience what the science of parapsychology is all about?

At this time I am very pleased to introduce to you the President of the Parapsychology Foundation. Ladies and Gentlemen, Eileen Coly.

EILEEN COLY: On behalf of the Parapsychology Foundation I am very happy to welcome you—participants and observers—to this year's annual international conference and I thank you for the efforts you have all made to be with us for the next two conference days.

I greet you today with great pleasure. It has always been the aim of the Parapsychology Foundation, as envisioned by my mother, Eileen Garrett, to bring together people of diverse backgrounds, from varied academic disciplines, cultures and religions, to meet, examine and confront the enigmas presented to us by psychical research and now the science of parapsychology.

Part of the pleasure I feel today is due to the fact that we are very fortunate to have with us one of the very learned and revered pioneers of parapsychology, Dr. Emilio Servadio, of Rome, Italy. Dr. Servadio was at the Foundation's very first International Conference held in Utrecht, The Netherlands, in 1953, and has continued to contribute greatly to the growth of our field ever since.

I would also like to share with you that we at the Foundation have a special feeling for Dr. Servadio. He met Eileen Garrett in 1946, I believe, and, apart from their very fruitful professional association, they grew to become very close personal friends and that has carried over to our family. Dr. Servadio has also the distinction of having attended the largest number of Foundation conferences. Out of a total of 34 conferences Dr. Servadio has attended 27—which you will agree is quite an impressive record. All of us at the Foundation value both our personal and professional relationship with Dr. Servadio and we thank him for his gracious support through these many years.

At this time I would like to share with you a brief communication from Professor Giorgio di Simone, President of the Centro Italiano di Parapsicologia of Naples, who has expressed his deep regret at being unable to attend this conference. He writes as follows: "With the kind permission of the Parapsychology Foundation, I wish to express in a few words my opinion on the matter discussed here. It is impossible to deny the existence of a relationship between parapsychology and philosophy (a certainly close one), as well as between parapsychology and religious ideas (a less close relationship, this last, since religious ideas are usually restrained by rituals and dogma). As far as I am concerned, it is long since I have drawn a functional distinction between paranormal phenomena able to be analyzed in a strictly scientific way, and "borderline" parapsychological phenomena ("frontier" parapsychology). In 1981 I founded "Gnosis" an institute for research on the survival

hypothesis. In my opinion this last but not least aspect of parapsychology, is obviously more open to new and revolutionary "philosophical" approaches to the meaning of human personality and of its presence in the physical world. Seen from this point of view, frontier parapsychology aims to go beyond science (which in its definition, is bound to observe and analyze our planet's physic and psychic phenomenology), and at becoming a fundamental branch of human knowledge, seen as a whole. As far as parapsychology and religious ideas are concerned, I think that a link alone may be found with a frontier parapsychology freed from any preconcepts; the possibility that parapsychology itself may draw a new logic and rational conception of human thought and of the nucleus that is the primary source of personality."

Now I would like to briefly introduce you to the other members of the PF staff. My daughter, Lisette, Vice President of the Foundation and Associate Editor of these conference proceedings you have already met. Over there is Robert Coly, our Administrative Secretary and Treasurer and, as such a man to be reckoned with! This then brings us to Allan Angoff, who will be our conference chairman. I will now turn you over to Allan and we can get to the business at hand.

MYSTICISM AND PARAPSYCHOLOGY

EMILIO SERVADIO

Of course I was both flattered and intimidated when I saw that I had to be the first to present a paper in this Conference. But before we start with our scientific program, may I say first of all—as an Italian and as an inhabitant of Rome—how happy I was when I learned that this year's Conference of the Parapsychology Foundation would take place in Rome. A remembrance came immediately to my mind, a sweet remembrance, mixed up with an upsurge of regret: it was indeed in Rome, in 1947, that I first met Eileen Garrett, who presided over the Parapsychology Foundation up to her death, and was succeeded by her daughter, Mrs. Eileen Coly, our current President. To say that Eileen Garrett and I were great friends would be to belittle an unforgettable, splendid relationship; and I cannot refrain from saying that her invisible presence still stirs me quite often in my work and in my reflections.

I suppose that for many of you this visit to the Eternal City will be a rather short one. However, I hope and trust that even within unavoidable time limits, your sojourn will be both pleasant and profitable. A warm welcome and best wishes to you all!

Now please let me add a few preliminary words concerning my paper. Almost in their entirety, the ideas I will try to expound were first written down in an article that appeared in March 1985 in Issue 1 of *The Christian Parapsychologist*, edited by the Venerable Michael Perry, whom I am extremely honored and pleased to meet here in person. Of this fact, I duly informed the Parapsychology Foundation months ago. However, I have revised the text of the paper I am going to present complete with a bibliography that was absent in the published version. But the main reasons for what might be considered a sort of replica were the following: first, the wish to see how my particular views could be discussed by a selected audience, particularly by persons that have *not* read my previous essay; second, because in the February, 1985 issue of the *Journal of the Society for Psychical Research* I was happy to read a very valuable paper, "Transcendent Psi," by Dr. Michael Grosso, who is also a participant in this Conference. I could see that, in a quite

independent frame of reference, several of Dr. Grosso's assumptions and contentions were similar to my own—particularly to those that I have tried to express in the paper I am going to read. Neither of us was acquainted with the other writer's paper and I do not think for a moment that there had been any telepathic resonance between Dr. Grosso and me! This sort of coincidence is not rare among philosophical and scientific researchers. I remember that a similar event happened when, around 1935, Dr. Istvan Hollós of Hungary and I had the same ideas regarding some particular aspects of psi occurrences in the psychoanalytic setting. This coincidence is very well known, and is often quoted by those who are interested in the connections between psychoanalysis and parapsychology.

I think that what I just said was a necessary prelude to my paper, which I will now bring to your kind attention.

If we close our eyes for a few moments and try to distance ourselves from external stimuli and, as far as possible, from images and inner voices, we find ourselves on the threshold of those experiences which go under the name of "mystical." It is perhaps not by chance that the probable etymology of the term "mysticism" could be its derivation from the Greek word *múein* (to close one's eyes) for sight is the principal means of our rapport with external objects, while its deliberate suppression constitutes one of the conditions in which ordinary sight can eventually be replaced by extraordinary "vision."

Mysticism, as we all know, is a discipline that has as its object the possible elevation of the soul towards divinity. Indeed, it is the state of consciousness which permits such elevation, and ultimately permits the contemplation of things divine and union with God. More generally, mysticism presupposes a receptive and devotional attitude concerning the supernatural and the divine. As the theorists and practitioners of mysticism admit, man cannot achieve mystical ecstasy and beatitude by human strength alone, without divine aid.

I here wish to see, first of all, how we may most usefully consider certain happenings which define the mystical experience and are clear even to the secular observer. Many people maintain that they belong to the level of phenomena investigated by parapsychology. There are, however, two positions which would invalidate any further consideration. The first is that which maintains that in the lives and experiences of mystics there is nothing paranormal, and that the so-called observations and reports on the subject are either unfounded accounts based on popular beliefs, or pure invention and, therefore, non-existent, or explicable by the methods of normal scientific investigation.

Usually those who think in this way further maintain that so-called

"mystic" states are in reality neurotic regressions or psychic (or even definitely psychotic) manifestations. According to James Leuba, many of the utterances of mystics are "obviously meaningless." To S. Tarachow, "mystical freedom" is "simply licence to be masochistic." "Some psychiatrists are still able to believe," Herbert Fingarette writes, "that the mystic is close to a psychotic confusion between external and internal reality, with the consequent loss of personal identity, as in hallucinations and paranoid delusions." "The mystical experience," writes Elemire Zolla, "is often described in terms which suggest a regression to childhood, to the oceanic stage, to the pleasures of infant feeding, to the dependence of the child on the parent-figure, to ecstatic narcissism. . . ." For not a few psychologists and psychoanalysts, it is always a question of some kind of drawing away from concrete reality, from the levels of the adult mind, of "introversion," of "pathological regression."

We shall return to these allegations in due course. Meanwhile, let us consider the second of the two positions which would invalidate our whole inquiry. By and large, parapsychologists take for granted the possibilities of paranormal phenomena; therefore they simply point out the paranormality of many manifestations which can accompany mystical experiences, and they then compare them to those they have verified in their own investigations. So did Charles Richet in 1922; so did Théodore Flournoy when he pointed out the similarity between mystical ecstasy and mediumistic trance. So have others, who have compared the stigmata of the saints to facts and phenomena of dermatography, or the levitations of St. Joseph of Copertino or of St. Theresa to those of the medium D. D. Home, or the miracle workings of St. Salvatore of Horta to those of modern "healers."

Giorgio De Martini, of the Italian Society of Parapsychology, summed it up as follows: "In the course of his progressing spiritual life, the mystic often becomes endowed with exceptional powers. Among the phenomena of a mental character are the visions and clair-audience that cover types of revelation, illumination, inspiration, the knowledge of previously-unknown languages and of events distant in space and time. Among the emotional phenomena we place ecstasies, raptures, jubilation, euphoria and the onset of very high temperatures, with the capacity also to bear the lowest mystical sufferings and maladies. A particular kind of suffering among Christian mystics is the stigmata, sweating of blood and other agonies comparable to those suffered by Christ in his passion.

"Among the phenomena related to the physical body are abstinence from food and drink, keeping awake for days, weeks, months and even

years, the mystical perfume or 'odor of sanctity' that emanated from the wounds or even the corpses of the saints, the radiance and luminosity of the aura, the transposing of the senses, levitation, bilocation, penetration of solid bodies, rigidity (sometimes of long duration), invulnerability, incombustibility, the capacity to make oneself invisible, action on inanimate material which may cause the displacement of huge masses, containing of floods, drying up of lakes, starting or quelling storms, causing springs to come forth, transforming and multiplying food, working miracles in the fields or on the harvest, or on flowers, influencing or taming wild animals, and healing, without recourse to physical means, of illnesses declared incurable."

At least some of the aforesaid phenomena are not comparable with those more usually studied by parapsychologists and others are difficult to document. But even so, there are many paranormal phenomena documented in the lives of Western or Eastern mystics. It will suffice to recall the very numerous manifestations of clairvoyance, telepathy and telekinesis in the life of St. John Vianney, the Curé d'Arns; or the posthumous voice of Luigi Comollo, heard not only by St. John Bosco, but by all the seminarists who shared the dormitory with him. To Padre Pio of Pietrelcina have been attributed innumerable paranormal manifestations. Then there are the levitations of St. Joseph of Copertino. As for the East, we need only mention the names of the Tibetan Milarepa, the Indians Ramakrishna and Ramana Maharshi, or Sai Baba who is still alive and whose deeds are subject to continuous verification.

Parapsychologists are in a difficult situation regarding these and similar manifestations. In the first place, they would like to approach them with the methods of standard scientific research. Above all, they would like to verify their objectivity by noting what can be seen and measured, touched and analyzed, compared and classified. That in itself is hard enough, for phenomena which happen outside any set rules are often reported in an emotional and imprecise manner, and of them, in general, those who experience them do not like to speak. But, secondly, the parapsychological investigators tend not to ask whether the search for mechanism or scientific law is as apposite in research into the mystical world as it is in the world of physics, of psychology, or of medicine. The mystical world is not of excessive interest to the scientist who is concerned with the "how" rather than with the "why" of what he observes. It is, then, almost superfluous to say that in the study of phenomena presented by the mystics, it is useless to make the standard distinction between spontaneous and experimental phenomena. No mystic would agree to submit to laboratory experiments—they are

even unacceptable to many other parapsychological subjects! A monk might agree to be interrogated by his confessor, but certainly not to be studied in a parapsychology laboratory.

But is the scientific method the only possible instrument for gaining knowledge of reality? Indeed, is it even the only one fitted to make us understand paranormal phenomena and coordinate the rest of our knowledge with them? Perhaps the manifestations surrounding the mystics may enable us to glimpse an aspect of reality for which our standard methods of studying and assessing natural phenomena are not suitable.

In recent years, the scientific method has undergone important theoretical revisions. One is beginning to ask oneself whether this method constitutes a definitive mastery of the thought process, or if it is not itself the result of an option or choice made beforehand. There have been some remarkable theoretical and epistemological speculations recently which have not yet taken sufficient hold with the parapsychologists. It may (so it now seems) be presumptuous to speak of a single "reality." The concept of "separate realities" is rather more plausible. It is chiefly Lawrence LeShan (though also de Ropp, de Bono and Castaneda, amongst others), who has tried to show how a possible general framework for paranormal phenomena should be sought on a totally different level, even though it is equally legitimate and plausible as an explanation of ordinary experience. It can unify normal experience as well as the world of seers, mystics and saints—that world whose laws and principles are radically different from those which are proper to our world, yet seem to allow for the same paranormal phenomena that the purely scientific approach has not successfully integrated into one framework.

I wrote some years ago that the attempts we make to relate paranormal phenomena to our ordinary reality could be compared with the efforts of a naturalist who tried to study fishes by bringing them out of the water and hoped to explain them in the context of a non-watery world!

Let me now return to the allegations with which I started—those of the people who view mystics as exhibiting emotional or even psychopathic aberrations. Professor V. H. Mottram, not a devotee or an apologist, but a man of science (Professor of Psychology in the University of London, who had also taught in Liverpool, Montreal and Toronto) wrote, in his book *The Physical Basis of Personality*, that mystics claim a "special kind of non-rational experience" in which they attain "some degree of illumination or insight into the essential and normally

hidden nature of reality. This knowledge of the essential nature of things is not abstract like intellectual knowing, but concrete, like sense experience. To explain: they receive immediate assurance of the existence of a Something, a Unity, behind the data of the senses, which is as real to them as their own existence. I know, for instance, that 'I am' much more certainly than I know that the pen with which I am writing these words 'is.' I know of the existence of the pen only through the sense impressions I obtain from it all. But I need no sensory approaches to tell me that I am. The truth of my own existence is much more immediate to me than the truth of the existence of my pen. The one I get directly, the other I have to obtain through sensory endings in my skin, muscles and joints, or through my eyes, and a complex mechanism of nerve fibres and brain cells of different hierarchies. Now the knowledge which the mystics claim has that same immediacy as my knowledge that I am. The mystic does not feel, he knows. He knows that for some instant of time he has made connection with the reality behind appearance, and he may renew this experience from time to time. And the experience has a quality that makes it convincing, so convincing that it can never thereafter be doubted The way of the practical mystic is long and arduous, and there is danger on the road. But if success crowns his efforts the result is soul shaking. All his conduct is irradiated by memory of his vision. He is able to surmount all troubles with fortitude and joy. He behaves with increased wisdom, sincerity, courage and devotion to whatever social ideal he has espoused. He is spurred by a new sense of the reality that informs ordinary phenomenal things. Even sense-perception may reveal unexpected significance to him of the essential nature of the universe. . . ."

An important point, upon which I can here only touch lightly, is that of discriminating between mysticism, mediumship and the experience of initiation. Usually, a medium "abandons himself" to "something other," of which he does not generally know the nature or the origin. Many mediums believe it is the spirits of the dead which inspire their trance behavior and phenomena. The medium does not plan his experience and is not able to foresee, still less to control, what will occur (or not occur) during his trance. As a rule, he does not remember what has happened, and can describe only vaguely how he passes from normal wakefulness into the trance state. Finally, a medium rarely bothers about what yoga terms *yama-niyama* and on which the West confers (often erroneously) a moral significance. In the practice of yoga, good behavior, the avoidance of excess, the leading of a well-ordered life, the abstention from certain pleasures or foolish ambitions, do not

have anything really moralistic about them. Scraping and whitewashing a wall does not make it "good"; it makes it "clean." But how many mediums take the trouble to whitewash the walls of their inner habitat?

The attitude of the mystic is quite different. Above all, his profound faith in a superior order of things is such as to purify the inner self in an extraordinary manner, although all is seen in the light of morality, of what is "good" or "not good." Moreover, when he enters into an altered state of consciousness (ecstasy, the "flight of the soul," rapture, or some similar state), the mystic knows with certainty what can bring him nearer to God, or to the Absolute, and that the final step will be to achieve the supreme beatitude of the joyful and eternal contemplation of things divine. The true mystical state, therefore, is different from mediumistic trance. The paranormal or supernormal events which may accompany it are nearer to an extreme degree of clairvoyance, or to a simplified formula for dissolving the boundaries of those things which we call "objects" or "matter," than to any mediumistic achievement. But the mystic always distinguishes the Creator from the created, as an eternal distinction, however much the "losing himself in God" makes him transcend "duality" as normally understood on the human level of experience.

An initiate thinks, or believes he knows, that every human being is a spark of a supreme Flame, and that anyone who thinks differently does so out of human ignorance and decadence. The technique of initiation serves to realize this belief and puts an end to every distinction between the individual and the Universal Self, between Atman and Brahman. Therefore it is legitimate to think that mystical states and initiation experiences have much in common. In particular, it is well to remember that both mystics and initiates have little interest in (and sometimes even a repugnance for) phenomena that too often occur in their lives. They do not seek these happenings and they do not at all wish to prove that they exist.

Let us now ask whether parapsychology can investigate the manifestations which occur round the figures of the mystics. In principle, nothing forbids it, either morally or scientifically; but, from the practical point of view, as I have already pointed out, there are difficulties which are not easy to resolve, and can in some cases prove insurmountable.

Secular science has always tried to examine and verify the apparently paranormal phenomena of the mystics. A famous example is that of the doctor and the surgeon who were present at a levitation of St. Joseph of Copertino and gave precise testimony to it. In our days the stigmata of Padre Pio of Pietrelcina have been minutely examined and

variously recorded by scientists and doctors. So nothing should in principle prevent parapsychologists from investigating any other such case that might present itself to them.

In practice, the problem is different. Many paranormal phenomena presented by the mystics take place in such circumstances as to preclude scientific observation. Very often, such happenings occur in sacred buildings such as a convent or a hermitage. Secondly, the mystics concerned not only place little importance on such phenomena and often try to keep them from public gaze, but they are reluctant to undergo secular investigation and hope and pray that such things will not happen to them again!

All that has so far been achieved is the collection of a little more or less tenable evidence of paranormal phenomena associated with the mystics; mainly accounts in which it is very difficult to separate the possible truth from much which is presumably imaginary. As for the question of what conditions are related to the manifestations of the phenomena in question, it is generally quite useless to inquire. The mystics themselves, even if they do not shun interrogation, do not know how to respond.

These considerations are valid for Eastern as for Western mystics. Western mysticism has as its goal the elevation of the soul to the Divine; the Oriental initiate seeks the supreme ecstatic condition, or perfect union, the final step of the initiate of Yoga or Zen. How can one translate in precise scientific or psychological terms what is experienced in such states of consciousness? How convey its essence to one who has never experienced it? It would be like trying to make a man born blind understand what color is, or what love is like to one who has never been in love.

Certainly, there would be nothing unlawful in trying (for example) to verify with precision the loss of weight of an ascetic during one of his periods of meditation, or measuring the temperature of the blood of a mystic in prayer which has been alleged to reach a height that no thermometer can register. That has happened many times and been reported of Padre Pio. Nevertheless, these aspects are only marginal to the *real* phenomena and tell us nothing about their mechanism, still less about their essence.

In the case of certain (chiefly Eastern) contemplatives, the electroencephalograph has shown differences in the brain waves of the subjects, according to whether they were or were not meditating. Likewise there have been careful observations about the extraordinary capacity of some subjects almost totally to suspend some vital function (cardiac rhythm, respiration, etc.) over long periods. But, for all the reasons

already mentioned, it does not seem likely that the field of mysticism is among the most suitable for parapsychological research as it is today generally understood.

Let us, instead, listen to the voices of the mystics themselves. From West and East alike they tell us, without exception, that the duality which forms the core both of our daily empirical experience and also of the subject-object distinction which is essential to scientific observation, is transcended in mystical experience. What is paramount is the longing for unity, the overcoming of duality in one supreme identity. St. Catherine of Siena tries to make us comprehend "the words which express the union of two divided elements in one spirit alone, all-sufficient." Ruysbroek the Admirable says that "the loving contemplator, attuning to the all-embracing void that envelops all things, finds and feels himself transformed in that same light that makes him see, and nothing more." But long before him, Plotinus was declaring that when the Soul turns to the Divine, "it will experience the entrance of God within. Nothing intervenes between the two. Rather, the two are One." "He who truly knows the supreme Brahman, himself becomes Brahman," we read in the Mandukya Upanishad. Nearer to us, but still from the East, the chant of Jalal-ud-din-Rumi reaches us: "I, becoming All in All, see God clearly in all things, and from the ardent desire for union arises the cry of love." Another Sufi poet, Jami, adds a footnote: "I raise my sights until I become One with Him whom I contemplate. He and I, and nothing other, but united in an indivisible being." But perhaps only Angelus Silesius has been able thus to portray the Cosmic Flame of Love which celebrates the fusion of the individual with the All:

"I am not what I am, I am not what I know,
A thing and not a thing, a point and a circumference.
Nothing moves you, you yourself are the wheel
Which moves of its own accord and takes no rest.
Stopl Where are you hasting? You have heaven within you.
If you search for God elsewhere you will lose him a thousand times.
I am not outside God, God is not outside me;
I am his reflection and he is my glory.
God is the flame within me and I am mirrored in him.
Are we not mutually co-existing?
We pray: 'Lord, thy will be done,'
But see, he does not will, he is the eternal calm.
To love is wearisome: we should not just show love alone
Like God, we should be very love itself."

Nevertheless, the mystic, as a mortal man, cannot leave duality out of account. He must live largely in his experience of duality, particularly when he seeks to transmit his experience to others. Then, he must use language and (albeit temporarily) abandon that state of consciousness, that sense of absolute identity or unity, while he seeks in words to communicate to us its significance and splendor. A contradiction? Well, undoubtedly, the language of the mystics often appears contradictory. Their attitude and behavior appear contradictory to those who use the standard instruments of logical and rational assessment to examine them. If one reads that the mystic extinguishes the tumults of desire within himself, one is told on the other hand that (according to the Bhagavad Gita) even a wise man behaves according to the tendencies of his nature and that "desire courses through the soul of the prophet, but does not cause him to be disturbed." As for thought, we read in a Buddhist text that "to suppress every thought is a grave error." Suzuki writes that "the enlightened one is seen to be associating with drunkards and butchers."

The "why" of these contradictions can be explained by the fact that "the mode of scientific language, intellectually fascinating as it is, blinds us to the overall sufficiency in everyday life of illogical modalities of language" (Herbert Fingarette, *The Self in Transformation*). We commonly make use of only one language to express experiences and states of the soul, that belong to diverse spheres. So, the poet Rimbaud can speak of "the golden kiss of the wood" and St. Theresa of Avila can exclaim, "I die because I do not die." How can we make it understood that the "death" which is here alluded to is the death of the transient and subjective self? Or that the "nothingness" of Nirvana coincides in no way with "nothing," but rather with the total expansion of a more profound and true "self"?

Contradiction at a certain level, therefore, is evident in the manifestations and expressions of mysticism. At another level, however, that is in a world of experiences different from our daily vicissitudes, our habitual reasonings and our scientific observations and investigations, it is not contradiction.

In a paper yet unpublished, Professor Sergio Bernardi has pointed out that the term "regression" can be used in psychopathology to define more or less severe neurotic conditions (for example, depressive states), but that it can also describe the mystic "selflessness" and the merging of the soul into the universal stream of divinity, as described by Saint Theresa of Avila. The mistake of many psychiatrists, psychologists, and, I regret to say psychoanalysts, has been that of denying any possible mystic kind of "regression" and considering a priori *every* regression

as pathological, whether the term be used to define a state of melancholia, or an ecstasy of Saint John of the Cross.

But what has all this to do with parapsychology? In part, I have already replied to this question. The traditional scientific approach, with its "observer" and "thing observed," is inadequate to a study of paranormal phenomena. But now, it seems to me, the link with mysticism becomes still more evident, so much so that it is not difficult to perceive that the contradictions at certain levels of mystical experience correspond much more closely to the contradictions, at similar levels, in the attempts to observe paranormal phenomena in a rational, logical and scientific manner. Is there not contradiction in the fact that one person can, in no sensory way, communicate with someone else? That without any available measurable energy, thought can influence the movement and behavior of material objects? As can be seen, I here simply allude to telepathic perception and psychokinetic effects. According to our modes of observation, they *are* contradictory and they cannot but appear thus to many men of science and lead them to the denials of the reality of the phenomena which we know so well.

Here, therefore, is the true link between mysticism and parapsychology! The experience of the one, as much as the phenomena of the other, belong contemporaneously to two worlds, to two planes of reality. Thereby they are no more contradictory than two projections of a three dimensional body which may be different in appearance, but is one in essence. Therefore we must check, refine and criticize the way in which, so far, almost all students of parapsychology have approached those paranormal phenomena which are connected with mystical experience. By being so attached to what is imagined to be "scientific," they have been able to assert that the phenomena within mysticism are no different from those in neurotic individuals, mediums, or any other persons. Very rarely in parapsychological literature can one note questions specific to the mystical experience as such. How many parapsychologists, when they record and comment on the paranormal manifestations which accompany the ecstasies and "flights of the soul" of this or that saint, have asked themselves, "What is *this* ecstasy, *this* 'flight,' *this* specific coordination—not transmutable to others, irreducibly inherent in these manifestations?"

The parapsychological approach to this whole area, therefore, in my view, needs not so much to be reviewed as to be practically overturned. It is not so much whether we can verify that even mystics have paranormal manifestations, but whether the phenomena in question are not seen more naturally to have their roots in mystical experience than in scientific laboratory research.

I am aware that this theme can lend itself to who knows how many other considerations, discriminations and discussions. But it seems to me to indicate that here at least is a way of comparison, a truer and more profound possibility of drawing together the mystical and the parapsychological fields of experience, in view of a unity of experience and spiritual intuition.

I have already quoted the Sufi poet, Jalal-ud-din-Rumi. He said, concerning the resolution of one of the apparent contradictions of duality: "A man knocked at the door of a friend. 'Who is there?' 'I.' 'There is not room for two.' The man returned after a year of solitude. 'Who is there?' 'Thou, O Loved One.' 'Since I am I, I enter. There is not room for two in a single dwelling'."

BIBLIOGRAPHY

- Catherine of Siena. *Preghiers ed Eleuazioni*. Rome, 1932.
 De Martini, G. *Spirito ed Universo*. Rome, 1951.
 Fingarette, H. *The Self in Transformation*. New York: Basic Books, 1963.
 Flournoy, Th. "Observations de psychologie religieuse." *Archives de Psychologie*, 1903, II.
 Jami, H. Quoted in I Shah, *The Way of the Sufi*, New York: Dutton, 1969.
 LeShan, L. *Alternate Realities*. New York: M. Evans and Co., 1976.
 Mandukya Upanishad. Translated from the Sanskrit by "Raphael." Rome, 1984.
 Plotinus. *Enneades*. London, 1957.
 Richet, C. *Traité de Métapsychique*. Paris: F. Alcan, 1922.
 Rumi, J. *Divan-e-Shams-e-Tabriz*. Teheran, 1958.
 Silesius, A. *Gastreiche, Sinn under Schlusserreime*, 1657 (quoted in Zolla).
 Suzuki, D. T. *Essays in Zen Buddhism*, 2nd Series, Boston, 1952.
 Tarachow, S. "St. Paul and early Christianity." *Psychoanalysis and the Social Sciences*, 1955, IV.
 Theresa of Jesus. *Opere Complete*, Milan, 1932.
 Turi, A. M. *La Levitazione*. Rome, 1977.
 Zolla, E. *I Mistici*. Milan, 1963.

DISCUSSION

HALL: Dr. Servadio, I was very interested in your quote from Fingarette. Toward the end of that volume he compares statements made by a Zen master and those by a woman who had undergone successful psychoanalysis. She had gone into analysis because of difficulties with being very angry with a friend. The interviewer was asking her if she was now angry with the friend and she said something like "No, I am not angry, but yes, I am angry, but it doesn't bother me anymore." She seemed to be trying to describe a state of being aware of her emotions at the same time as being an observer of them. This seems to me very much like what in Jungian psychology would be the unification of opposites in the psyche. It isn't that there is an opposite of one thing and another, but both can function simultaneously or in

rapid succession in the service of whatever the appropriate situation requires. It seems to me also close to what Steven Rosen in his paper was calling "non-dual duality." Would you comment on that state of mind from a psychoanalytic point of view?

SERVADIO: Yes, I think I can. From a psychoanalytic viewpoint the achievement that Dr. Fingarette describes is perhaps the maximum one can obtain. That is: the possibility of the subject's seeing something that is going on in his inner self and feeling a distance from it and able, to a certain extent, to control what he still senses, but can object to. As I said, this is the maximum that can be obtained in the usual and successful analytic treatment. If this particular lady quoted by Dr. Fingarette (I am sorry I do not remember the passage well, I read the book by Dr. Fingarette a long time ago) had gone a step further, leaving the purely scientific approach of psychoanalysis, and tried to acquire some sort of experience such as Yoga, she would have felt different. She would have been able to control her emotions and feel that although she had a certain amount of objection to or hatred towards another person, her final achievement would be that she would move beyond her hate and finally love the other person.

PERRY: I was interested, Dr. Servadio, in the way in which you were talking about mysticism and showing that mystics can belong to very many different kinds of religions or religious affiliations. Some people, I think, would say that therefore mysticism was in itself a religion transcending religion. I would be happier if one thought of mysticism as a kind of universal religious datum, a kind of primordial religious state or altered state of consciousness or what have you, which then became a datum which men of religion could interpret within their particular theology and men of parapsychology could interpret within their particular science. And, therefore, I would see mysticism as a datum from which one can go in more than one direction. If you go in a religious direction you can interpret that state of consciousness within a religion such as Buddhism or Zen or Christianity or Islam. One could also look at that altered state of consciousness as a scientist and ask what we are learning about the physical world from it, what we are learning about the relationship between the electroencephalograph brainwaves and states of consciousness. So one goes one way or the other, either interpreting mysticism religiously or interpreting mysticism scientifically. What I am then interested in is how those two roads can converge, how one can see the scientific explanation and the religious explanation coming together into a unitary world view which can satisfy both the religious scientist and the scientific man of religion.

SERVADIO: I agree with you completely. I pointed out that mysticism does not belong to any single religion in particular, it can belong to

any religion, even to religions which, for instance, do not think of a personal God as Catholicism does. Regarding the other aspects you pointed out, I think you are perfectly right because much can be learned from mystical experience if we take it seriously, but, unfortunately, as I wrote in my paper, many times these are reductive in their approach to mystical experiences. It is quite true that to take an electroencephalograph of a mystic during a particular state of consciousness that he is going through could be very useful to neurology, for instance, in order to learn a little more about brain waves or matters such as that. So there is much to learn from mystical experience. Of course, a scientist who studies mysticism should be much more open-minded than the scientists of our day who have a bias. Either they feel that this is nothing serious to be concerned with or they are reductive and try to interpret everything in terms of ordinary neurology, psychiatry, psychology and so on.

ROSSNER: First I would like to say that I appreciate your paper very much. I think there are some extraordinary and important considerations in it. The need for new paradigms and methodologies is suggested by some of the things you have said, not only for parapsychology, but for the sciences in general at this juncture in the history of the West. What you have pointed out, I think, implies that there are "peak experiences" and higher altered forms of consciousness. Collectively, the experiences which people have had in such states of consciousness do suggest a multi-leveled model of reality, of the universe and of the nature of man. These universal forms of mystical experience must be taken seriously. As Michael Perry has said, I would call these forms of experience a "primordial language." These "right-brain" kinds of experience should provide the lead for and teach our left-brain or ratiocinative sciences, theologies and philosophies. In other words, if the human mind in some persons who are "mystics" has the capacity to function in "alternative higher modes" throughout all religions, sciences and cultures, then there *are* things that our present paradigms and methods in parapsychology cannot possibly map without taking our states of consciousness into consideration. Our limited sciences, according to the Cartesian-Lockean model, are based upon the foundation of physical observation and logical computation of physical data through empirical sources. You have pointed out correctly that the "OBE" and various ecstatic states of the mystic, fall entirely outside of the parameters of contemporary parapsychological paradigms or methodologies. They also for the same reasons fall outside of our present general scientific models and paradigms.

I would like to see this line of thinking go on from the point that

you have brought it in your paper. I would like to see a discussion in our future works of the question of whether it might be possible, through the use of new models in the sciences and through the further studies in comparative mysticism, to go beyond the present limits of empiricism in order to develop valid future sciences which can take into consideration the internal as well as external criteria of psi phenomena. This of course, puts us right onto the threshold of the New Psychologies and the New Physics. I think our future theologians and future philosophers as well as our future scientists will have to be students of the interesting kinds of mystical experience that you have described in your paper.

PERRY: May I say, John, that you have started to answer my question in that you have been showing how once we look at mysticism both in religious terms and in scientific terms the scientific paradigm begins to be infected by the religious and vice versa. Infected, of course is a bad word, but the two then can learn from each other, which is what we are about in this conference anyhow.

SERVADIO: I am, of course, very grateful to you for what you have said because it coincides so much with what I tried to expound. Regarding the functions of the left and right hemispheres, the question nowadays is what comes first, the right brain that produces these different kinds of feelings or something that has been established in the left material brain. This question has been discussed in a sense that is very similar to our own by people like Eccles and Pribram, so there is some progress.

ROSSNER: It is ironic that we have almost come back full circle to what perhaps was intended, but never conveyed by the Medieval idea that theology should be the "queen of the sciences" or that "Revelation" should lead "Reason." The problem in the Middle Ages was that theologians often reified Revelation into limited philosophical and conceptual ratiocinative expressions and did not study the dynamics involved in revelation itself as a process. In fact part of what we mean by Revelation is a "higher mode of functioning" a Transcendent apprehension or intuition in consciousness also known as a "mystical functioning." This intuitive process must lead the intellect, not be forced to follow it or conform to its finite limitations. The things that first come from the Transcendent realm into the right-brain functions must lead the left-brain functions. Symbolically speaking, "Thy Kingdom come in the earth plane as it already is in the heavenly places" must be the correct order, rather than vice versa. But there is practically no one in the philosophy of science today who is seriously exploring these matters.

ROSEN: Speaking of the philosophy of science, at this point it might help to call attention to an important distinction: that between leaving the scientific method behind because it cannot apply to psychical functioning and bringing about a *change* in the scientific method. Dr. Servadio mentioned Dr. Lawrence LeShan's work. While I agree to a great extent with what LeShan says, he seems to suggest that the scientific method is not susceptible to change, that it will be used in spheres where it is appropriate, but that we need a method entirely different from the scientific one to deal with things like psi. My own feeling is that it may be useful to consider the counter-proposition that a change in the scientific method may be required.

The second issue I want to raise has to do with the business about regression. Is regression really the correct term to use when we speak about what happens in the experience of the mystic?

SERVADIO: No.

ROSEN: I was thinking about psychologist Ken Wilber's work. Wilber pointed out that our ordinary, dyadic way of thinking may need to be supplanted by a triadic approach. Applied to mystical experience, such a state of awareness would be associated neither with conventional, scientific-rational thought, nor with a regression to a pre-rational condition. Mystical experience would be understood as entailing a third, integrative category—what we might call “trans-rational.”

SERVADIO: I completely agree with what you said last about regression and the wrong use of this term and wanting something more appropriate. I never thought of denying or abandoning the scientific approach. After all, I have been for I do not know how many decades a member of the International Psychoanalytical Association. I have not resigned because I think that the scientific psychoanalytical approach is a good one. If I were a physicist, I would stick to my physics and certainly not abandon it, in spite of the fact that I might have read about mysticism and agreed with what I read and meditated upon. But it has been said with great authority, as you have pointed out, too, that something must change. There must be a change in the approach to some different kind of proof of reality. And the scientific method is one of the roads that can lead us to overcome the state that still exists in many realms of the scientific world that something is, more or less, either/or. I think this is a mistake, it is not either/or. Scientists can be very good scientists and at the same time do a half hour or one hour a day of meditation according to some Oriental or Western teachings. So in this sense I cannot agree with you.

HALL: I wonder, sir, if you could give us your thoughts about how

this mystical state of mind might be identified in dreams, in free association, in some way that might be brought into the laboratory in ordinary subjects?

SERVADIO: I think this is a very difficult proposition. First of all, we should establish a little more clearly what dreams actually are. According to the purely psychoanalytical approach, dreams are due to the inner conflicts and needs of the dreamer, with all that Freud has expounded and Freudians have developed after him. Freud even tackled the subject of so-called telepathic dreams and asked himself whether these are real dreams. If a sleeper sees clearly something that happens very far from him and nothing else, is that a dream or is it an ESP experience during sleep? I think that to look for particular evidence of mystical experiences in dreams is very convenient. But then we unavoidably reach the level where words can hardly convey the inner experience of a mystic. I have read a few mystical texts, but I think that if those were written here you would say yes, we wrote that, but this is still very different and very far from what we really have experienced. There are states of inner experience that cannot be expressed in words.

LIVERZIANI: I appreciate very much your paper on the relationship between mysticism and parapsychology. I would like only to underline the necessity of the particular distinction which seems to be very important, at least for me. In Upanishad Vedanta yoga perspective the human subject aims to get unified with Brahman. In Christian mysticism the human subject feels that he does not aim to obtain such a unification in this exact sense, but in a different sense. I think he specifically aims to submit and commit his will to God's will. So human will and personality remain as distinguished. The duality remains. It is not overcome, at least in the intention, in the purpose, in the perspective of the subject. So when we talk about a unification, perhaps we can work for a synthesis and this synthesis would be a very important aim. But we must maintain this distinction between these two kinds of mysticism.

SERVADIO: Dr. Liverziani, if you will read my paper again you will see that practically all you have said is contained in that paper. I made a distinction between mystical in a Western sense, such as a Catholic mystic, and people who do not think of a particular personal god. I quite agree with the idea that this first kind of mystic makes a continuous distinction between man and divinity, whereas in other ways of approach there is the aim to achieve, as I pointed out, a unity of Atman with Brahman finally. So if you read my paper you will see that this distinction is clearly written down.

PRICE: I hope we may go further in distinguishing Eastern and Western mystical experience and indeed say that there is no necessary connection between mystical experience and religion. Marghanita Laski, who is an atheist, managed to write a very big book called *Ecstasy* about mystical experience despite the fact that as an atheist, of course, she had no belief in any god to whom such experiences could be referred. Arthur Koestler had an experience of a mystical nature in prison, but this did not convert him into a theist or a religious man. Professor Bahrati, in his book *The Light at the Center*, has argued that mystical experience not only has no necessary connection with religion, but can be combined with a lifestyle that in many respects is a very secular lifestyle. Could it be that in the future a mystical experience will be more and more separated from religion and could possibly outlive religion while religion itself withers away?

SERVADIO: Yes, I agree completely. I think that one can have an experience which we call mystical, but is not necessarily linked with a particular religious belief. I know the people whom you have quoted and what they have written—I know them personally—and I am not afraid to state that I myself had two of those experiences which have been called “peak” experiences. These are experiences that do not belong necessarily to a mystical kind of person. Perhaps the term mysticism was used because it has been so long connected with religious beliefs. I know very well that this connection is not absolutely, not completely necessary.

GROSSO: Before we can begin to speak about the unification of science and mysticism, I think it is important that we specify clearly what their differences are. The role of science in the Western world and the role of mysticism in the world tradition that John spoke of, seem to me to be profoundly opposed to one another. In the Western scientific tradition the goal has been pretty much to master nature—as Bacon said, “To put nature to the rack.” The goal of the mystic is quite different. It is to transcend nature, to become one with the transcendent. This is really just a comment on the difficulty we face in this ambitious goal of unifying science and religion. It is a matter of fact that one out of every four scientists in the Soviet Union and in the United States is working for the military establishment. Therefore, we are confronting an enormously uphill effort in trying to transform or change science itself. It is a fundamental obstacle we face here.

SERVADIO: I think that the first transformation that should occur is the transformation of mentalities. There are still too many scientists

who, when you say something about mysticism, reply "Oh, that is all nonsense." And I am afraid there are quite a few mystics who are not only completely ignorant of, but also critical of science and they say "Well, what is science? Is it just trying to explore Maya and not searching for anything beyond Maya? And what are the results? The atomic bomb?" And so they stress these points ignoring completely all the achievements that have been reached by science. After all, I think that our present times would be very different if the press had not been invented by Mr. Gutenberg and then many mystical messages that millions of people can now have would have been limited to a very small number of people.

A JUNGIAN PERSPECTIVE ON PARAPSYCHOLOGY: IMPLICATIONS FOR SCIENCE AND RELIGION

JAMES A. HALL

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.

BIBLIOGRAPHY

- Adler, G. (Ed.) *Jung Letters* (2 Vols.) Princeton: Princeton University Press, 1973.
- Eccles, J. C. *The Human Psyche*. New York: Springer International, 1980.
- Hall, J. A. *Clinical Uses of Dreams: Jungian Interpretations and Enactments*. New York and London: Grune and Stratton, 1977.
- Hall, J. A. "Parapsychology, religion and depth psychology." *Journal of Texas Society for Psychological Research and the Oklahoma Society for Psychological Research*, 1977-1978, 36-46.
- Hall, J. A. "Religious images in dreams." *Journal of Religion and Health*, 1979, 18, (4), 327-335.
- Hall, J. A. "Religious symbols in dreams of analytical patients." *Journal of the American Academy of Psychoanalysis*, 1981, 9, (2), 237-249. (a)
- Hall, J. A. "Psychiatry and religion: A review and a projection of future needs." *Anglican Theological Review*, 1981, 63, (4), 422-435. (b)
- Hall, J. A. "The work of J. B. Rhine: Implications for religion." *Journal of Parapsychology*, 1981, 45, 55-63. (c)
- Hall, J. A. "Jungian concepts in religious counseling." *Perkins Journal*, 1981, XXXVI, (1), 23-29. (d)
- Hall, J. A. "Jung and parapsychology." *ASPR Newsletter*, 1985, XI, (1), 1.
- Jung, C. "On the psychology and pathology of so-called occult phenomena." In *Collected Works*, Volume I, pp. 3-88. London: Routledge and Kegan Paul, 1957.
- Jung, C. "Synchronicity: An acausal connecting principle." In *Collected Works*, Volume 8, pp. 417-531. London: Routledge and Kegan Paul, 1960.
- Jung, C. *Memories, Dreams, Reflections*. New York: Pantheon, 1961.
- Jung, C. "A psychological view of conscience." In *Collected Works*, Volume 10, pp. 437-455. London: Routledge and Kegan Paul, 1964.
- Jung, C. "Letters on synchronicity." In *Collected Works*, Volume 18, pp. 502-509. London: Routledge and Kegan Paul, 1977.
- Polanyi, M. *Personal Knowledge: Towards a Post-Critical Philosophy*. Chicago: University of Chicago Press, 1958.
- Popper, K. R. and Eccles, J. C. *The Self and its Brain*. New York: Springer International, 1977.
- Prigogine, I. "The rediscovery of time." In *Nobel Prize Conversations*. pp. 121-149. Dallas and San Francisco: Saybrook Press, 1985.
- Rhine, J. B. "Parapsychology and religion." *Journal of the Texas Society for Psychological Research*, 1976-1977, 9-22.
- Rhine, L. E. *Hidden Channels of the Mind*. New York: William Sloane, 1961.
- Stanford, R. G. "Experimental psychokinesis: A review from diverse perspectives." In B. B. Wolman (Ed.), *Handbook of Parapsychology*. New York: Van Nostrand Reinhold, 1977.
- von Franz, M. L. *Number and Time*. Evanston: Northwestern University Press, 1974.

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.

SHAMANISM AND PARAPSYCHOLOGY

SERGIO BERNARDI

All the ascetic aspects which in all parts of the world characterize "training" in shamanism have specific aims. According to shamanistic conceptions, the deeper levels of human personality do not in fact come into contact with rational capacities, but with a newly-awakened internal capacity for reaching and feeling them. However, in order to obtain these results, it is necessary to create an adequate situation of psychophysical necessity and to go beyond the usual barriers. Privations, solitude and actually overcoming the fear of death, create a different existential situation which carries the would-be shaman into a new reality. Within it, the resistances to going beyond are exceeded and living contacts appear with rules and structures of the other dimensions. Already, research and experiences regarding "emotional conditioning," reported by scholars such as Servadio, Hollós, Eisenbud, Ehrenwald and others, have shown that emergency situations, in the absence of other possibilities of horizontal contacts, can re-awaken and dynamize paranormal abilities which are deep within and provoke their activation. But the techniques of shamanic awakening have also been partly used by mystics of all times. One has only to think for example of the isolation of ascetics for months and years in the grottoes of the Himalayas in Tibet and India and also of the solitude of ascetics in the deserts of Thebaid. But the most characteristic point of shamanistic initiation is the moment of crisis in the form of epilepsy. This crisis was interpreted, not incorrectly, in olden times as a "holy sickness," and Plato was of the same opinion. An attack of this "holy disease" with its convulsionary aspects was considered the moment in which the spiritual forces finally opened a gap in the psychophysical personality of the would-be shaman, creating a completely new situation. The task of the candidate was and is that of adapting himself to this new situation, which is wider and dynamically different, without being overcome by it.

It should be pointed out that the psychic personality of the shaman in all cultures goes through the initial stages of any other member of the tribe. Then, his status becomes permanent. The shaman becomes able to cure his own illness, therefore he is capable of curing the disease

of others. These are characteristics which differentiate the illness and the cures of the shaman from the characteristics of neurotic and psychotic personalities. This situation has been well described by Eliade, by Widengren, by Rasmussen and other researchers. During their travels through the remaining areas of *veteroshamanism* here and there in the world, they were able to study and compare their various experiences.

Jan Ehrenwald writes: "Plato made a distinction between divine fury and other types of madness." Elémire Zolla writes: "If the shamanistic type of wizard wants to get in contact with the essence of life, he must learn to listen to the occult music of the universe and reproduce this secret music with his voice. He must become a resonance chamber, control and regulate his breathing. He uses the right instruments to reproduce the original sounds: rumbling, thundering, rolling about and animal cries." The psychologist and cultural anthropologist Luisa Frey-Rohn writes about these experiences: "When normal consciousness is affected by illness, trauma and psychic disturbances, it distances itself in proportion from reality; it is probable that the human spirit gets closer to the border zone of the psyche." Luisa Frey-Rohn also wrote about the interesting research conducted by Carl Meier on ancient mystic cults: "Meier demonstrates how illness in these ancient cults takes on the 'dignity' of a means of cure. Depending on the case, presupposing a cure, the god which caused the illness or which was itself ill intervened personally." Frey-Rohn observes: "If the disappearance of the curing god is the same as the constellation of an archetype, this is our psychological hypothesis; the manifestation of an archetype is interpreted in a dream or in a vision as 'divine intercession,' a mediation of a divine nature." A light invades the subject internally, which permits him to see within and also to see the world as an enormous plain, where there are no more obstacles to his vision and he can trespass on what is actually called past and future. These are the powers which parapsychology defines as "paragnostic."

C. Rhode writes: "According to the theory of the Orphists, the other dimensions were perceptible as soon as the 'sensitive I' lost its consciousness either in dreams or during faints, or in ecstasy. The moon and the stars become visible despite the light from the sun. There are clear signs in this context of the original great shamanism. Heraclitus saw Psyche as fire." De Martino writes: "The belief in paranormal powers is deeply rooted in the spiritual life of the 'Iglulik' community of Eskimos. An intimate 'magical' sympathy, a mysterious consent of souls binds the creatures to each other, setting the mood, in a way, for joys, pains, hopes and fears."

Rasmussen contacted Eskimo shamans, still close in part to that period which Mircea Eliade and his school define as "great shamanism." Both refer in detail to experiences of that "light" which illuminates the shaman internally. From inside, from that moment, he sees, distinguishes, can intervene, can understand and, above all, can act. With regard to the epileptic disease, on the basis of which ethnologists as well as psychologists have put shamanism between psychic sickness and neurosis, a few considerations will serve to distinguish the two situations. Today, on the basis of observations and studies of the primary phases of infancy, and also following innumerable experiences, it can be hypothesized that during the fetal period and during the first moments after birth, the relationship mother-fetus and mother-newborn baby is founded on communication and on a paranormal relationship. The rapid eye movements (REM) have shown that psychic activities and also dreaming ones, are already present in the fetus in the first months of pregnancy, and more so in the first months of life of the baby. An empathic communion, that is, exists between mother and child, and has paranormal aspects. This is shown not only by REM, but is also clearly demonstrated by the psychophysiological tests regarding the type and frequency of the current issued by the neurovegetative and the cerebral systems. It is, therefore, clear that the neurotic regresses to primary phases, not being able to face life on his own, in a search for the previous phases of unity and maternal protection characterized by those paranormal laws which, as Jan Ehrenwald affirms, are then nearly always repressed in the individual who is called "normal."

In fact, during growth, the so-called normal individual, due to the progressive development of his autonomy, tends to repress the phenomena connected with the period of dependence on his mother. That a regression to the primary phases exists, therefore, also in the would-be shaman is without doubt, but the evolution and the significance of this regression, if it can be called so in the case of the shaman, are very different. Eliade, Rasmussen, Halifax and many others who have studied and compared the phenomena and the effects of shamanic initiation, have developed the concept clearly.

In fact, it is true that the candidate shaman goes through an epileptic sickness and other initiatory illnesses which transform not only his psychic structure, but also his psychosomatic and organic situation. But having recovered from his illnesses, the shaman is in a condition to cure other people in a situation of empathy and integration with others which reminds us in some ways of the empathy of the mother with the fetus and then with the child. The shaman is in a condition to integrate himself at a deep level with other people, to feel their problems and

their structures in a paranormal way, and to help them, preceding by thousands of years that integration which exists at a deep level between the analyst and the patient, even if with another course and other rules. In all the shamanistic traditions the patient, in order to be cured and therefore renewed and "refounded," must be symbolically carried back to the primary conditions of the fetus and then into the intrauterine conditions and subsequently those of the newborn child. Cultural anthropology talks of "re-infetuation." In these conditions the patient, in deep integration with the shaman, is reborn.

Franco Fornari makes the following interesting points: "Oriental mystics claim that the control needed to reach divinity must pass through the control of the body and of its functions. But above all the control of the breathing, in and out, and of the apnea becomes the surest way to reach the level of the gods. It is therefore hard not to get the impression that the passage from breathing to apnea (which leads to the Yoga phase of ecstasy) leads to a road which evokes in a mysterious way the fetal state as a meeting place between soul and divinity, which was disrupted when breathing began."

Jean Servier rightly wrote: "A mystical vision can be compared to an hallucination caused by fatigue; however, these two phenomena are different. The hallucination makes a desired or feared object appear. It has a known psychological cause: the ecstatic vision which may be an ultra-perception occurs in the same way, but the cause is a different one, according to the statements of all the mystics. Men born in different climates, from the Equator to the Arctic area, with different diets, vouch for the presence of higher planes in the same way: just like the right crystals properly used can receive Hertzian waves, despite the fact that they come from different seams. According to the initiated, the ritual ceremonies following the descent of the 'Invisible' brought a sense of freedom, an infinite beatitude. Far from being ill, the shaman has an extraordinary nervous resistance."

But it is evident that diverse situations characterize the shaman and the neurotic: while the characteristics of the neurotic are dependence, doubt, selfishness, anguish and so on, the shaman, on the contrary, has not only cured his own illness, but exactly because he has cured himself, he can cure others. Moreover, he no longer even presents those elementary aspects of selfishness and dependency which exist even in so-called normal people. And these facts establish a difference which cannot be ignored. Another important fact is that for the shaman there is no longer a state of wakefulness, sleep or dream: he is above all this.

Most interesting are the many reports of those who have compared the experience of the various shamanistic traditions. Mircea Eliade

wrote: "The acquiring of the 'tapas,' that is internal heat, leads everywhere to the domination of the fire, and ultimately to the abolition of physical laws. This is like saying that a wizard properly 'warmed' can perform miracles. He can create new existential states in the cosmos, repeating in certain ways the cosmogony."

A characteristic of this "tapas" is that the shaman does not perspire. Eliade writes: "The tapas is mentioned in the 'Rig Veda'; its powers are creative on the spiritual level as well as on the cosmic level. Even the cosmic god Pravapati warmed himself intensely through breathing." A large number of primitive tribes depict magical and religious power as "burning." This power is expressed in terms such as "heat," "burn," "very hot," etc. In modern India, Muslims believe that a person communicating with God becomes "burning." Whoever performs miracles is described as "boiling." This extends to all the people and to all behavior considered magical and religious. Shamans and wizards, considered "masters of the fire," can eat hot coal, touch red hot metal and walk on fire. They also have a great resilience to cold. The shamans of the Arctic regions and the ascetics of the Himalayas possess, thanks to their "magical heat," a resistance which surpasses imagination. The meaning of all these techniques, "power through fire" and "magical heat," is very deep. It indicates access to a certain ecstatic state, or to a state which is not conditioned, a spiritual freedom. The shaman has gone beyond the normal code of perceptive temporal-space conditioning. The distance for him no longer exists, it is sufficient for him to intensify the sharpness of internal sight and the intensity of the internal light to be able to penetrate everything. The illumination puts him in a condition to understand. He has turned the usual situation of the common man upside down. Being internally re-awakened, he directly understands the content and the substance of the oneiric world of others and can operate on these levels. Movement means nothing to the shaman because his situation is upside-down in respect to that of the common man. He understands, sees and acts and, as already mentioned, he overcomes the darkness with the sharpness of his internal sight and with the internal intensification of the light. These are his instruments and distance does not exist for him.

The shaman is motionless and, in a certain way, he does not need movement, exactly like the "motionless motor" of which Aristotle wrote. He is placed in the position prior to the mythical "fall." According to the highest shamanistic traditions, the ascension to heaven for the shaman is the re-establishment of this primary situation of consciousness with all the related consequences. If we take into consideration the "mandala" of Tibet and of the Indian Himalayas, which have

so many and such essential derivations from the high shamanistic traditions, we see that the reintegration consists in having exceeded the walls of fire of the mandalic cities, acquiring them and causing their transformation into interior light, and in putting oneself in the central point of the mandala itself.

The problem of sickness, fruit of ignorance and lack of illumination, consequent to the "fall," must be solved in the light of understanding. And it is for this that the shaman must place himself in the universe of light and understanding, must not fear either fire or flames and therefore be capable of understanding them and transforming them.

Kurt Rasmussen writes: "The power which is felt by the Eskimo shaman of the Iglulik tribe is called '*quamaneq*.' This means light or illumination. It is a mysterious light which the shaman suddenly feels inside his body, his head or brain; an inexplicable light which makes research possible; a luminous fire which enables him to see in the dark literally and metaphorically . . . The shaman can now, even with his eyes closed, see in the dark and perceive things present and future which are hidden from others; the shaman can see into the future and know the secrets of others. For the first time that a young shaman experiences this light as he sits in his cell and calls the helping spirits, it is as if the house in which he is was suddenly levitated. He sees a long way ahead as if the earth were unfolding and his eyes could reach to the end of the planet. Not only can he see things far away, he can also discover souls, stolen souls which were either kept in distant unknown regions or held in the land of the dead." Rasmussen made the following comments on his own observations: "I could not understand how a man could survive in minus 30 or 50 degrees of cold, sitting in a small hut with no food apart from a little hot water twice in a thirsty period." Those aspects of Eskimo shamanism remind us of the power acquired by Yoga followers, to see beyond time and space. They also remind us of some of the experiences of Christian saints or of great Sufis.

Even today we are reminded of the seers of the Bretagne countryside who claim to see inside things, as if a light inside them shined and went beyond everything, without finding any obstacles in a world where distances do not exist and in which everything is transparent and luminous. In the 11th century a great Sufi in Baghdad, called Al-Ghazalli, tells us of his experience: "I therefore left Baghdad with no other intention but to live isolated and alone. I spent ten years in this way. In my solitude things were revealed to me which are impossible to describe. A blind man cannot understand colors apart from what he has heard in descriptions; it is like an eye which opens up to make out

various intellectual objects which are understood by sensing. So whoever possesses this capacity has his sight illuminated by a light which reveals objects which the intellect cannot grasp."

This is how Formida described his long stay with a solitary Tibetan hermit: "Solitude! Solitude! Mind and senses develop their own sensitivity in this contemplative life made of intimate observations and reflection. Does one become a visionary? Or does one go blind before that moment?"

And what else is the message of the *Bardo Tödol* (the Tibetan *Book of the Dead*) if not the teaching to melt with the fire of understanding the ice of images produced also on the thin plains of "ignorance" which are proper to the common man, once he stands in front of them, and does not recognize them as a projection of himself?

I think that if we carefully read the numerous reports of scholars and compare them with the contacts we have had with some shamans in certain regions of Africa, we can deduce considerations which may modify considerably certain interpretations concerning paranormal phenomena.

We read that the shaman bilocates himself, moves in space, can go far away and return in an instant, that he is clairvoyant besides being a therapist and magician. But the language of the great majority of shamans is different. The problem, for example, in parapsychology regarding the OBE—that is, if the subject is in fact a dual personality, if he has gone out from the body, if he has in fact traveled (as is thought by Scott Rogo), or if his knowledge is simply a telepathic fact accompanied by apparent traveling (as stated by Celia Green)—is handled from the beginning in another way. Our consciousness and our mind, according to the highest shamanistic conceptions, have never left our body for the simple reason that they have always been outside of and above, if we may say, our body and our brain. They do not need to go outside because they have never been inside. That which remains, therefore, according to the highest shamanism, does not correspond to the ingenuous and reductive discussions regarding an exit from the body. Even the common man, according to the aforesaid sources, has his consciousness and his mind outside his body and brain, but ingenuously he is convinced that they are inside and for these reasons he misunderstands everything. This blindness on the part of the common man the shaman attributes to "falls." What happens then essentially in the shamanic experience according to these ancient conceptions?

The shamanic initiation simply makes the candidate aware that the consciousness and the mind are outside and above the body and they have always been so. The practice related to the initiation re-awakens

a corresponding state of consciousness which gives the living awareness of this essential fact with all the related consequences.

This conception and the concordance of the related experiences coincide therefore with the statements of scholars such as Pribram and Eccles, that is, that mind and consciousness are a "prius" with respect to brain and body.

At the end of his book *Matter and Memory*, Henri Bergson wrote that it was impossible to compare our brain to a box containing a memory. It can be said that the memory is a conscious thing, but it is not confined to our human limitations. The brain plays the role of a filter through which a certain selection is made. Eugène Osty always maintained that "We live on the surface of a very vast intelligence."

The Vedanta shares this point of view. According to it, memory is not situated in the human brain, but is cosmic. Elémire Zolla writes that "Mysticism is complete knowledge compared to the 'talkative' intellect which is the organization of knowledge based on a truly optical model." Emilio Servadio says that even Freud believed in the reality of the psyche as a "prius" preceding brain and body. Servadio added that Jung purposely used the title *Reality of the Psyche* for one of his books. In this way Freud and Jung got close to the position subsequently taken by researchers such as Sherrington, Penfield, Sperry, Pribram, Charon and others. Even Roll conducted interesting studies, considering the psyche as something which goes beyond the spatial-temporal barrier, to establish a continuum with physical and psychic objects. Scott Rogo writes: "The prevailing impression of being in our bodies is the effect of certain common biological automatisms which insinuate themselves into the field of conscience." A few centuries ago in India, Shankara said: "Man is in chains because he mistakes *Atman* for his 'real-I.' This is due to ignorance." Through ignorance man identifies the *Atman* (pure consciousness) with the body, mistaking what one can think for reality.

Therefore, I repeat, there are not, for the shaman, any problems or distances, but, and this should be underlined, for him there exists only the problem of intensity of resistance to perceive and be perceived. It is the case, therefore, of using transpersonal psychology, of another state of consciousness, with characteristics and rules different from those to which the common man is accustomed.

The shaman contacts the individual and collective minds; he discovers the various psychological components and, moreover, he is aware of the rapport which exists between the various individual unconscious levels even in the collective realm.

According to the shamanistic conceptions, what in psychoanalytical language are called aggressive drives accompanied by a sense of guilt

and repressed, can produce nervous illness and psychosomatic disturbances, as well as those phenomena which in parapsychology are called "poltergeists." These phenomena, according to shamanism, cannot occur in the individual, as already mentioned, but can be produced in the collective realm. As on the individual plane the energy repressed can be channeled into the psychosomatic and paranormal phenomena of the poltergeist, on a collective plane it can discharge itself in earthquakes, seaquakes or other cataclysms, in these cases attributed to the gods as punishments. The shaman is aware of the situation, he sees the causes and, therefore, acts accordingly in order to avoid or to beware of all this.

In the currents still existing and derived from the great shamanism, those main elements are still present which penetrated into the highest aspects of all the great religions and in the messages of the highest religious and mystical men. With another language, they are present even within a cosmic and reintegrative Weltanschauung, causal interpretations of depth-psychology and parapsychology.

Giuseppe Tucci, a great expert on the East, found significant what a sage said to him. He wrote: "On the slopes of the sacred mountain in Tibet, a *sadhu* once said to me: 'Scientific truths are useful for the whole of mankind; in the same way, the perfection we reached is not limited and confined to ourselves. It is invisible and fluid. It spreads and maintains, unsuspected, the balance of the world.' " We should reflect on these words.

BIBLIOGRAPHY

- Bastide, R. *Les Problèmes de la Vie Mystique*. Paris: Librairie Colin, 1950.
- Bernardi, S. "Hinanyana e fenomeni paranormali a Ceylon." In *La Cultura nel Mondo*. Rome: 1976.
- Bernardi, S. "Fenomeni paranormali nelle tradizioni delle campagne bretoni." In *La Cultura nel Mondo*. Rome: 1980.
- De Martino, E. *Il Mondo Magico*. Torino: Einaudi, 1950.
- Eccles, J. C. *The Neurophysiological Basis of Mind*. Oxford: Oxford University Press, 1951.
- Eccles, J. C. *Facing Reality*. New York: Springer Verlag, 1969.
- Ehrenwald, J. *Telepathy in the Psychoanalytical Situation*. London: Allen and Unwin, 1944.
- Ehrenwald, J. *New Dimensions of Deep Analysis*. London: Allen and Unwin, 1954.
- Ehrenwald, J. "Telepathy in the child-parent relationship." *Journal of the American Society for Psychical Research*, 1954, 48, 43-55.
- Ehrenwald, J. *The ESP Experience*. New York: Basic Books, 1978. *Le Lien Télépathique*. Paris: Laffont, 1981.
- Eliade, M. "Le problème du chamanisme." In Vergilius Ferm (Ed.), *Revue d'Histoire des Religions*. New York: Philosophical Library, 1949.
- Eliade, M. *Le Chamanisme et les Techniques Archaïques de l'Extase*. Paris: Payot, 1951.
- Eliade, M. *Mythes, Rêves et Mystères*. Paris: Gallimard, 1951.
- Eliade, M. *Le Yoga, Immortalité et Liberté*. Paris: Payot, 1960.
- Eliade, M. *Aspects du Mythe*. Paris: Gallimard, 1964.
- Eliade, M. *Religions Australiennes*. Paris: Payot, 1969.

- Fodor, N. *On the Trail of the Poltergeist*. New York: Citadel Press, 1968.
- Fornari, F. *La Riscoperta dell'Anima*. Bari: Laterza, 1984.
- Fornari, F. *La Lezione Freudiana*. Torino: Feltrinelli, 1984.
- Fouls, E. "The Arctic hysterias of the North Alaskan Eskimos." In *Anthropological Studies*. New York: American Anthropological Association, 1972.
- Frazer, J. G. *The Golden Bough*. London: Macmillan, 1911-15.
- Frazer, J. G. *The Belief in Immortality*. London: Macmillan, 1914.
- Gillespie, W. H. "Extrasensory elements in dream interpretations." In George Devereux (Ed.), *Psychoanalysis and the Occult*. New York: International Universities Press, 1953.
- Gusinde, S. *Die Feuerland Indianer*. Vienna: Modling, 1940.
- Hollós J. "Psychopatologie alltäglicher telepathischer Erscheinungen." *Imago*, 1933, 19.
- Kardiner, A. *The Individual and his Society: The Psychodynamics of Primitive Social Organization*. New York: Columbia University Press, 1952.
- Levi-Strauss, C. *La Pensée Sauvage*. Paris: Plon, 1962.
- Levi-Strauss, C. *Structural Anthropology*. New York: Basic Books, 1966.
- Mead, M. "An investigation of the thought of primitive children with special reference to animism: A preliminary report." In R. Hunt (Ed.), *Personalities and Cultures*, New York: 1968.
- Olmarks, A. *Studien zum Problem des Shamanismus*. Copenhagen: Lund, 1950.
- Park, W. Z. *Shamanism in Western North America*. Chicago: Northwestern University Press, 1938.
- Penfield, W. *The Mystery of Mind*. Princeton: Princeton University Press, 1975.
- Pribram, K. *The Psychology of the Frontal Lobes*. New York: Academic Press, 1960.
- Rasmussen, K. *Intellectual Culture of the Iglulik Eskimos*. Copenhagen: Thule, 1929.
- Rasmussen, K. *The Cooper Eskimos*. Copenhagen: Thule, 1929.
- Servadio, E. "Psycho-Analyse und Telepathic." *Imago*, 1935, 20.
- Servadio, E. "Thalassa rivisitato." In *Rivista Italiana di Psicoanalisi*. Rome: 1985.
- Tart, C. T. "Psychophysiological study of out-of-the-body experiences in a selected subject." *Journal of the American Society for Psychical Research*, 1968, 62, 3-27.
- Tart, C. T. "Physiological correlates of psi-cognition." *International Journal of Parapsychology*, 1963, 5, 375-386.
- Tucci, G. *Asia Religiosa*. Rome: Partenia, 1949.
- Tucci, G. *Forme dello Spirito Asiatico*. Rome: Partenia, 1940.
- Tylor, F. B. *Primitive Culture*. New York: Harper and Row, 1958.
- Ullman, M. "On the occurrence of telepathic dreams." *Journal of the American Society for Psychical Research*, 1959, 53, 50-61.

DISCUSSION

ROSSNER: I think this was a very highly creative, valuable and important paper. I would like to comment on two specific points. You have mentioned that shamanistic initiation simply makes the candidate aware that the consciousness and the mind are outside and above the body and that they have always been so. There is the implication that "Something Transcendent," that has always been and is, can be perceived in those altered-states known as the shamanistic experience.

This is related to an idea that E. R. Dodds, formerly professor of classics at Oxford and a past president of the British Society for Psychical Research, pointed out about the origin of the Western conception of

immortality as found in Plato. Dodds suggested that it may have been due to Plato's own experience with the shamans of Northwestern Greece, and with the out-of-body experiences taught him by the Pythagorean sect, that Plato postulated his doctrine of the "separable Self" i.e. that the Self, the true Self (involving both the true "psyche" and "spirit,") is separable from the physical body and "above it." And, on the basis of Plato's conclusion Saint Augustine of Hippo was later to say that the soul is not completely incarnate *in* the body while we are alive here in this world, but that we are not aware of this fact in normative states of consciousness.

Thus from the history of religions in the West, especially from Plato and Augustine and that form of Christian tradition, I would suggest that the study of the shamanistic experience and its phenomena is strategic to the recovery of the basis of religious language. "God-talk," and all talk about the "soul not being limited to the body" ultimately arises out of shamanistic or psychic experience such as the out-of-body experience or astral projection of the shaman or the "ecstasy" of the mystic.

The second point that I would like to make is one you have mentioned, that the "shamanistic initiation" gives vision into supersensory realities that are there—in a "higher order" of intellectual ideas, like Plato's ideas. I suggested in one of my books that Plato's concept of the Ideals and Jung's concept of archetypes, perhaps, result from an experience of a shamanistic variety in which the mystic sees the "supersensory world." In one of my books and in a paper presented in 1983 at the Academy of Religion and Psychical Research I mentioned that the Sufi conception of super-sensory worlds in Islamic mystical traditions "corresponds with the conception of heavenly worlds and legendary higher astral worlds and paradises everywhere, from similar descriptions found among shamans, among yogis and in Plato and his ancient predecessors, visions of heavenly cities or heavenly worlds. We find these in the New Testament, in the visions of the seer John on Patmos, the apocalypse of John and modern descriptions by spiritualist mediums of summerlands or paradises." Contemporary psychics or some people who have a near-death experience claim to have seen "lands of light." Buddhist meditators, especially in the Mahayana Buddhist tradition, and Hindu yogis experience a visitation of similar "lands of light" in "higher astral planes." Mystic yogis and NDE's alike tell of "meeting beings of light." All of this suggests to them the possibility of a real, ontological, metaphysical reality that the human species can only encounter during peak, higher altered states of perception. You, Dr. Bernardi, have described this as a "shamanistic initiation ex-

perience." I think your paper, for that reason, puts a flooring under the kind of thing that I have tried to say.

BERNARDI: In both Plotinus and Plato their positions are quite clear. I went up in the Himalayas and contacted shamans of that particular area. I met there a shaman who made a migration from Tunisia down into the desert alone. According to advice given me by Gershom G. Scholem, the famous expert on the Caballa, I approached some particular tribes in the region, near Qumrân in the Jericho Valley. I found that shamanism is almost universal, it is not just in a few tribes. I have also confronted the very difficult question of the connections between soul, spirit and body. The people that I mentioned were absolutely all of them of the opinion that the soul or spirit comes first, and all the rest, the material world, the material conscious zone, the bodily organs, come afterward. This, of course, is pointed out by the real business of practical religions. Saint Teresa de Cepeda d'Avila, the famous early sage, pointed out that the real mystic—to translate the phenomenon in Hindu terms—makes the identification of the Brahman/Atman, that is the final unity between soul and divinity, and identifies this with bodily consciousness. St. Thomas also very pointedly said that a great mistake is to think that the soul is comprised in the body, when everything is quite the contrary, the body is comprised in the soul. Independently from Neo-Platonism it demonstrates the Sufi reality that the Sufi philosophy constantly stresses.

GROSSO: I agree with Dr. Bernardi and Dr. Rossner that shamanism might be described as the experiential roots of the belief in the separability of mind from body. These beliefs are based on unusual experiences. However, the fact that archaic peoples and early philosophic man had these experiences does not demonstrate that the mind in fact does and can separate from the body. That is what parapsychology is all about. It tries to demonstrate that these experiences do have some ontological validity. Merely to cite this interesting lineage of unusual experiences does not prove anything, because they are all different interpretations of the experiences. I personally think that these experiences are suggestive, but we cannot merely cite a long series of unusual experiences as proof of anything.

BERNARDI: Of course, there is no proof of this. I referred to the ideas of Eccles and Pribram, but of course this is not scientific evidence, it is just good speculation. Pribram says that between the soul and body there is a rapport and connection, one of sympathy and knowledge. There is the fact of synchronicity between mind and body, apart from the Jungian concept of synchronicity which was expounded. This hypothesis can be described for hours.

HALL: In Jung's work there is a discussion of the vision of Zosimos which involved dismemberment and reconstitution of the body that Eliade described as a characteristic aspect of shamanistic initiation. Dreams of the same sort of dissolution and repair of the personality can often be seen to take place prior to a reorganization of the personality that overcomes neurosis. It seems to me again possible that one might move from what you have said about shamanism, which is very interesting, toward some kind of laboratory form of this same dissolution and reconstruction and that that might be useful in parapsychological research.

BERNARDI: Jung has reached a different level of the particular way of seeing the shamanistic experience, because synchronicity goes around the main concept of archetypes. What the shaman actually does when he cures is to dynamize the positive aspects of the archetype that are missing and put aside the negative aspects of the archetype. Other anthropologists, such as the noted Frazer, have been blind in spite of the fact that they had such an enormous quantity of material. They were not able to properly interpret the data.

ROSEN: I think there may be an interesting discrepancy between the language that we use and the shamanic experience itself. We say the soul is outside of the body instead of inside. Others say no, the soul is inside, not outside. But the shamanic experience may *transcend* the distinction between inside and outside. So I ask whether it would be in the spirit of your paper to say that, rather than the soul being outside the body, we have transcended the distinction between inside and out?

SERVADIO: If I may respond for Dr. Bernardi, it was written by a yogi, whose name I cannot recall at this moment, that we have a constant experience of duality, but, from a certain point onwards, the distinction between what is inside and what is outside, that is between the inner world and the outer world stops; ceases, is transcended. This strikes me as a very intelligent remark because, as I pointed out in my own paper, we live in a world of duality. We cannot say that the reality, the empirical reality we experience every day is nothing, does not exist. Only from a certain point onwards this distinction between inner and outer realities has no more sense.

LIVERZIANI: Let us assume the existence of three levels in the human personality: the spiritual, the psychic and the physical. There are ordinary persons in whom neither the spiritual level nor the psychical one works a transformation of the physical level. But there are deeply religious persons, saints or shamans in whom the spiritual level transforms the psychic one, whereas no transformation occurs on the physical level: these persons can be called the saints who do not perform miracles.

There are also some persons in whom an action which starts from the spiritual level transforms both the psychic level and the physical one: these are saints who perform miracles. Among this kind of people we can put also the shamans as they have been characterized by Sergio Bernardi. A fourth category of people can be represented by psychics. Here, an action starts from a psychic level, but not from the spiritual one. Nevertheless, this action transforms the physical level. The experience of physical phenomena can appear similar; the difference seems to lie in the source, which is the spiritual level in the case of both the shamans and the saints who perform miracles, whereas the source which the operating force of the psychic springs from seems to be merely the psychic level.

BERNARDI: This distinction of three levels is respected by many spiritual traditionalists and religions. It is almost universal. Many scholars, including Eliade, maintain this distinction as constantly kept in the great shamans. They can all see everything in terms of eyes and the possibility of the soul being met in the eyes.

PERRY: I am worried that our interpretation of the shamanistic experience, the kind of interpretation that we had from Plato and through Plato to a good many Western thinkers, does not sufficiently honor the physical body. I believe that Augustine and perhaps even Aquinas have been misled in this way and have not realized quite what St. Paul was on about. Paul was certainly aware of out-of-body experiences and mystical experience, but he still saw the human being as a kind of symbiotic union of three levels, not three substances, but three levels—the soul, the mind, the body. We are in great danger, I think, if we regard the body as unimportant simply because, for some people's interpretation of the shamanistic experience, the soul or the personality predates it or is superior to it. I think we must regard ourselves as embodied beings and therefore give equal importance to the bodily as to the spiritual or mental side of ourselves.

BERNARDI: In great shamanism there is this idea that to heal other people you must first heal yourself. What is body or bodily is not just brushed off. The shamans say that it is important to have a good healthy body in order to achieve, to reach the peak experience.

PERRY: That makes me a good deal happier. Thank you.

THEOSOPHY AS A PROBLEM FOR PSYCHICAL RESEARCH

LESLIE PRICE

On the fringe of psychical research there are numerous psychic, religious and occult groups, often led by strange personalities, whose paranormal claims are enthusiastically accepted by their followers. If parapsychologists attempt to critically assess the paranormal content, major methodological difficulties may follow—and mutual suspicion and confusion. Historically, the movement with which the early researchers were most engaged was modern Spiritualism (Moore, 1977; Oppenheim, 1985). But this is the centenary year of the most famous investigation ever carried out by the SPR. The “Report on Phenomena Connected with Theosophy” appeared in its *Proceedings* for December, 1885.

Modern Theosophy begins officially with the foundation of the Theosophical Society in New York in 1875. Ellwood (1979) has argued that this was an important early stage in the penetration of American society by oriental spirituality. Part of its appeal lay in the claims that it had access to knowledge of occult and spiritual secrets not granted to the world at large and that its leading figure, Madame H. P. Blavatsky, had occult powers. The objects of the Society were revised over the years and laid claim to most if not all areas of human knowledge, including the religious. The “Preamble and By-laws” of October 30, 1875, began “The title of the Theosophical Society explains the objects and desires of its founders: they seek to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits, by the aid of physical processes” (as quoted in *Light*, November 30, 1895, p. 577).

This may not be pure religion as defined by some scholars, but it is at least a modern degeneration of it. Moreover, critics had no doubt at the time that they were dealing with a religious manifestation. Solovyoff (1895), a Russian friend of Blavatsky who turned against her, wrote: “What sort of woman was she, this foundress of a religion which, if not new, was at any rate renovated, and was propagated by her phenomena?” (p. 62). By 1893, two years after Blavatsky’s death, he

noted: “. . . we see an entire religious movement, we see a prosperous and growing plantation of Buddhism in Western Europe” (p. 282). Maskelyne (1913) subtitled his exposure of Theosophy “A Brief History of the Greatest Imposture ever Perpetrated under the Cloak of Religion.” The Committee of the SPR which investigated Theosophy commented in their private First Report (1884): “We must remember that in psychical research we must be on guard against men’s highest instincts quite as much as their lowest. The history of religions would have been written in vain if we still fancied that a Judas or a Joe Smith was the only kind of apostle who needed watching. ‘Fingunt simul creduntque.’ ‘The end justifies the means’—these two sayings are the key to a good deal of ecclesiastical history” (p. 7).

That Theosophical history can be understood as ecclesiastical history could indeed be argued, as the sequence of Theosophical “popes,” rival “seers,” holy books, heretics and attempts at “reformation” over the past century indicate (for a general history, see Campbell, 1980). The relevance of some other papers in this conference to the problem of Theosophy is also clear. Canon Rossner’s primordial tradition, his attempt to link science and religion cannot but recall Blavatsky’s 1877 attempt *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, and its sequel *The Secret Doctrine* (1888) which claimed to be “The Synthesis of Science, Religion and Philosophy.” Sergio Bernardi’s exploration of shamanism poses the question—was Blavatsky a shaman, and did she undergo a crisis similar to that of a shaman before starting the Theosophical Society? Data about such a crisis is presented below. I need not labor the significance of Jung’s archetypes for a possible understanding of the Masters or Mahatmas with whom Blavatsky claimed contact.

But why should Theosophy be a problem for psychical research a century after a famous report took it to pieces? You will recall the verdict of the SPR Committee in 1885: “For our own part, we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history” (p. 207). It may be a surprise that the Theosophical movement has continued to this day and indeed enjoyed several eras of expansion—though Richard Hodgson, the SPR’s investigator in India, where the Society had moved its headquarters in 1879, did note “. . . she may yet do much in the future for the benefit of human credulity” (p. 317). He spoke of Blavatsky, though in fact her Masters are “known” and venerated, sometimes in altered form, by esoteric groups that scarcely acknowledge the woman who originally wrote of them. But after all, religious history is full of beliefs that have survived

long after their logical base had gone, if they ever had one. What is that to psychical research?

First, there is some doubt that Blavatsky was rightly convicted, that she did fake all her phenomena, that her Mahatmas were a conscious invention (Price, 1984). Certainly most readers of the story, as summarized in numerous accounts, of how the intrepid investigators of the SPR unmasked the scheming Russian lady, are quite convinced, and for good measure the SPR sponsored a translation of Solovyoff (1895) in which the Mahatmas are shown in Blavatsky's letters apparently evolving, expediency dictated, from a Spiritualist framework. If today there are very few psychical researchers with any detailed knowledge of the case (so that, for example, finding a referee for a paper on the subject is difficult), there is no doubt that researchers at the time accepted it, even those like Myers who had been Fellows of the Theosophical Society.

The most recent critic of the 1885 Report, whose findings are being prepared for publication, is Dr. Vernon Harrison, formerly chief scientist of De La Rue, a past president of the Royal Photographic Society and a professional examiner of disputed documents. It will be remembered that two employees who had been dismissed by the Theosophical Society in India, accused Blavatsky of faking phenomena and they produced letters supposedly written by Blavatsky arranging the fraud. Blavatsky, of course, said that the employees, Emma and Alexis Coulomb, had forged her handwriting. She wrote to her official biographer, A. P. Sinnett, for example "Alexis Coulomb's handwriting is naturally like mine. We know all how Damodar was once deceived by an order written *in my handwriting* to go upstairs and seek for me in my bedroom in Bombay when I was at Allahabad. It was a trick of M. Coulomb, who thought it good fun to deceive him . . ." (Barker, p. 115).

Among the deficiencies of the handwriting section of the 1885 Report, Dr. Harrison notes that no examination was ever made of M. Coulomb's handwriting. He has, however, obtained a sample of M. Coulomb's handwriting and found that it does have many characteristics of Blavatsky's. For this and other reasons he thinks it possible that the Coulomb letters were forged by the couple in cooperation. Dr. Harrison has also examined the Mahatma Letters to A. P. Sinnett, now in the British Library, which on the hypothesis of the 1885 Report, were written by Blavatsky with the occasional help of confederates. Here he finds that none of the scripts he has examined suggests that Blavatsky was the writer. There is also some uncertainty how the writing got on, or rather in, the paper in some instances. It could be what the Victorians called "psychography"—paranormal precipitation of writing.

I have here commented briefly on material kindly made available

to me by Dr. Harrison and, in a way that does not do justice to the cumulative case he builds up, of what was at best a shambles and at worst a deliberate attempt to deceive readers of the 1885 Report about the true nature of the handwriting evidence. At times Harrison is following in the footsteps of other critics, chiefly on the Theosophical side, who for that very reason have been disregarded by psychical researchers, their books not reviewed nor even at times admitted to libraries. His analysis cannot be so easily ignored.

The role of Hodgson, the chief SPR investigator, was central to the 1885 Report, and doubts have also emerged in recent years about the probity of his conduct in the study of another physical medium, Eusapia Palladino (Cassirer, 1983).

New evidence has also been published lately supporting Blavatsky's claim to have been given her basic instructions not by the Czarists as a Russian agent (as Hodgson thought), but by a group of esoterists linked with the Panchen Lama at Shigatse, Tibet. Blavatsky had quoted from the Books of Kiu-te in *The Secret Doctrine* and elsewhere, which were supposed to be found in Tibetan monasteries. Unfortunately, as Reigle (1983) notes, "Neither learned Tibetans nor Western scholars knew of any books by that name. They were therefore labeled as figments of H. P. Blavatsky's imagination, along with everything else in *The Secret Doctrine* (p. 1). Reigle has, however, followed up her references and has now identified the books in question as Buddhist Tantra. Indeed, he has found a reference to the Books of Kiu-te in a book published in London in 1876 and cited by Blavatsky. Alas, this introduces a dilemma well known in psychical research—the verification of the truth of the statement has involved finding a source which may be the source for what the subject says about the matter. There is no doubt that at times Blavatsky *could* follow books she was quoting quite closely without the reader realizing her dependence.

Reigle (1984) has followed up his research by suggesting that the "Book of Dyzan," a seminal poem at the beginning of *The Secret Doctrine* is a translation from a certain lost Tantra which was particularly associated with Shigatse. I have not yet seen any review of Reigle's claims by another Tibetan scholar, but he certainly appears to write with a considerable knowledge of Tibetan literature. We should not forget, though, the claim by Scholem (1941) that the "Book of Dyzan" is Kabbalistic in origin.

If psychical researchers were led, for example by Dr. Harrison's researches, to abandon the "impostor" theory of Blavatsky, into what context should they place her? The weightiest contribution from the Theosophical side, which to the best of my knowledge has been totally

ignored by researchers, is Barborka (1966), who, incidentally, had designed the first keyboard in the States for composition of Sanskrit in Devanagari script. He considered Blavatsky as an expression of Tibetan Tulku, a term difficult of definition in English, but approximating to the spiritual expression, projection or incarnation in a person (such as Blavatsky or the Dalai Lama) of a higher spiritual force or principle. The relationship may involve possession (as in more conventional mediumship to some extent) and out-of-body experiences for both the possessor and the possessed. All this emphasis on a Tibetan context for Blavatsky is irritating for those who believe that she never went there, but got her information from books. They will be even more displeased by what will probably be the next biography of her—from Fuller (in press) which again settles firmly for a Tibetan understanding of Blavatsky, even though it is apparently the first biography to use the SPR archives. (The contents of the SPR archive on Blavatsky are being printed in the quarterly journal *Theosophical History* from its first issue in January, 1985.)

I should like to call attention to a source which offers an alternative explanation to the belief that Blavatsky was actually in Tibet. Her colleague, the president of the Theosophical Society, Colonel Olcott wrote that “a certain wonderful psychophysiological change happened to H.P.B., that I am not at liberty to speak about, and that nobody has up to the present suspected . . .” (Olcott, 1941). Olcott is generally reckoned a credulous observer, even by other Theosophists, but his memoirs *Old Diary Leaves* especially the first volume, are remarkable testimonies to the complexity of Blavatsky. He, for example, was onto the possible interpretation of her as Tulku, though he used the Sanskrit term “Avesa” for the phenomenon. Now, Neff (1937), who was a leading Theosophical archivist, believed that the change of which Olcott wrote, was in Philadelphia in May–June 1875, when Blavatsky was ill; indeed this is one of several occasions when she might have died, but recovered. Letters written at the time in Russian were published in English translation in the New York theosophical journal *The Path* (1894–5). Naturally, the source has to be used with care, because the originals do not survive. The recipient was Blavatsky’s niece.

In some of these letters, Blavatsky speaks of an intelligence enveloping her body and using her brain. “I have become a sort of storehouse of somebody else’s knowledge . . . Someone comes and envelops me as a misty cloud and all at once pushes me out of myself, and then I am not ‘I’ anymore—Helena Petrovna Blavatsky—but someone else. Someone strong and powerful, born in a totally different region of the world; and as to myself it is almost as if I were asleep, or lying but not

quite conscious—not in my own body but close by, held only by a thread which ties me to it. However, at times I see and hear everything quite clearly: I am perfectly conscious of what my body is saying and doing—or at least its new possessor. I even understand and remember it all so well that afterwards I can repeat it and even write down *his* words . . .” (*Path*, 266).

In early letters Blavatsky called this intelligence “the Voice” or “Sahib.” Later she began to call this Voice (or another) “Master.” Just after her illness she wrote: “I have begun to feel a very strange duality. Several times a day I feel that besides me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my own personality; what I feel is as if I were keeping silent and the other one—the lodger who is in me—were speaking with my tongue. For instance I know that I have never been in the places which are described by my ‘other me’ but this other one—the second me—does not lie when he tells about places and things unknown to me, because he has actually seen them and knows them well” (*Path*, 269–70).

She adds “In the night, when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person—different in race and different in feelings.” She denies this is mediumship and claims to be able to stop any phenomena in a seance merely by entering the room.

More information about the “Sahib” appears in a later letter: “I see this Hindu every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances thinking they were hallucinations. But now they have become visible to other people as well. He (the Hindu) appears and advises us as to our conduct and our writing. He evidently knows *everything* that is going on, even to the thoughts of other people, and makes me express his knowledge. Sometimes it seems to be that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating my pores and dissolving in me. Then we two are able to speak to other people, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more” (*Path*, 297).

In 1877 she makes this claim: “As to Sahib, I have known him for a long time. Twenty-five years ago he came to London with the Prince of Nepal; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism . . . I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it

is he personally that enters me I really cannot say with confidence: if it is not he, it is his power, his influence. Through him alone I am strong: without him I am a mere nothing" (*Path*, 299).

What are we to make of this material? There is exaggeration in these letters, but perhaps we would agree that Blavatsky had been having some inner experiences. They resemble to some extent the descriptions by mediums of their trances and clairvoyance—that is, hysterical phenomena. But there may be a more fundamental dislocation of the psyche, such as we associate with schizophrenia. Blavatsky, who had been ill, felt that there was someone else inside her, that she had been called to a special role. As this condition developed, so did the Theosophical teaching, with much input also from books and people encountered. On the other hand, this may be (as Barborka suggests) what it feels like if the Tulku experience comes to you—quite different from ordinary life, but still explicable in the Tibetan tradition. It also has parallels perhaps from the shamanism of Siberia, an area near which Blavatsky lived for a time.

To the psychical researcher, especially one who accepts the 1885 report, it is important that the Tibetan connections of Blavatsky prove to be spurious. It may be allowable that the Hindu above (later identified, I think, with one of the Indians affiliated with the mainly Tibetan "brother") is a hallucination, or even a spirit guide, but not that he was a real person "astrally" projecting. The attempt to clarify the matter goes on, and although the number of researchers engaged in it appears to be growing, they are few in comparison with the size of the problem. Blavatsky records are scattered in a dozen or more theosophical archives—the movement split after her death many times. The Russian revolution destroyed much and the Asian climate has taken its toll on letters and papers also. It is a multi-disciplinary enterprise, for one would need some knowledge of Hinduism or Buddhism to show that Theosophy was only derivative, and of Spiritualist history and psychical research to understand Blavatsky's time there. Later Theosophical history also presents problems. Psychic or occult powers were claimed by the leaders who followed after Blavatsky—such as Besant, Leadbeater and Steiner—even Krishnamurti. In varying degrees they (the leaders) were associated with related psi-based religious movements and the psychical researcher has an interest in the experiences that trigger off the groups. There is, sometimes, no clear dividing line between an occult group and a religious movement—Theosophy has often been both. As Ellwood (1983) notes: "The juxtaposition of deep-diving philosophy, comparative religion, and rather spectacular talk about adepts is highly characteristic of Theosophy" (p. 119).

To conclude, we encounter in Theosophy a problem that confronts

us elsewhere in the parapsychology of religion and of occult movements—the separation of veridical material from a mass of piety, exaggeration and, at times, fraud. A century ago, in August, 1885, when Blavatsky arrived in Rome in retreat from India, it looked clear to most researchers, for Hodgson had read his paper, reporting his conclusions, to the SPR public meeting in London on May 29 and June 24, that it was all fraudulent. Mahatmic letters continued to be precipitated on occasion—one turned up on a letter from an Indian to Colonel Olcott in June, 1886, when both Blavatsky and the Coulobms had long gone—but apart from a few Theosophists, no one supposed there was a problem here. Today it is different. We must face the possibility that a religious messenger came from the East in the shape of Blavatsky and received a rejection, after initial success, in which psychical research did not play an honest role. At the very least, until the debate about the Harrison findings and the Tibetan connection has clarified, we should suspend judgment.

BIBLIOGRAPHY

- Barborka, G. A. *H. P. Blavatsky, Tibet and Tulku*. Wheaton, Illinois: Theosophical Publishing House, 1966.
- Barker, A. T. *The Letters of H. P. Blavatsky to A. P. Sinnett*. London: Fisher Unwin, 1925.
- Campbell, B. F. *Ancient Wisdom Revived: A History of the Theosophical Movement*. Berkeley: University of California Press, 1980.
- Cassirer, M. "Palladino at Cambridge." *Journal of the Society for Psychical Research*, 1983, 52, 52-58.
- Ellwood, R. S. *Alternative Altars: Unconventional and Eastern Spirituality in America*. Chicago: University of Chicago Press, 1979.
- Ellwood, R. S. "The American Theosophical synthesis." In H. Kerr and C. L. Crow (Eds.), *The Occult in America: New Historical Perspectives*. Urbana and Chicago: University of Illinois Press, 1983.
- Fuller, J. O. *Blavatsky and the Tibetan School: An Investigative Biography*. London: East West Publications. (In press).
- Maskelyne, J. N. *The Fraud of Modern "Theosophy" Exposed*. London: Routledge, 1913.
- Moore, R. L. *In Search of White Crows: Spiritualism, Parapsychology and American Culture*. New York: Oxford University Press, 1977.
- Neff, M. K. *Personal Memories of H. P. Blavatsky*. London: Rider, 1937; Wheaton, Illinois: Quest Books, 1967.
- Olcott, H. S. *Old Diary Leaves, the True Story of the Theosophical Society in America 1874-1878*. Adyar, Madras: Theosophical Publishing House, 1941.
- Oppenheim, J. *The Other World: Spiritualism and Psychical Research in England 1850-1914*. New York: Cambridge University Press, 1985.
- Price, L. "The Blavatsky case on the eve of the centenary." Paper presented at the Society for Psychical Research Oxford conference, 1984.
- Reigle, D. *The Books of Kiu-te or Tibetan Buddhist Tantras: A Preliminary Analysis*. San Diego: Wizard's Bookshelf, 1983.
- Reigle, D. "New light on the Book of Dyzan." In *Symposium on H. P. Blavatsky's "Secret Doctrine" Proceedings*. San Diego: Wizard's Bookshelf, 1984.
- Scholem, G. G. *Major Trends in Jewish Mysticism*. New York: Schocken Books, 1977.
- Solovyoff, V. S. *A Modern Priestess of Isis*. London: Longmans, 1895.

PARANORMAL AND PRETERNATURAL

CORRADO BALDUCCI

By paranormal, I mean to indicate the various types of phenomena which make up the subject of parapsychology; it is superfluous to list them, however, in the traditional division of intellectual and psychic phenomena. By preternatural, I mean those manifestations which, though they can be verified in man or even only involve man or his ambience, must be able to be traced back in their causality to forces superior to him.

We already know something about these forces which are superior to man because of the certainty of the religious faith which is professed by a large part of humanity. I have used the word "certainty" since faith rests on a mental process, on a reasoning power which fully justifies credibility.

Now, among the truths of faith, there is that of the existence of the angels, created by God as purely spiritual beings, therefore superior to us, beings in whom the spirit is linked to and influenced in its activity by matter. They, too, were subjected to a test, many rebelled and from that moment one speaks of "good" angels and "bad" angels or, better yet, of angels and devils.

I can list among the superior beings the dead, who, now separated from the material part, are able to do what man, at least in his normal condition, cannot do. Among the souls of the dead can then be considered, as a category by themselves, the souls of the non-baptized. It is still quite possible, finally, even if not very probable, to consider the existence of other beings; an existence, the negation of which cannot be seriously argued.

In one category of the field of preternatural manifestations, can be considered those in which there is a suspicion of a demonic intervention; thus, we have local infestation, personal infestation, diabolic possession. In another category can be listed the manifestations relating to the intervention of angels or of those who are already living in the glory of God or are on the purgative way which leads to that glory and happiness; for example, we can recall apparitions, visions, ecstasies, charismatic powers in their most varied meanings.

If one considers, then, that with regard to the spirits of the dead a demonstration of their intervention is not possible, everything comes down, in the present state of things, to the eventual activity of the angels or of the demons. In fact, because of their superiority, these beings can take the place of others in the full activity of the spirits of the dead, for which the affirmation of the presence of these latter, in those happenings which could be liable to suspicion, is not and can never be demonstrated; and in this precise point, among others, is the weakest aspect of spiritism, which can never be proved because of the absolute lack of spiritistic identification.¹

The preternatural does not fall within the sphere of the miraculous. A miracle, in fact, is an event which goes above and beyond all the forces of nature, a fact which is outside the order of created nature and, therefore, it is impossible that it can be comprised within the limits of that order in which, precisely, are angels and demons.²

A miracle, therefore, is the work of God; however, God is not hindered in his use of anything, nor of any other creature, not even the devil, even if, considering the apologetic character of a miracle, the demon does not seem the best adapted instrument.

If one considers then that the angels, in what concerns their power in confrontation with the world and with persons, do not act except by the command of God and such instruments of his power as he chooses, their action enters, in fact, into the field of the miraculous, that is, supernatural. In the concept of preternatural, then, only the action of the demon remains.³

The phenomena which can be verified in the situations which relate to the preternatural are, on the whole, those same ones which are part of the study of parapsychology. Therefore, faced with manifestations of that type, the hypothesis of explanation must be considered natural, the presumption is in favor of naturality.

In fact, a principle common and evident is that one should not have recourse to preternatural forces when there is a probability, even if minimal, of a natural explanation. In other words, we cannot affirm the intervention of superior forces if the impossibility of a natural explanation is not first demonstrated. If we consider that natural explanation has long been held to be the solution for all scientific research in parapsychology, a preternatural explanation, to be affirmed, must be seriously demonstrated on a case-by-case basis. Never, therefore, must the preternatural explanation be considered as a hypothesis or, still worse, as a normal theory of parapsychological phenomena.

Precisely because of the similarity between the phenomenology of the paranormal and the preternatural, a demonstration of the latter can be developed only by taking into consideration the modality of the

exteriorization of the phenomena, that is, the rules that condition the manifestations and repetitions, modes and rules that only scientific development can discover and formulate. And it is, actually, the presence of the form and rules that only scientific development can discover and formulate. And it is, actually, the presence of the form and rules different or even opposite to the scientific discovery and formulation, which brings a conclusion with certainty to the preternatural origin of the phenomena.

If, in fact, these modes and rules come from science, proposed as conditions sufficient and indispensable for the natural actuation of the phenomena, if they do not exist, it is obvious and logical to conclude that the origin is not natural, but preternatural. These phenomena will have been, that is, caused by beings superior to man and to his world and so not linked to its laws and scientific forms.

From what has been said, it is easy to see that for the demonstration of the preternatural we must have (is extremely useful, even indispensable) a scientific construction of parapsychology. Only parapsychology, in fact, can furnish the instrument adapted for an argument of that type.

In the past, when, in the area of the paranormal, it was not even suspected that there could be a possible natural explanation, such phenomena were held to be preternatural in themselves. A confirmation of this position was spiritism. In fact, it was men of science themselves who, in the beginning, in order to explain the phenomena, resorted to the intervention of the spirits of the "discarnate," while theologians, planted firmly in the preternatural camp, accepted and defended by the scientists themselves, proposed as a solution—undoubtedly wiser and more reasonable, if not true—the devil; spiritism and demonism, neither of which were beneficial and seemly for science nor church.

Fortunately, in various situations, together with paranormal phenomena one can see as well phenomena of a psychiatric order. This can be verified in a most striking way in the so-called "diabolic possession" in so far as it concerns the demonic field; in the visions, apparitions and some other manifestations in so far as it concerns asceticism.

With regard to the subject of diabolic possession, I had the occasion and the honor to give a talk at the conference of this illustrious and meritorious Parapsychology Foundation held in the summer of 1965, at the Foundation's then European Regional Headquarters in St. Paul de Vence, France.

An episode of the suspected possession, for which there had been eye-witnesses in 1949-1950, enabled me to see the scientific void in one criterion which, based on the presence of some phenomena, was no longer valid, especially for the birth of parapsychology as a science.

After long studies in the field of theology, psychiatry and parapsychology, I proposed for the first time in the work, *Gli Indemoniati (The Possessed, Rome 1959)*, a new diagnostic criterion based, not on the presence of determined phenomena, but on the modes in which the phenomena present themselves. In its formulation, it will, therefore, remain always valid and will not be disproved by scientific progress, but rather will facilitate the application of such.

That criterion can be extended to the whole field of the preternatural. In the situations in which—as is amply verified in diabolic possession—with the paranormal phenomenology there is also a psychiatric phenomenology, the criterion, besides rendering immediately a very selective function with regard to the many cases which have nothing to do with the preternatural, acquires a more complete and sure application from the moment that, for the phenomenology of a psychiatric type, the scientific methods are very clear and precise.

However, with regard to that which concerns paranormal phenomenology, though, unfortunately, we have not yet come to a more profound scientific formulation, there have appeared some characteristics which are most significant for the orientation of the preternatural, such as the amplitude and multiplicity of the phenomena.⁴

I would like, at this point, to present to the scientists and, in particular, with regard to the theme which I have been developing, to the psychiatrists and parapsychologists, a recommendation, if I may: do not be too exclusivistic and a prioristic, but open to every possible eventuality.

The presence in different individuals of phenomena that are similar does not authorize us to conclude that the cause is the same, especially if these should happen with rules and forms which are diverse.

It would be simplistic to always affirm the preternatural (a position which, in fact, does not happen with the theologian) though it would not be unreasonable, given that the angels and the demons or other superior forces can do what man can do. To deny systematically, however, and integrally the preternatural, as can be verified today, though ever more rarely, would signify falling into the absurd position of attributing to human nature powers which are above its possibility, a childish and illogical position, motivated solely by an a prioristic skepticism with regard to the supernatural.

And yet, some scholars hold to such an idea with striking superficiality. I would like to give here an example, even though it happened some time ago. It is about an episode of possession (“The Possessed of Cochin China”, 1733) which I published in my book *The Possessed*, taken from a work of Calmeil⁵ who, in his time, came to know of a letter which a missionary, Father Delacourt, had written on November 25, 1738, to his friend, Doctor Winslow. Among the phenomena of

xenoglossia, of occult knowledge, etc., there is the case of levitation which I quote from the text: "I thought, in an exorcism," writes Father Delacourt, "to command the demon, in Latin, to carry the patient to the ceiling of the church, with his feet up and his head down. Immediately, the body of the man became rigid and, as if totally powerless, it was dragged from the center of the church to a column, and there, with the feet tied together and the body stuck to the column, without any help from the hands, it was transported like a flash to the ceiling, like a heavy weight lifted up high at great speed. . . . It stayed up there more than a half-hour, and as I was afraid to leave him there any longer, in as much as I was frightened by what I had seen, I ordered the demon to bring the man back to me and deposit him at my feet without harming him in any way. . . . And, immediately, the body was given back to me like a bundle of dirty wash."

Calmeil could have overlooked that episode or been dubious about its authenticity, but he accepted it as stated and this is his comment: "We must be grateful to Father Delacourt for not having kept quiet about this impressive fact of possession, since the missionary has described, without being required to, the phenomena of religious monomania, and it is today clear to all that he had exorcised a person affected by delirium." A very brief and surprising judgment from one who was deliberately hostile to the preternatural. I have never, in all the manuals I have examined, seen paranormal phenomena enumerated in the symptoms of psychic illness.

In conclusion, I would like to underline how parapsychology seems to be the science, that, more than any other, interests theology. It is, in fact, as it appears in this paper, an indispensable instrument and the most fit in the diagnosis of the preternatural.

Therefore, the theologians must formulate, sincerely and happily, the best promises for the progress of parapsychology along its very difficult scientific road; in fact, it serves theologians to be always more able to find—among the numerous cases that are not at all preternatural—the very, very exceptional and extremely rare episodes of preternatural interventions, certainly possible and sometimes existing.

BIBLIOGRAPHY

1. Palmes, F. M. *Metapsichica e spiritismo*, Rome, 1952, ch. 25–27, pp. 222 ff.
2. Morselli, E. *Psicologia e spiritismo*, Torino, 1908, Vol. I, p. 80; Vol. II, p. 562.
3. For an in-depth study of such a concept in the classic Thomistic distinction of miracles of the 1st, 2nd and 3rd categories, see C. Balducci, *Gli Indemoniati*, Rome 1959, pp. 20–24.
4. Lepicier, A. M. *Il mondo invisibile*, Vicenza, 1922, p. 87, n. 6.
5. Because of new diagnostic criteria about the preternatural in its double phase of verification and evaluation, see C. Balducci, op. cit.; pp. 385–440; id., *La possessione diabolica*, Rome, 1974, pp. 215–235.
6. Calmeil, L. F. *De la folie considerée sous le point de vue pathologique, philosophique, historique et judiciaire*, Paris, 1845, Vol. II, pp. 418–424.

PSI AND THE PRINCIPLE OF NON-DUAL DUALITY

STEVEN M. ROSEN

Introduction

From the time of its inception a little over a hundred years ago, modern parapsychology has been seeking to establish itself as a legitimate field of scientific inquiry. But despite a few token indications of acceptance (such as the somewhat grudging admission of the Parapsychological Association into the American Association for the Advancement of Science in 1969), not much tangible progress appears to have been made. A negatively skeptical viewpoint has prevailed, with parapsychology remaining on the fringes of organized science. Yet it well may be asked whether parapsychologists realistically can expect to gain a more secure position when they themselves frequently have been as skeptical as their most vocal critics.

The tendency among parapsychologists to deny their own phenomena is well known and widely acknowledged. Parapsychologist D. Scott Rogo (1977) has discussed the "will to disbelieve" or "morning after syndrome" in which findings become clouded by doubt despite a strong conviction of authenticity at the time of observation. The general subject has been treated by White (1985), Eisenbud (1967), LeShan (1984), Rosen (1979) and a number of others. At the 1984 Annual Convention of the Parapsychological Association, a roundtable was devoted to this issue. There, as one of the participants, I emphasized that the problem cannot effectively be addressed in a vacuum, i.e., without a genuine understanding of its basis and origin. I proposed that some "archeology" may be in order, some digging into the source of parapsychology's self-denial.

In today's presentation, I will attempt to begin this "archeological expedition" in earnest. My basic thesis is that psi phenomena are fundamentally incompatible with the general philosophico-religious orientation that has pervaded Western thinking for centuries, an outlook that has had considerable influence even in the East. After examining the paradoxical character of psychic experience when viewed from

within the predominant mind frame, I shall explore an alternative framework that promises to be more harmonious with psi.

But before proceeding, I take note of the fact that the approach I am planning to call into question prescribes the basic method by which all questioning is supposed to be done. In the interest of gaining positive knowledge, achieving the highest possible level of certainty, one must strive for maximum clarity, be explicit, give sharp definitions in advance and, in more formal inquiry, set forth well delineated propositions from which theorems are generated and put to empirical test. Now, I would argue that the striving for this sort of certainty, in large part, is an act of compensation for the sacrifice of a deeper certainty. Underlying the method of questioning, of knowing, sanctioned for the entire enterprise of philosophy, science and technology as practiced in our culture from the earliest times, is the *unquestioned* presupposition that the knower essentially is *separate* from that which is known. In this loss of internal relatedness, of intimacy with the known, knowing is relativized, creating the profound sense of insecurity we have been doing our best to overcome by the forging of tight correspondences. Yet however tight these logico-empirical linkages may be, in essence they are *external* linkages.

So to question the traditional approach to knowing at the most fundamental level is to question the assumption that the knower is separate from the known. Perhaps, by identifying this basic presupposition undergirding our tradition in the introductory portion of my presentation, I am getting a little ahead of myself. But I do not wish to be misunderstood by those who might be expecting me to build my entire case on a set of explicit definitions or discursive logic or citations of large numbers of empirical studies. It is this approach to gaining certainty that *I am calling into question* so as to pave the way for exploring the possibility of regaining the more intimate way of knowing. Indeed, I intend to demonstrate that psychic knowing constitutes just such a mode of intimate awareness. Accordingly, the approach that I will take today will have a *non-discursive* aspect. Matters will be left somewhat implicit, as they necessarily would be in more artistic forms of expression. As philosopher/physicist David Bohm (1980) might say, my mode of operation will have an *implicate* quality, for to explicate is, by itself, simply to separate.

I believe we who are interested in psychic functioning understand fairly well that field and laboratory research in psi is a participatory affair. Parapsychologists such as Rhea White (e.g., 1976), in drawing attention to the likelihood that boundaries between and among psi subjects and experimenters are quite arbitrary and artificial, have

pointed to the need for researchers to implicate themselves consciously in psi, attempt to *enter into* psi rather than pretending merely to be studying it from an external perspective. Less clear to us perhaps, is that an implicate approach also may be required in *philosophical* psi research, and this would amount to a style of doing philosophy in which the philosopher cannot be restricted to the axiomatic, discursive, logico-empirical method. For that is the method that imposes beforehand a categorical schism between researcher and researched, knower and known.

The Cartesian Tradition and the Paradox of Psi

While the philosophy of schism long predates the period of the Renaissance in its basic thrust, it was powerfully reinforced by developments occurring at that particular juncture in the history of Western culture. A central figure to emerge within the philosophical tradition of the Renaissance, an individual whose thinking "left its mark on the whole subsequent history of philosophy" (Jones, 1952, p. 686), was the French mathematician, René Descartes. It is the Cartesian manner of formulating our schismatic condition that is most familiar to us today and probably has had the greatest impact. The knower is identified with the inner reality of the self, with psyche or mind, while the known is associated with that which is other, with the external world of the physical, the bodily. And between these domains lies a gulf that cannot be bridged. Philosopher C. T. Jones summarized Descartes' position in the following way: "Minds . . . are completely free and spontaneous. Being unextended, none of the laws of motion apply to them. Minds contemplate eternal truths, and enjoy and cultivate values. Bodies, on the other hand, . . . are machines, and their behavior is completely predictable in accordance with the laws of motion . . . mind and body are absolutely distinct. . . . Body is body and mind is mind, and never the twain shall meet" (Jones, 1952, p. 685).

Descartes' assertion that body operates in accordance with the "laws of motion" while mind does not, may be given a more fundamental interpretation. The deeper meaning also is reflected in his statement that "there is a great difference between mind and body, inasmuch as body is by nature always divisible, and the mind entirely indivisible" (quoted in Jones, 1952, p. 684). To conform to the laws of motion, to be divisible, is to operate within the context and constraints of space and time; body is so constrained whereas mind is "free and spontaneous." Thus, in the bodily experience of extended space, here is here and not elsewhere; with regard to time, now is now, not otherwhen.

But in imaginative thought and more so, fantasy and dream, space-time codes for acceptable behavior are violated with impunity. The experient may find himself or herself at distant locales in the same instant; past, present and future may blend in an indiscriminate now. Space-time principles that are unimpeachable in the domain of extended physis are blithely disregarded in the unextended realm of the psyche. Yet this should not strike the heir to the Cartesian tradition as especially incongruous, not as long as the phenomena of psyche remain in their province.

But let us suppose they do not. Suppose an occasion in which psyche becomes externalized, manifesting itself in the very midst of the physical regime. If validated, such an event indeed *would* be disconcerting to the adherents of categorical schism. In fact, it would be unacceptable. The psi phenomenon appears to be such an event.

In several other forums I have attempted to elucidate the paradoxical, hybrid character of psi which poses such a challenge for the Cartesian mind frame (Rosen, 1982, 1983a, 1985a). Permit me the liberty of quoting from myself in some detail: "In extrasensory perception, a direct and veridical awareness of external reality is claimed. On this score, ESP would be more akin to sensory perception than to the various forms of thought and imagination. However, in sensory perception, known receptors respond reliably and measurably to systematically manipulable physical energy forms. Parapsychologist Rex Stanford (1978) noted by way of contrast that with ESP, 'We have no knowledge . . . of either a specific form of energy which might be involved . . . or of an organ which might be the receptor for this information-carrying energy' (pp. 198-99). Does this imply the upsurge of . . . psyche in the midst of physis? Not necessarily.

"It is true that no energy channel for psi transmission has thus far been detected, but this does not necessarily mean that a channel does not exist. We might suppose a presently undiscovered medium through which psi information is propagated, much as an electromagnetic signal is beamed through space, passing continuously from one local point to another. Yet if our supposition were correct, the data collected should at least reflect the *functional* presence of spatiotemporal continuity; they should indicate that basic expectations for space-time transmission have been met, such as the attenuation of the signal in proportion to the square of the distance traversed (the inverse square law). But much of the data give no such indication, as parapsychologists point out . . . (Palmer, 1978; Rhine and Pratt, 1957). In reviewing the investigations of psi reported in his book, former astronaut Edgar Mitchell (1976) was led to conclude that 'the consciousness of man . . . enables him

to surpass the ordinary bounds of space and time' " (p. 671). (Rosen, 1982, p. 76.)

In sum, the psi phenomenon is essentially non-Cartesian in nature. On the one hand, if we assume its validity we must admit that it is directly implicated in physical reality and thus cannot be relegated to a domain of pure mentation utterly divorced from space and time. On the other hand, psi is not *contained* by space and time, not completely limited by the constraints of the extensive physical continuum. Its significant deviations from the proscriptions of physis warrant that we ascribe to it a *non-physical* aspect. Evidently then, we are obliged to think of the psi phenomenon as a *hybrid* occurrence owned neither by physis nor psyche alone, engaging both of these domains, bridging them in a manner quite unfathomable to the purely separative Cartesian point of view.

Having described the Cartesian position and indicated its profound influence on our thinking, I must now emphasize that the philosophy of schism is not peculiar to Descartes. Though the dualistic orientation may most readily be recognized in his specific writings, in fact, there is an important sense in which it is implicit in *all* major schools of modern philosophy, doctrines that superficially may seem to compete with the Cartesian. Evidence for this deep lying, far-reaching dualism also can be found in equivalent approaches to *theology*. Moreover, as I have already noted, the philosophy of schism long predates the modern era, being traceable to the very origin of philosophical thought in both the West and the East.

The Pervasiveness of the Dualistic Orientation in Philosophy and Religion

In a recent paper on "Parapsychology and Radical Dualism," parapsychologist John Beloff (1985) attempted to support a Cartesian interpretation of psychic functioning. In replying to Beloff (Rosen, 1985a), I called attention to his unexamined and erroneous presupposition that psi is exclusively a phenomenon of mind, understood as categorically distinct from body. Then, as now, I argued for a *hybrid* interpretation of psi that would require us to overcome the powerful influence of schismatic thought. Of immediate interest at present is Beloff's statement of the philosophical approaches that are possible with regard to psi, a set of alternatives he apparently viewed as exhaustive and mutually exclusive.

The forced choice Beloff gave us is among pure materialism, idealism, physicalism and radical dualism. It is customary to consider the

first two approaches to be forms of monism and the latter two as forms of dualism. The members of the monistic pair are simply and diametrically opposed. The materialist categorically affirms physical reality while denying psyche, whereas the idealist adopts the converse stance. Unlike the materialist, the physicalist does posit a distinct mental domain, but denies autonomy to it, viewing its manifestations as mere epiphenomena of the physical. And, of course, radical dualism is the Cartesian position in which physis and psyche are ontologically equal but utterly separate spheres of operation nevertheless assumed able to interact. Note that the physicalistic type of dualism is less radical than the Cartesian only in the negative sense of depriving the psyche of independence, not in the sense of overcoming the sheer separation of mind and body through a positive insight into their reconciliation.

The fact is that despite their diversity of content, *none* of the four alternatives set forth by Beloff overcomes the *formal* separation of mind and body. In each there is the same tacit understanding of the form in which mind and body are to be construed: They are to be predicated as simple, mutually exclusive categories of existence, though the monistic approaches predicate one category by negation. So the distinction between monism and dualism apparent at the level of content disappears at the deeper level of form. Here post-Renaissance philosophies are uniformly schismatic.

And *pre*-Renaissance philosophy—what of that? Among the most influential thinkers of the 20th century is enigmatic philosopher Martin Heidegger. In the introduction to his magnum opus, *Being and Time* (1962), Heidegger demonstrated that modern philosophy, in an important sense, essentially *continues* the medieval and ancient traditions. A complete “de-struction of ontology” was called for by Heidegger, ontology being equated with philosophy in general. We are to retrace our steps, work our way back through our 2500-year-old tradition in a manner that would loosen the hold of the structure that has ensnared us. By so returning to the primal origin of philosophy, a fresh perspective would be gained on its fundamental problems, the most crucial of which Heidegger viewed to be the problem of Being. According to Heidegger, far from having provided an adequate answer to the question about Being, Western philosophy has never even properly *formulated* it. As a result, this question has been shrouded in obscurity or entirely misunderstood since the time of Plato and Aristotle.

So Heidegger was concerned with the *form* of thinking, over and above its content, and this is closely related to the concern I voiced above in reflecting on the alternatives set forth by Beloff. What is wrong with the form of questioning we have employed from the beginning

of the philosophical enterprise? As I already have proposed, our manner of questioning presupposes a separation of the questioner from that which is questioned, of the knower from the known; it is this that leads to the stark cleavage between psyche and physis. I venture to suggest that what Heidegger was striving to bring to light in his tentative explorations of Being at its source, is the radical *non*-duality of knower and known. It is our deeply engrained dualistic mode of operating that downgrades Being, makes it into a mere being, as Heidegger might say. In approaching the question of Being from within the prevailing structure of language and thought, it is compellingly natural for us to predicate Being, to say that "Being is . . .," or that "Being is not . . ." But this predicative manner of addressing Being is just what distances it, uproots it and projects it away from its source, breaking its ties to that source. By predication, Being is circumscribed, reduced to an item at hand, an object of study, a thing to be known that is divorced from the knowing process. Of course, Heidegger himself was a product of the philosophical tradition he was reflecting on at this fundamental level, so it was necessary for him to make the attempt to "grope his way out" of said tradition, as interpreter Joan Stambaugh (1972, p. x) has put it. By the same token, the notorious difficulty in comprehending Heidegger reported by many, stems, in part, from the fact that most readers are even more entrenched in the long-held tradition. They struggle to grasp what Heidegger was predicating, when in point of fact, Heidegger—through various unconventional and often poetic styles of expression—was seeking to call to his readers' attention the basic limitation of the predicative mode in confronting the question of Being.

Nowadays, the professional philosopher typically is a specialist working within a narrowly defined disciplinary area such as symbolic logic or linguistic analysis; as such, his or her concerns are likely to be far removed from those of the student of religion. But when philosophy is practiced in the fashion of a Martin Heidegger, its original scope becomes evident. Issues of ultimate meaning are addressed that are intimately linked to the central issues of religion. The answers that evolved in classical philosophy to these ultimate questions have their counterpart in theology. To demonstrate, I present an adaptation of philosopher Alan Anderson's (1981) pictorial summary of basic theological positions.

Considering only the first three columns of Figure 1 for the present, the space-time reality of differentiated physical process is portrayed by arrows pointing in different directions, while psycho-spiritual reality appears in unadulterated form as an unfilled, distinctionless circle. It

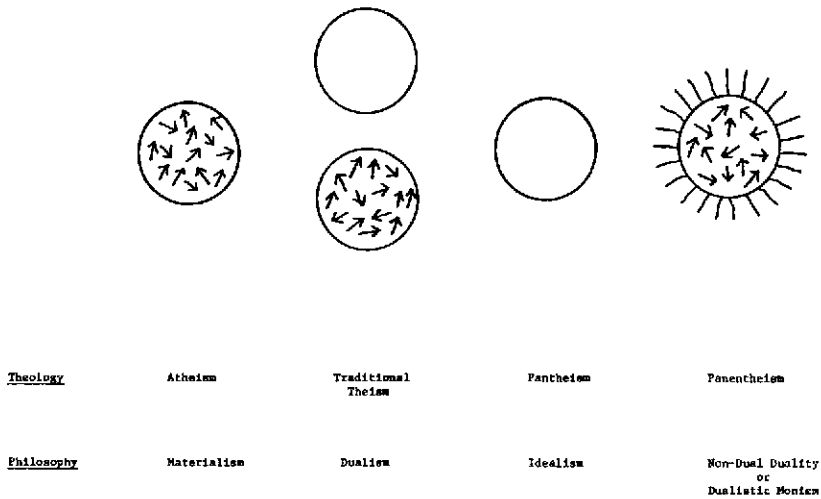


Figure 1.

is clear that Anderson's characterization of atheism, traditional theism and pantheism can be taken as equally representative of materialism, dualism and idealism, respectively (the justification for treating Cartesian and physicalistic varieties of dualism as equivalent has been given above). Therefore, Anderson's original diagram has been expanded to a second row incorporating the philosophical correlates.

In the theological counterparts of materialism and idealism, we again can observe the duality of form that underlies monistic content. In denying a simple spiritual reality, the atheist predicates it by negation; the pantheist does the same with respect to physical reality. To appreciate fully the pervasiveness of this deeper order of dualism in human culture, let us examine the ancient strain of pantheism that arose in Eastern philosophy/religion.

In the Vedantist tradition of Indian religion (at least in some interpretations of it) the distinction is made between the finite world of diversity given to the senses and a pristine reality beyond any kind of sensing or knowing, a seamless, utterly undifferentiated totality. We attach ourselves to myriad things, people and particular ideas and so become enmeshed in *maya*, illusion. Such fixations on the finite are what keep us in bondage. The challenge to be met is that of *dhyana*, to polish the mirror of consciousness, to gradually purify the field of awareness through unrelenting practice of proper meditation. All things must be surrendered—especially the narrow and distorted view of ourselves; every attachment must be allowed to dissolve until not a

single blemish remains to cloud the glass of perception. Then, when this aim has been achieved, we shall see into ourselves with impeccable clarity, see into Self, our true nature, and gain Nirvana.

Evidently, to posit infinite totality in this fashion, to project it as a goal toward which one advances through meditative technique, is to engage in contradiction. For doesn't the positing of a goal and a method for its attainment imply one's current *separation* from that goal? But a state from which we can be separated is one that is bounded and, therefore, by nature *finite*. An authentic infinity would have no boundary whatsoever.

In actuality, *any* predication of the infinite must render it finite, for the act of predicating is an act of circumscribing, fixing a boundary. The problem of symbolizing the infinite lies not in identifying infinity's true characteristics, but in the symbolizing process itself; it is a problem of form rather than content. As long as one adopts the subject/predicate form of expression, the higher-order dualism will be working implicitly to undermine the monism asserted at the level of content. Eastern pantheism affirms spiritual unity as the ultimate while dismissing material diversity as *maya*, but in the very act of doing so, the deeper duality of form tacitly operates.

Paradox and the Principle of Non-dual Duality

Now let us turn to the fourth column of Figure 1 and the approach known as pantheism, a relatively recent development in Western theological thought (see Woods, 1981). While the pantheist would hold that God (or spirit or Self) simply is all, the pantheist's conviction is that God is *in* all. Philosopher Anderson depicted this view by showing psycho-spiritual emanations radiating from the sphere of material process. This representation may be interpreted as portraying a synthesis or fusion of spirit and matter. We may picture the unfilled circle and the one filled with arrows being superimposed on each other in such a way that a thoroughgoing unity is conferred (in contrast to dualism); yet this is not a unity in which one realm merely is subsumed by the other (as is the case in the traditional forms of monism). Nor could it be said that in merging, separate spheres lose their distinguishing characteristics, dissolve in some state of simple neutrality. Indeed, according to theologian Richard Woods (1981, p. 195), unlike conventional theological positions, pantheism is "neither elegant nor simple. It is paradoxical." The fundamental formula for paradox, $X = \text{not-}X$, applies to pantheism. While being entirely distinct, matter and spirit nevertheless interpenetrate completely to share the same identity. In my

own previous writing, such a seemingly incongruous relation is termed "non-dual duality" (Rosen, 1985b, 1985c).

I also have referred to this philosophy of paradox as "dualistic monism" (Rosen, 1983b), following the lead of cosmologist Nahum Stiskin (1972). Using the Shinto religion of Japan as his point of departure, Stiskin explored an aspect of Eastern philosophy suggestive of a subtlety far greater than one-valued pantheism. His most pregnant metaphor is that of the "Divine Sword" which is wielded by the August Master of the Center. The August Master dwells "at the point of the splitting of the unitary energy of life, [and] can be said to wield a divine sword which slices that energy into its two manifestations [i.e. yin and yang] and thereby creates polarity. This deity, however, is the consummate swordsman who, although cutting into two, does so with such speed and precision that the fluid of life continues to flow between the resulting halves. They therefore remain continuous and intertwined. The two energies of the world . . . are always one in their dialectical interaction. Yet they are distinctly *two*. Or we can say that they are *two-in-One*" (Stiskin, 1972, p. 90).

Of course, if this "paradoxical logic of the universe" (Stiskin, 1972, p. 21) is seen to derive from a *single* principle of unity independently embodied in the "August Master," then the Shinto philosophy would reduce to pantheism. The question is whether one allows the implication of a boundary dividing the domain of dualistic monism from a realm of absolute totality to which it would be subordinated. Since Stiskin implied a close relationship between Shinto and Zen (the ancient Chinese law of the Tao being central to both), it should be useful to consider the commentary of D. T. Suzuki (1969), who provided a valuable insight into the distinction between two Zen approaches.

Suzuki identified the Northern School of Chinese Zen with the meditative technique of *dhyana*, the pantheistic process of gradual purification described above. Sitting in a posture of cross-legged devotion, one aims to polish the mirror of consciousness until every vestige of worldly illusion is erased and one ascends to a plane of unadulterated, totalistic bliss. Recognizing the dualism inherent in this orientation, Suzuki was more favorably disposed toward the Southern School. Here the "technique" was to *renounce* preoccupation with technique, repudiate the idea of a circumscribed goal from which one is separated and must methodically strive to attain. But rather than rejecting *dhyana* outright, the proponents of the Southern School contended that for the meditative experience to be spontaneous and authentic, it must be practiced in a form known as *prajna*—the sudden realization that infinite totality and finite diversity, while being as different as they can

be, nevertheless are *one and the same*: "So long as the seeing [into infinite totality] is something to see, it is not the real one; only when the seeing is no-seeing—that is, when the seeing is not a specific act of seeing into a definitely circumscribed state of consciousness—is it the 'seeing into one's self-nature.' Paradoxically stated, when seeing is no-seeing there is real seeing. . . . This is the intuition of the Prajnaparamita (pp. 28–29). . . . It is Prajna which lays its hands on Emptiness, or Suchness, or self-nature. And this laying-hands-on is not what it seems. . . . Inasmuch as self-nature is beyond the realm of relativity, its being grasped by Prajna cannot mean a grasping in the ordinary sense. The grasping must be no-grasping, a paradoxical statement which is inevitable. To use Buddhist terminology, this grasping is accomplished by non-discrimination; that is, by *non-discriminating discrimination*" (Suzuki, 1969, p. 60; emphasis added).

The last phrase of the quotation from Suzuki is underscored to call attention to the expression of non-dual duality or dualistic monism. In the proper practice of Zen, "all the logical and psychological pedestals which have been given to one are now swept from underneath one's feet and one has nowhere to stand" (Suzuki, 1969, p. 26). This means that at every turn one must resist the temptation to fall back on the conventional, dualistic mode of operating. Paradox must be allowed to pervade. To summarize what I am proposing, panentheism in the West and Zen in the East each offers a non-dually dual alternative to the established, dualistic order of religion and philosophy in its respective culture—the alternative of paradox.

But is this *all* that can be said? The dictionary defines the paradoxical as that which is absurd, enigmatic or contradictory. In asserting that "X is not-X," the conventional subject/predicate format is being used, but in a manner in which it denies itself, for the content it expresses calls this form into question. The paradoxical statement amounts to a declaration that the boundary condition that would delimit X cannot effectively do so; predicative boundary assignment is confounded so that even though X is being posited as distinct from that which is external to it, at the same time, it is inseparable. To be sure, this does give voice to the principle of non-dual duality. Yet because the traditionally *dualistic* form of expression is being employed, the principle is being stated essentially in a negative fashion. To assert that "X is not-X" is to imply that the format one is using cannot fully convey the meaning intended. A sense of tension is created between the predicative format and a content that flies in the face of simple predication, suggesting its inadequacy. Then must we rest content with the acknowledgment that non-dual duality is merely paradoxical, or can we find a way to give positive voice to it?

Embodying Non-Dual Duality

The question at hand is how form of expression relates to content expressed. This is an issue of central importance in the field of *artistic* expression and one that is crucial enough in the present context to warrant a detailed illustration (see Rosen, 1981). A graphic example is found in the art of M. C. Escher.

"Tower of Babel" (Figure 2) is one of Escher's earliest works. He explained it as follows: "On the assumption that the period of language confusion coincided with the emergence of different races, some of the building workers are white and others black. The work is at a standstill because they are no longer able to understand each other." (Escher, 1971, p. 9)

Commenting generally on his own efforts in this early period, Escher said: "[The prints] display no unity as far as their subject matter is concerned. They are all representations of *observed* [i.e. external] reality" (Escher, 1971, p. 9; emphasis added). And with specific regard to "Tower of Babel," Escher concluded that "it was not until twenty years later that this problem was thoroughly thought out (see . . . 'Another World' . . .)" (Escher, 1971, p. 9).

Upon inspecting "Another World" (Figure 3), we see the content that Escher actually had been trying to express—not racial or linguistic separation, but separation in and of itself—radical disjunction. In this later print both vertical and horizontal perspective are used to create three separate planes of existence. With the theme of disjunction thus embodied in the very geometry of the work, it is no longer necessary to symbolize it in a merely external fashion (i.e., indicate the theme by making reference to external reality). And now the observer of the work need not *infer* the subject matter from outside knowledge he may have gained about the referents of the symbol (i.e., that the color disparity of the construction workers signifies racial divergence presumed to be correlated with a linguistic divergence that has made communication impossible, thereby creating the effect of a profound separation). In "Another World," the content that had been latent is made manifest in the form. Therefore the print possesses greater unity of expression than its predecessor. The gap between the intended and the given has been closed in a natural manner, from within, thus obviating the necessity of constructing artificial bridges.

The subject matter presently requiring expression is that of non-dual duality. In the previous section we saw how conventional linguistic representation suppresses this theme, giving voice to it only in the negative, as paradox. What of the *pictorial* representation shown in Figure 1, column 4? I submit that Anderson's diagram has the same

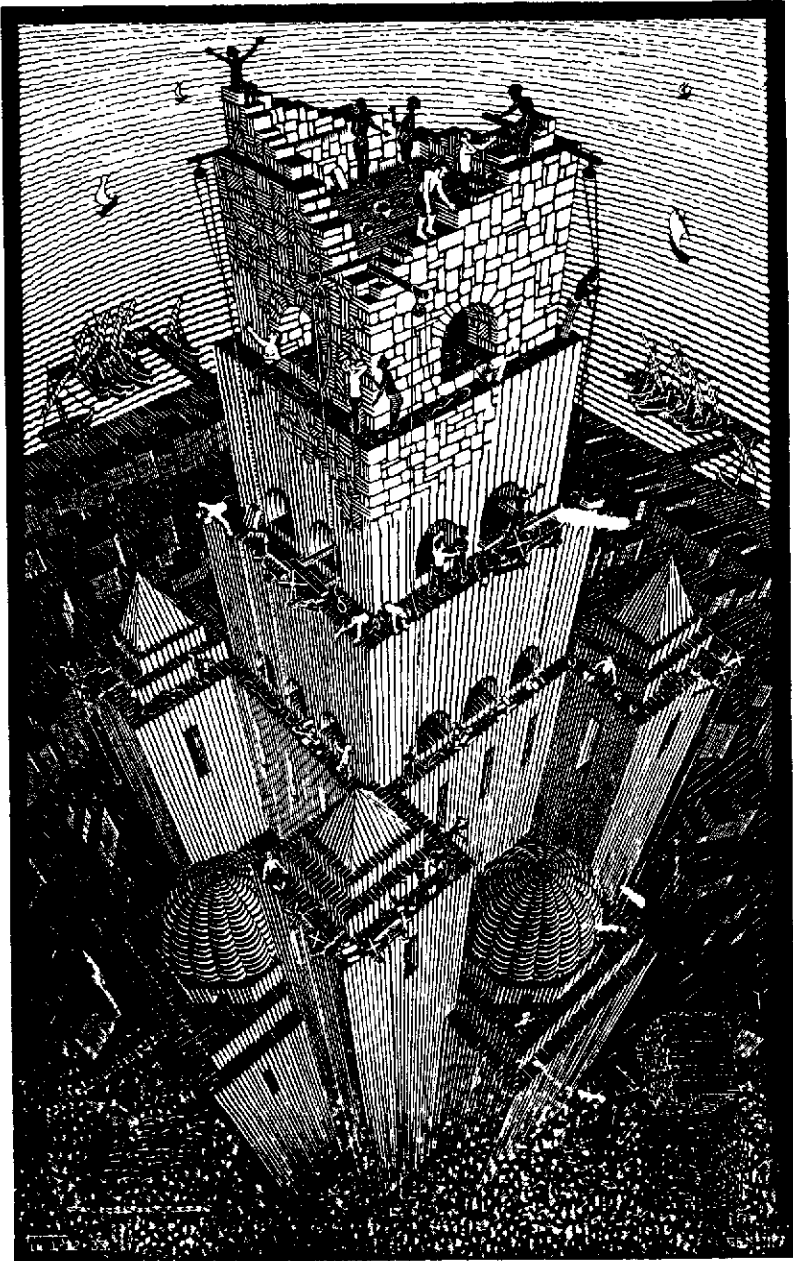


Figure 2. Tower of Babel.

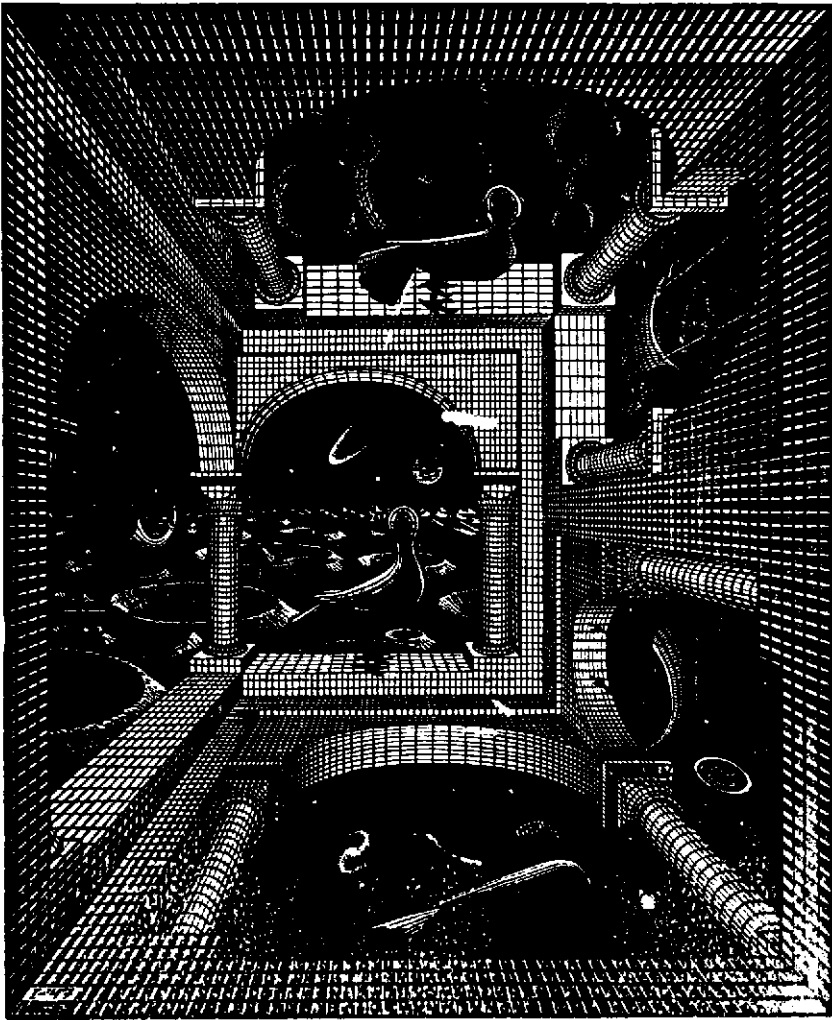


Figure 3. Another World.

status as Escher's "Tower of Babel": It symbolizes its intended subject matter without embodying it. One must *infer* the idea of non-dual duality from externally gained information about the meaning of the emanations issuing from the arrow-filled circle. The principle is not inherent in the structure of the depiction.

My proposal for a proper embodiment of non-dual duality begins with an adaptation of a comparison I employed in several of the references cited above (see also Rosen, 1975a, 1977, 1980).

The divided rectangle shown in Figure 4a can be taken to illustrate the deep and pervasive order of dualism we have been examining from the outset. As in Figure 1, the segment filled with arrows symbolizes the diverseness of the physical domain, the realm of body or matter, while the unfilled portion represents the featureless unity of the psyche, mind or spirit. Domains are portrayed as categorically separate and since, at the level of form, the presupposition of such a simply disjoint relation underlies all the conventional philosophico-religious positions (as discussed above), all readily can be accommodated within the same diagram.

Now let us consider the relationship inherent in Figure 4b. The Necker cube is a well-known figure from Gestalt psychology. Through this depth-creating visual construct, a certain ambiguity of perspective is demonstrated. One may be viewing the form as hovering above one's line of vision when suddenly a spontaneous shift occurs and it is seen as if it lay below. This reversal shows of course, that the figure can be viewed from two distinct perspectives, yet unlike the parts of the divided rectangle, the perspectives of the Necker cube are not related externally. Each uses the very same configuration of lines to express itself and, therefore, perspectives must be regarded as closely enmeshed. Thus, whereas one square of the divided rectangle easily could be erased without affecting the other, no such dissociation of the cube's perspectives is possible. Necker cube perspectives overlap one another, they do not merely abut.

Recently (Rosen, 1985a, 1985b), I suggested that the Necker cube relation can be interpreted to symbolize the outlook of 20th Century process philosopher Alfred North Whitehead (1978). My basic contention was that this process view constitutes a significant advance over traditional dualism and yet does not go far enough; in a subtle sense,

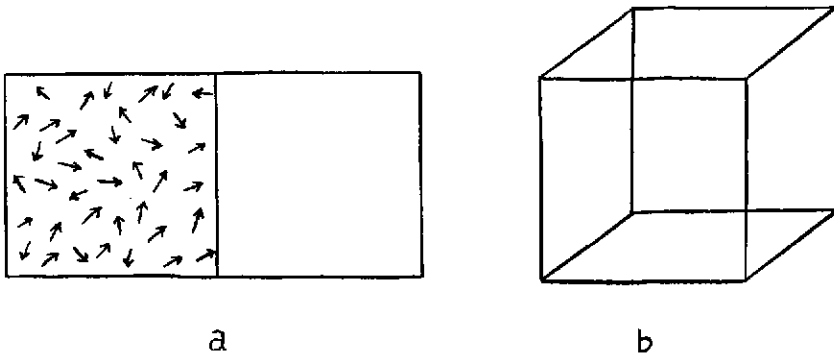


Figure 4. Divided Rectangle (a) and Necker Cube (b).

it remains dualistic. The alternating perspectives of the cube may be seen to represent the "mental" and "physical poles" fundamental to Whiteheadian metaphysics. True, there is no *spatial* separation of poles, as in the more obvious form of dualism depicted by the divided rectangle. Instead the poles are separated by *time*, rendered disjoint by assuming a relation of simple succession to exist between them. Phenomenologically, this limitation is evident in our ordinary way of viewing the cube. We normally *leap* from one perspective to the other, utterly unaware of what happens in between. As a consequence, "mental" and "physical poles" are *completely* polarized.

But we can go a step further in our exercise with the Necker cube. Rather than allowing our experience of the figure to oscillate from one perspective to the other, we can attempt to view *both perspectives at once* (Rosen, 1985a, 1985b, 1985c). This can be accomplished by an act of mere abstraction, in which case the cube simply will flatten into an array of connected lines. On the other hand, it is possible to retain an awareness of depth, and when this is achieved there is an experience of self-penetration—the form appears to *go through* itself. Such a mode of imaging has a revealing effect on the perception of the cube's faces. In the conventional, perspectively polarized way of viewing the figure, when the jump is made from one pole to another, all the faces of the cube that were seen to lie "inside" presently appear on the "outside" and vice versa. But it is only at polar extremes that faces are perceived as *either* inside *or* outside. With the perspectival integration that discloses what lies *between* the poles, each face presents itself as being inside and outside *at the same time*. Thus, the dualism of inside and out—symbolically, the dualism of mind and body, psyche and physis, knower and known—is surmounted in the creation of a "one-sided" experiential structure. It must be emphasized that this self-intersecting structure does not merely negate the perspectival distinction between sides, leaving sheer flatness. Faces *are* inside and yet *outside* as well. So the feature of duality is not lost; rather, a unity is gained that is deeper than that of the simply di-polar structure. Hence, the "one-sided" entity produced in the visual exercise with the cube may be said to give positive voice to the principle of dualistic monism or non-dual duality, to express it in a way that goes beyond the mere assertion of paradox. While the Whiteheadian relation polarizes psyche and physis, the "hybrid" phenomenological structure portrays the true depth of their interpenetration without compromising their distinctness.

Toward Embodying Psi

The foregoing exploration of an alternative to the philosophico-religious tradition of dualism was occasioned by the need to provide a

viable framework for the psi phenomenon, interpreted at the outset as radically *non-dualistic* in nature. The concept of non-dual duality that has emerged generally seems quite compatible with the hybrid mode of psi functioning seen to bridge the gap between psyche and physis. But, of course, no mere *concept* of psi will suffice, for to conceptualize is to symbolize abstractly, and we have found that, where the non-dually dual is concerned, a *concrete embodiment* is required. Now it certainly is true that the Necker cube relation just considered captures non-dual duality in a more concrete, intrinsically coherent way than the Anderson diagram or the mere predication of paradox. However, the experience with the cube is perceptual; it occurs in the province of physical sensation and does not engage the psyche more deeply or directly. Therefore, it cannot fully embody the non-dual duality of physis and psyche that psi would entail. With respect to psi, the Necker cube phenomenology remains merely symbolic. Evidently, a still deeper embodiment is necessary.

To prepare the way for a full-fledged embodiment of psi, the non-dually dual structure will be tangibly "materialized," as it were. We turn to the field of qualitative mathematics known as topology, for here, a palpable model of one-sidedness can be fashioned. Again let us begin with a comparison (Rosen, 1975a, 1975b, 1977, 1980, 1981).

A cylindrical ring (Figure 5a) is constructed by cutting out a narrow strip of paper and joining the ends. The surface of Moebius (Figure 5b) may be formed simply by giving one end of such a strip a half twist (through an angle of 180 degrees) before linking it with the other. In

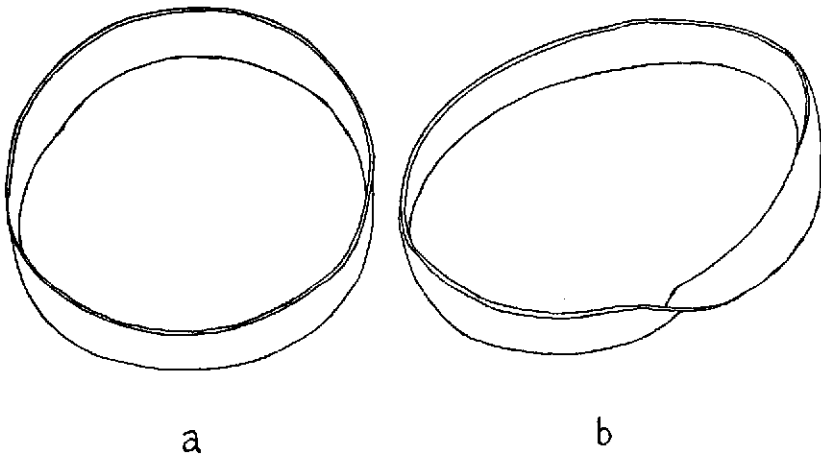


Figure 5. Cylindrical Ring (a) and Surface of Moebius (b).

both the cylindrical and Moebius cases, a point on one side of the surface can be matched with a corresponding point on the other. However, in the former instance, the pairing is superficial in a mathematical sense. You must do the matching, for the fusion of points is not inherent in the topology of the ring. Consequently, points may be regarded as insulated from and external to one another. It is true that for the Moebius case, if you place your index finger on any point along the strip, you will be able to put your thumb on a corresponding point on the opposite side. The paper strip does have two sides, like the cylinder. But this only holds for the local cross-section of the strip defined by thumb and forefinger. Taking the full length of the strip into account, we discover that points on opposite sides are intimately connected—they can be thought of as “twisting” or “dissolving” into each other, as being bound up *internally*. Accordingly, topologists define such pairs of points as *single points*, and the two sides of the Moebius strip as but *one side*. Of course, this surface is not one-sided in the merely homogeneous sense of a single side of the cylindrical ring. The local distinction between sides is not simply negated with expansion to the Moebius surface as a whole; rather, the sides come to interpenetrate. Therefore, perhaps the most accurate way to characterize the Moebius relation is to say that it is *both* two-sided and one-sided.

In the surface of Moebius, non-dual duality is embodied even more concretely than in the experience of perspectival integration performed with the Necker cube. Whereas the cube is but a two-dimensional visual representation of three-dimensional reality, the Moebius strip is ponderably three-dimensional. So the one-sidedness that merely is suggested by viewing the cube in the special way is tangibly delivered in the Moebius. And yet the band of Moebius obviously is no more than three-dimensional. As such, it is wholly contained in the realm of the physical sensation, constrained by physis no less than the Necker cube. Since the duality bridged by psi includes the *paraphysical*, the Moebius cannot embody it; like the cube, it can only *symbolize* the interpenetration of physis and psyche. Another step must be taken.

An interesting feature of the Moebius band is its asymmetry. Unlike the cylindrical ring, a Moebius surface has a definite orientation in space; it will be produced in either a left- or right-handed form. If both a left- and right-facing Moebius were constructed and then “glued together,” superimposed on one another point for point, a topological structure called a *Klein bottle* would result (named after its discoverer, German mathematician Felix Klein).

The Klein bottle is the higher-order counterpart of the Moebius strip. It has the same property of asymmetric one-sidedness as the Moe-

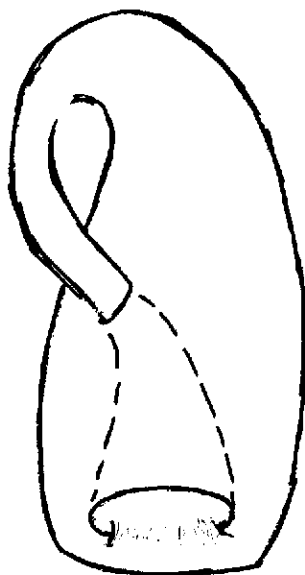


Figure 6. Klein Bottle.

bius, but while the Moebius twist entails a projection into a third spatial dimension, the Klein bottle would project into a *fourth* (Rosen, 1973, 1975a, 1975b, 1977, 1980). For this reason, the production of a proper physical model of the bottle cannot be completed. Left- and right-facing Moebius bands cannot be superimposed on each other in three-dimensional space without tearing the surfaces.

There is a different but topologically equivalent way to describe the making of a Klein bottle that should be quite revealing for our purposes. Once again, a comparison is called for.

Both rows of Figure 7 depict the progressive closing of a tubular surface that initially is open. In row one, the end circles of the tube are joined in the conventional way, brought together through the three-dimensional space outside the body of the tube to produce a doughnut-shaped form technically known as a torus (a higher-order analogue of the cylindrical ring). By contrast, the end circles of row two are superimposed from *inside* the body of the tube, an operation requiring the tube to pass *through* itself. This results in the formation of the inside-out Klein bottle. Indeed, if the structure so produced were bisected, right- and left-oriented Moebius bands would be yielded. But in three-dimensional space, no structure can penetrate itself without cutting a hole in its surface and, topologically, this is impermissible. So

from a second perspective we see that the construction of a Klein bottle cannot effectively be executed when one is limited to physical dimensionality. Mathematicians are aware that a form which penetrates itself in a given number of dimensions can be produced without the prohibited cutting if an *added* dimension is available (for a demonstration of this, see Rucker, 1977). In the case of the Klein bottle, the additional dimension needed for full and proper expression is the parapsychical one.

The fact that the Klein bottle implicates a fourth spatial dimension clearly does not require us to regard it as *wholly* non-physical, as purely a product of psyche. Note the wording I employed above. I did not make the claim that the Klein bottle *is* four dimensional, but only that it *projects* into a fourth dimension. This distinction is critically important and may be appreciated by considering the *tesseract*, a mathematical entity frequently used as an example of a four-dimensional structure. The tesseract is an imaginary extrapolation of a three-dimensional cube (not to be confused with the Necker cube) to four spatial coordinates. Each of the "faces" of this hyper-cube is itself a three-dimensional cube defining the lower limit or boundary condition of the higher dimensional object. Were a "face" to be viewed from the three-dimensional vantage point, *only* a cube would be experienced, since a tesseract "face" is a closed symmetric form, complete in itself and totally indistinguishable from any ordinary physical cube. Not the slightest hint would be

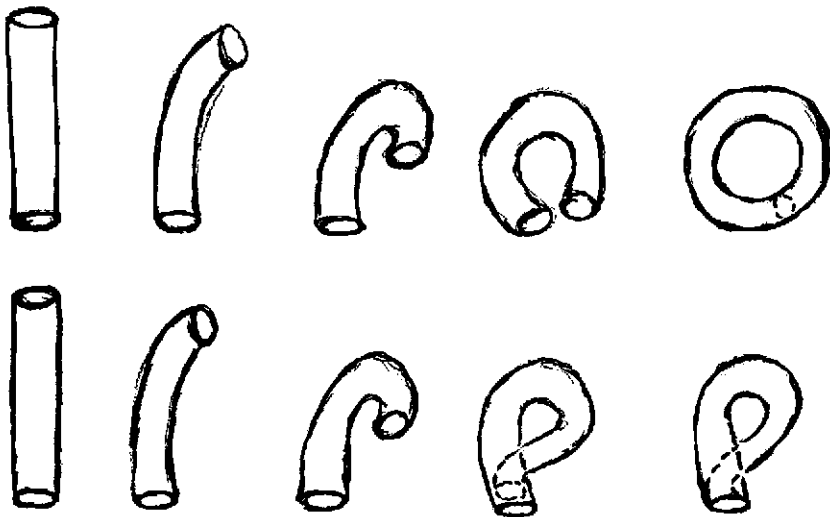


Figure 7. Construction of Torus (upper row) and Klein Bottle (lower row).

given of parapsychical extension. Succinctly put, the tesseract is a simply non-physical entity with a simply physical boundary condition.

In marked contrast, I suggest that the Klein bottle embodies the non-dual duality of psyche and physis we have been seeking to articulate. Here the working of the parapsychical is encountered in the *midst* of the physical, in its very "incompleteness." The objectionable hole that would be necessary to finish construction of the Klein bottle in three dimensions can be said to result from attempting artificially to contain a form that flows unbrokenly into a fourth dimension. In flowing through itself, the inside-out Klein bottle flows *between* dimensions, fluidly bridges the gap between physis and psyche. While the tesseract strictly upholds the categorical separation of the physical (observable) and parapsychical (imaginary), the Klein bottle transcends this dualistic state of boundedness. Its self-penetration reflects the hybrid quality interpreted as fundamental to the nature of psi phenomena, the "paradoxical" relation whose positive expression has been the central aim of this paper.

Naturally, to comprehend the philosophical perspective I have offered is not to experience psi connectedness in a literal manner. Though the Klein bottle representation of psi may be intuitively quite compelling, it does not add up to psi itself. For that, it seems we would need to go beyond thought or intuition alone, and include a concrete *feeling*, a palpable *sensing* of non-dual duality. Just as the Necker cube permits us to experience non-dual duality at a perceptual level when we *enter into* the cube in the appropriate way, we would have to enter into the Klein bottle at *its* level, embody this embodiment with our very own bodies. I propose that only through such an act of embodying would psi itself be lived. Nevertheless, the intuitive grasping of non-dual duality should be a significant step. As I have shown in this exposition, the mere idea of psi has been rejected for centuries because of its "counter-intuitive" quality—i.e., its underlying incompatibility with the prevailing philosophico-religious framework of dualism that has exerted such a powerful influence on us all, parapsychologists not exempted.

I end my presentation with a quote from Zen philosopher D. T. Suzuki (1969, p. 93): "A monk asked Li-Shan: 'All things return to Emptiness, but where does Emptiness return?'"

Li-Shan: The mouth is unable to locate it.

Monk: Why not?

Li-Shan: Because of the oneness of inside and outside.' "

BIBLIOGRAPHY

- Anderson, A. *God in a Nutshell*. Quincy, Mass.: Squantum Press, 1981.
 Beloff, J. "Parapsychology and radical dualism." *Journal of Religion and Psychological Research*, 1985, 8, (1).

- Bohm, D. *Wholeness and the Implicate Order*. London: Routledge and Kegan Paul, 1980.
- Eisenbud, J. "The problem of resistance to psi." In W. G. Roll (Ed.), *Proceedings of the Parapsychological Association 1966*. Durham, NC: Parapsychological Association, 1967.
- Escher, M. C. *The Graphic Work of M. C. Escher*. New York: Ballantine, 1971.
- Heidegger, M. *Being and Time*. (J. Macquarrie and E. Robinson, translators). New York: Harper and Row, 1962.
- Jones, W. T. *A History of Western Philosophy*. New York: Harcourt, Brace and World, 1952.
- LeShan, L. *From Newton to ESP*. New York: Sterling Publishing Co. 1984.
- Rogo, D. S. "Parapsychology and the genesis of doubt." *Parapsychology Review*, 1977, 8, (6).
- Rosen, S. M. "A plea for the possibility of visualizing existence." *Scientia*, 1973, 108, 9-12.
- Rosen, S. M. "The unity of changelessness and change." *Main Currents in Modern Thought*, 1975, 31, (4). (a)
- Rosen, S. M. "Synsymmetry." *Scientia*, 1975, 110. (b)
- Rosen, S. M. "Toward a representation of the 'irrepresentable.'" In J. White and S. Krippner (Eds.), *Future Science*, New York: Doubleday/Anchor, 1977.
- Rosen, S. M. "Toward legitimizing parapsychology." *Parapsychology Review*, 1979, 10, (2).
- Rosen, S. M. "Creative evolution." *Man/Environment Systems*, 1980, 10, (5/6).
- Rosen, S. M. "Meta-modeling as a strategy for constructive change." *Man/Environment Systems*, 1981, 11, (4).
- Rosen, S. M. "Wholeness and psi." *Theta*, 1982, 10, (4).
- Rosen, S. M. "Psi modeling and the psycho-physical problem." *Parapsychology Review*, 1983, 14, (1). (a)
- Rosen, S. M. "Paraphysical reality and the concept of dimension." *Journal of Religion and Psychical Research*, 1983, 6, (20). (b)
- Rosen, S. M. "Can radical dualism accommodate psi interaction?" *Journal of Religion and Psychical Research*, 1985, 8, (1). (a)
- Rosen, S. M. "Time and higher order wholeness." In D. R. Griffin (Ed.), *Physics and the Ultimate Significance of Time*. Albany, NY: SUNY Press, 1985 (in press). (b)
- Rosen, S. M. "Parapsychology's 'four cultures.'" In W. G. Roll, J. Beloff and R. A. White (Eds.), *Research in Parapsychology 1984*. Metuchen, NJ: Scarecrow Press, 1985. (c)
- Rucker, R. *Geometry, Relativity and the Fourth Dimension*. New York: Dover, 1977.
- Stambaugh, J. In Heidegger, M., *On Time and Being*. (translated by J. Stambaugh). New York: Harper and Row, 1972.
- Stiskin, N. *The Looking Glass God*. New York: Weatherhill, 1972.
- Suzuki, D. T. *The Zen Doctrine of No Mind*. London: Rider, 1969.
- White, R. A. "The limits of experimenter influence of psi test results: Can any be set?" *Journal of the American Society for Psychical Research*, 1976, 70.
- Whitehead, A. N. *Process and Reality* (D. R. Griffin and D. W. Sherburne (Eds.)), New York: Free Press, 1978.
- Woods, R. *Mystical Spirituality*. Chicago: Thomas More Press, 1981.

DISCUSSION

GROSSO: I want to say that I am in agreement with Dr. Rosen's overall approach, which is a thrust towards integration, towards wholeness, towards new ways of understanding psi and the relationship between religion and science. But I am not clear yet on a few problems.

First, a few comments on dualism. I feel that Dr. Rosen projects his "shadow", so to speak, into dualism. I think that you misrepresent dualism when you talk about the notion of mind and body being mutually exclusive. Even in Cartesian dualism—and I am certainly no Cartesian dualist—mind and body are not mutually exclusive because they interact. Interactionism is fundamental to Cartesian dualism. The dualist does not deny that mind and body interact; what he asserts is the autonomy of mind. Now, the empirical data of parapsychology tend to support the autonomy of mind. Making dualism into a bugbear, strikes me as beside the point.

Now, the second point. I am at a loss to understand how the idea of *prajna* sheds light on the nature of psi.

ROSEN: I think I will take the last part first. The Necker cube and the other illustrations that I gave in the paper provide a model for thinking that is compatible, in my view, with psi experience. I interpret psi as a hybrid mode of experience, neither physical nor nonphysical, but an inter-penetration of these. In the perception of the Necker cube, the Moebius surface, the Klein bottle and the other illustrations, I bring into the paper, this non-dually dual interpretation is precisely what is realized.

Continuing to your other points: the first point that you made had to do with dualism and interactionism. You point out that in Cartesian dualism, Descartes said that mind and body, even though they are absolutely distinct, do interact. Now this is the biggest problem for Descartes and Cartesians, because, as most philosophers will acknowledge—and I have not met one that has not acknowledged this—Descartes never satisfactorily explained how mind and body could interact. So there is an inherent contradiction in Cartesian dualism and in Cartesian positions.

GROSSO: There is no contradiction.

ROSEN: And secondly, in your description, your understanding of what psi is, you said that psi entails (I am paraphrasing you) a transmission and reception of information. In that way of defining psi you not only reveal your Cartesian leanings, but you also are rather out of keeping with theoretical work in modern parapsychology, which is at a loss to find any channels through which this so-called information is transmitted.

GROSSO: You do not have to explain how mind and body interact if you accept the modern conception of causation which is derived from Hume. According to Hume, we understand cause and effect relationships simply by experience. Anything can cause anything to happen, there are no a priori restrictions upon the nature of the causal

relationship. As for my use of the term "transmission," no theoretical implications were implied.

ROSEN: Everything I see in modern philosophy, from Whitehead to Heidegger, to phenomenology (to say nothing of some of the problems posed in modern science, particularly modern physics, modern biology) calls into question this view of causality. The Humean view of causality may be appropriate to 18th and 19th Century philosophy of science. Today, it is rather worn.

GROSSO: It is the empirical view.

HALL: I enjoyed this paper very much. My mind is a little bit bogged with trying to picture Michael's demonic bugbear of dualism, which is a loathsome beast as it comes up in my imagination. And I am also bothered a little bit, Steven, if you are talking of this person dwelling passively in the non-dual duality of a pantheistic Zen viewpoint. Would you use such words as "absolutely," "never" and "infinite" that you seem to be addicted to in this presentation? I have a friend who is a specialist in nagārjunā and he is always talking about the "infinite," the "absolute" and so forth. Words of that sort seem to me incompatible with the kind of non-dual duality that you are trying to describe.

ROSEN: Which is precisely why, having said those words and acknowledged their inadequacy, I go on to propose a non-verbal, visual phenomenology.

HALL: Years ago, when I was a psychiatry resident at Duke, I was a subject in an experiment with psilocybin conducted by Ben Feather, who at that time was J. B. Rhine's son-in-law. We were asked to press buttons to indicate whether we saw the Necker cube looking up or down, both in the control phase and then after having taken the drug. Now, you could still do it quite well after having taken this drug, but the problem was the screen looked like Swiss cheese. And the Necker cube question became uninteresting, although it could still be done. This strange business of the non-dual duality point of view, I think is the same sort of thing that the Koan technique is trying to get at. I have a brief section in a 1977 book on Koan dreams, in which a dream seems to be trying to say the same thing as a Zen Koan. The classic example was a man who dreamed that he was in a train station in Philadelphia desperately trying to find someone who could tell him which train to take to get to Philadelphia. Let me make a short excursion into Jungian theory and then say something about dreams which I think is possibly experimentally relevant. The archetypal self in a Jungian point of view means essentially three things and they must all be kept in mind at once. One is that it is a term for the psyche as an organic whole, as a functional unit. Second, it is the image of that when

it is perceived by the ego, that would be the mandala kind of figure and other images of surpassing order. The third meaning of the archetypal self is that it is the template, the model of the ego itself. Now, in dreams anything that we perceive has to be perceived in a "from \rightarrow to" structure. In other words, we must passively rely upon something, maybe the nervous system, in waking life, in order to focally know something else. And I think that is absolutely unavoidable as long as there is anything at all to be experienced including non-dual duality that you are pointing toward. In dreams, for example, the dream ego experiences other things in the dream as if they are focally known and yet the dream ego can wake up and experience the memory of the dream ego as part of its waking self. I would suggest that the most common experience that I think you are pointing toward in non-dual duality is that cusp of experience in a dream in which the dream ego begins to realize that it is within a dream at the same time that it is experiencing a dream. If we could translate that dream experience into waking life, I think we would be at what you are describing as the experience of non-dual duality.

ROSEN: I agree with the last part of the comment. As you were speaking, James, I thought back to your initial statement about the use of the terms "infinity" and the "infinite" and I have one more comment to make about that. I don't believe that we can leave Western science or mathematics or Western language itself behind and simply immerse ourselves in nirvana. I think that in order to transcend Western language we have to work our way through it to the bitter end. So I cannot just dismiss words like the "infinite." Do you see what I am driving at?

HALL: Yes, but space-time has a curvature to it. A word like infinite is a conceptual word, perhaps, in mathematics, but to talk in religious terms about something absolute seems to me to go in an inflated way far beyond what anyone can say. One can always say that there is something surpassing itself in a Whiteheadian way to whatever position one has, including one's own ego. That implies a direction, but it doesn't necessarily imply an end point or an absolute.

ROSEN: If one sticks to language then you are right, but if one pushes language to the limits and says that this is not enough, then it becomes possible to enter into non-linguistic phenomenology, dreams and so forth.

ROSSNER: First I would like to say, Steven, that I appreciated your historical and philosophical analysis of the problem in Western civilization, not only in the modern period, but extending back to the origins of philosophy. If we could come up with wholistic or integral models

of the various "levels of reality" as we perceive them, that would allow us to interpret psi phenomena as they occur today, because they defy neat distinctions between "res extensa" and thought. They do defy Cartesian and Humean categories; and we do need new categories, new paradigms to reintegrate such experiences into a meaningful, scientific world view which will no longer be at loggerheads with mankind's spiritual traditions, East and West.

I was reminded while you were talking of certain parallels to pantheism and non-dualism which are available to us in part at least from Byzantine Christian theology, specifically Orthodox theology of the Cappadocian fathers, Gregory of Necea, Gregory of Nazianzus and St. Basil of Cappadocia. I am referring to concepts of the "Divine Energia" or "Divine Energies." This is the idea of God *ex se* rather than God *in se*. The Divine Energia were conceived of as the "ground of all being" or God as immanent *in*, under and through all living things. One of the metaphors used is that of the Burning Bush which, because it was a phenomenon of the Energy as the ground of the being of the physical bush, was able to burst forth through its finite form and manifest itself in "supra-natural fire" manifesting the higher properties of light.

Now this is a concept which has not been understood for the most part by Western theologians whether Catholic or Protestant. Russian Orthodox theologians have tried periodically to remind us of this idea at various conferences. The theology of St. Gregory Palamas, a contemporary of St. Thomas Aquinas, contains an analysis of the conception that as we release the Divine potential or the God *in se* in you and me and in all living things, we then transform them gradually into becoming authentically or truly human vehicles of the Divine Spirit. We already are, but yet we must awaken and become such vehicles, or "Temples of the Spirit." So there is never in this kind of analysis a radically sharp barrier between the mind, the body and the spirit of a person. You have all three elements integrally related. It is a question of awakening our potential, followed by integration of these three levels and then transformation. God is *in man* and *in all creatures*, but man must be awakened to this reality through a transformative process in which the mind and body become outwardly the instrument of the spirit. This process manifests in outward symptoms of reformed physical and social ethical nature as "new beings."

We have the concept also in this same theology that the physical creation is ultimately meant to be transformed into the perfect expression of the heavenly ideal or the spiritual blueprint. Right now we do not see the physical or social world as it should be. But nature must

ultimately reflect Divinity, so the physical earth in the great metaphors and myths of the higher religion of the West must be restored to its primordial condition. Adam Kadmon, or Man before the fall of the Garden of Eden restored, became the ideal. The goal of creation is its illumination, transformation and restoration. There is thus present in the theology of the same Church Fathers who developed the philosophical doctrine of the Trinity for Christianity in the Fifth Century A.D. a paradigm for the transformation of the physical creation by mind and spirit into the "kingdom of God." Yet this paradigm has been ignored both by Protestant and Catholic theologians in the West. Western philosophers and theologians alike would prefer to deal either with dualism or non-dualism in unmodified fashion and sharply distinguish between mind and body, spirit and matter as if the latter were incapable of being objectively affected by the former.

This process began with Aristotle and his disciples. They were attempting for the first time to put into conceptual terms difficult analytical linear concepts. What once had been integral wholistic intuitions perceived through mystic experience through participation in the mythic form of the mysteries, were gradually reduced to flat doctrines and concepts and finite forms. Yogic psychology on the other hand would remind us that "the mind divides." But reality is not in itself divided in mind versus matter. It is our problem of perception. Descartes was not all bad, but no models, no philosophies, no concepts are sacrosanct or capable of being infallible descriptions of infinite process. There are, in nature, many warnings that we cannot really separate mind from matter by a mere conceptual separation of the ideas of mind and matter in our own conceptual processes.

ROSEN: I would go even further and say that not only was Descartes not bad, but that Cartesian thinking was very appropriate for the 17th, 18th and 19th Centuries. The question I am raising is whether it remains appropriate in confronting the problems and crises of the 20th Century.

A. BALSLEV: I appreciate the interesting observations that you have made, but, listening to the position you have taken that psi phenomena are incompatible with the dualistic structure, I came to think about the structure of Yoga philosophy. Here we have a structure that is essentially dualistic, although not quite akin to the Cartesian structure. We are always dealing with two principles, the principle of Purusa, which is the principle of pure consciousness, an idea that is modeled after the Upanisadic conception of Atman and the principle of Prakrti nature or matter or whatever you call it. It is not quite akin to the

Cartesian structure, in the sense that what we call mind, here is classified under the evolutes of Prakrti as nature. Then we have a distinct principle of pure consciousness. These are totally in opposition to one another in the sense that one is consciousness and the other is matter, one is divisible the other is indivisible, but yet both are ontological principles. Both are said to be without beginning and without end. It is to be noted that the third chapter of Patanjali's *Yoga Sutra* is nothing but an entire list of all the supernormal powers that a Yogi can acquire, which I think can be very rightly classified as psi phenomena. So probably we should say that it is not that all sorts of dualism are incompatible with psi phenomena. It depends on what type of philosophy you have in mind.

ROSEN: You remind me of the distinction that D. T. Suzuki made between the southern and northern schools of Zen. In the northern school we do have a dualistic structure. The northern school of Zen may be akin to your characterization of Yogic philosophy. The southern school of Zen in the concept of Prajna as interpreted by Suzuki, also has a dualistic structure; we have matter and we have spirit. Nevertheless, matter and spirit, while being entirely different, are one and the same. It is paradoxical. The word "paradox" comes up time and again in Suzuki's manuscript.

A. BALSLEV: I am not commenting on what Suzuki has said. I was referring to the classical Yoga philosophical structure. This is not any personal characterization; everybody who is acquainted with the field knows that the *bibhuti*s, i.e., the powers to be gained, are all listed in the same structure. The claim is that these phenomena can be understood. The whole thing is worked out in Patanjali's classical Yoga philosophy.

ROSEN: Would you say that this Yoga philosophy is a form of pantheism?

A. BALSLEV: No, no. I would not characterize it as that.

ROSEN: Well, okay, I would just point out that for me Suzuki's interpretation of Zen philosophy is an appealing alternative.

SERVADIO: This will not be a comment, only a few words about a personal experience I had. Many years ago I met Alan Watts in Rome. He was an authority on Zen, he wrote several books about it. Anyhow, it was a time when many people talked of and made experiments with LSD. Alan Watts had made these experiments and so had I. I told him that looking at a Necker cube under LSD I had gone beyond classical canons of perception. Watts said that he had the same experience while he was under LSD, but he added that he had this sort of experience

during meditation while repeating a mantra and he said I should try it. Well, I tried and nothing happened for quite a long time, then all of a sudden, exactly when I was hearing a mantra repeated on a tape recorder, I had the same experience which lasted only a very few instants. But then, I must say that I didn't quite understand the drift of this particular experience I had twice, but now after hearing what Steve Rosen said about non-dual duality I think that I understand this much more and I thank him for that.

ROSEN: Just one final comment. I have not viewed the Necker cube or the Moebius surface or the Klein bottle under the influence of LSD or psilocybin, but perhaps in the future it may be my pleasure to do so.

UNDERSTANDING AND EXPLANATION

MICHAEL PERRY

Human beings never seem to be satisfied with simply taking their experience of the world as it comes to them; they *will* insist on trying to understand and explain it. We are, all of us, philosophers, just as all of us, like M. Jourdain in *Le Bourgeois Gentilhomme*, speak prose without knowing it. By "understanding" and "explanation" I mean finding a frame of reference within which our experiences fit, so that every individual piece of experience can be seen as a particular example of a wider class which behaves according to certain observed regularities. The regularities we dignify by the name of "laws of nature" and the more addicted we are to philosophy the wider the scope we seek for the laws which describe how things behave. The most philosophically scientific of us would like to find a single equation comparable to Einstein's $E = mc^2$, or some single unified field theory from which, as a single premise, we could unfold the whole magnificent panoply of phenomena, like those Japanese paper flowers that open up when they are thrown into a dish of water. If we could do *that*, we feel, we could have explained the world and we would understand why it is as it is.

The difficulty comes when we ask different kinds of people what sort of an explanation gives them the best understanding of the world around them. Some people are happy with a concise mathematical formula like $E = mc^2$; others say that nothing could be more concise and explanatory than a three-letter word, G-O-D for preference. Some people see personality as the basic irreducible datum, whilst others see personality as the most complicated imaginable interplay of biochemical and electro-neurophysiological interactions and in need of a great deal of further analysis into its component subdivisions. Different people see the world around them as explicable in terms of different frames of reference.

I have been speaking theoretically for too long. Let us look at one or two examples. This conference is about parapsychology, philosophy and religious concepts and I am a clergyman, so my first example had better be from the Bible. In St. John's Gospel (12.27-9), Jesus has been teaching the bystanders about the need to die if they are to gain eternal

life. Suddenly, he changes gear and begins to address, not the people around him, but God. "Now my soul is in turmoil, and what am I to say? Father, save me from this hour. No, it was for this that I came to this hour. Father, glorify thy name. A voice sounded from heaven: 'I have glorified it, and I will glorify it again.' The crowd standing by said it was thunder, while others said, 'An angel has spoken to him.' Jesus replied, 'This voice spoke for your sake, not mine.' " That is an account of an unusual incident—in religious language, a miracle. Immediately it has happened, there are three possible explanations, which satisfy three different kinds of people. It is not too fanciful to call them the rationalist, the parapsychological and the religious explanations.

The rationalist fits his understanding within categories he already knows and understands: "it was thunder." What happened was perfectly natural and understandable and it was the focus of a religious misunderstanding by which that natural event was interpreted in supernatural terms. It is the same kind of explanation that reads of the contest between Elijah and the prophets of Baal (1 Kings 18) and talks of a flash of summer lightning. An explanation like that can be a reductionistic or irreligious explanation, but it need not be. St. Augustine (*De Civitate Dei*, book 21, chapter 8) said that a miracle was not "contrary to nature" but "contrary to what is known of nature." He would not be worried if natural explanations were to be accepted for all the miracles in the Bible, since the guiding hand of God could as easily be seen behind the regularities of nature as behind their temporary suspension. Last year, a flash from the sky shot down on York Minster and destroyed the whole of the roof of the south transept. Nobody denied that it was lightning, but there were some people who said that the lightning's target and timing showed that it was an act of divine displeasure at the consecration of David Jenkins as Bishop of Durham in that building three days previously. (I am equally sure that they were wrong, but that is another matter.) So, in the incident from John 12 which we are examining, it could have been that a fortunately-timed clap of thunder was interpreted as a divine response to the prayer of Jesus, and who is to say it was a mistaken interpretation? The point is that the explanation is wholly in terms of phenomena which are natural and readily understood.

The parapsychologist (and here, I admit, I am taking a bit of a liberty with John 12 in order to make a point) has no explanation of the phenomenon, but he cannot deny that something has happened, so he takes it at its face value and may even give a non-explanation of it in order to make the incredible sound more acceptable. "An angel spoke to him." Yes, there were words and they made an intelligible message.

There must have been something objective about it. We can't see how it happened, so we will use a term to describe it, *angel*, which leaves things open, but doesn't really explain. Parapsychology is full of descriptive terms which do no explaining, but they do have the useful function of allowing us to speak of the otherwise unspeakable. Telepathy, ectoplasm, psychokinesis, morphic resonance, synchronicity; they are no more than labels put onto exhibits in a museum of curiosities, but at least they allow us to put similar exhibits in close proximity, and one day we will find an explanation which satisfies instead of simply describing.

The religious explanation puts the whole thing into personalistic and purposive terms. Clearly, the author of John's Gospel wants his readers to believe that God answered the prayer of Jesus and, for him, that is a sufficient explanation. The world and everything in it is to be seen as an outworking of the purposes of God. He created it, for reasons best known to Himself, and that is why everything in it is the way it is. No other explanation is necessary. If we can discover the purposes of God, we shall understand as much as we need to understand about the world.

Thus we see how a single incident can be explained to the satisfaction of different kinds of people in very different ways. Each explanation starts from different premises and takes quite different backgrounds of thought for granted.

I am a member of a diocesan team of advisers on psychic disturbances and the same kind of possibility of multiple explanation is constantly with us as we seek to bring relief to troubled people. For example, the typical poltergeist case to which I may get called (the typical case, not the outstanding or untypical one that is so interesting that it gets written up and published in a parapsychological journal) can have the same three types of explanatory framework: rationalist, parapsychological, or personalistic. Inexplicable noises and bangings in the house have made the people who live there get jittery and from that point the whole thing begins to build up. Maybe it remains on the purely auditory level, but sometimes there are reports of things being lost and found, or moved, or even thrown around. Eventually, there may be a sighting, usually of an ill-defined gray figure not seen particularly distinctly and not doing anything in particular except, perhaps, gliding across the room and disappearing. The family takes all this in a manner which is anything but calm, scientific and unemotionally intrigued. It is usually terrified almost out of its wits. Eventually, the local vicar is called in. If this happens, the invariable request is for him to exorcise the place and get rid of the spirit that is troubling it. In other words, it is the

personalistic model which comes immediately to the lay mind and it is in terms of this model that relief is sought.

If the local clergyman calls me in to advise, he will find that my initial approach is rationalistic. What natural kinds of bumps and squeaks in a house could possibly have been misinterpreted as evidence of personal activity, or what kinds of human activity could have been misinterpreted as the activity of spirits? What is there about this particular family in this particular house which has enabled this particular misinterpretation to be held? Is there someone in the family who, consciously or unconsciously, is putting on the show and hoaxing the rest into believing that they are harboring an ill-intentioned spirit? What (to use a rather portentous term) are the interpersonal psychodynamics of the situation?

Sometimes that rationalistic approach brings relief and, after appropriate counseling, is accepted by the family and lays the ghost. "Appropriate counseling" involves dealing with the jitters that have allowed the misinterpretation to take hold and that may involve the long process of working on the interpersonal psychodynamics to heal the hurts that one member of a family may be receiving from, and inflicting upon, the others. So it is not a simple case of sailing in with a rationalistic explanation and sailing out again with everything done and dusted. It is, rather, a long process of pastoral care in winning the confidence of the troubled family and counseling them back to as close to normality as possible. Professional psychiatric help is often appropriate.

Sometimes, however, the rationalistic approach is not sufficient and the counselor who is alive to the parapsychological possibilities may have to bring that side of things into his reckoning. There may be genuinely paranormally-caused noises as well as the usual sounds of furniture crackling in night-time temperature gradients. There may well be paranormal movements of objects. There may well be paranormal disappearances and apparitions. If he thinks that this is the case, the counselor will then try out a parapsychological explanation on the case. The usual one is that the emotional tensions within the household are becoming so severe that they are being released in a physical form. Emotional or psychic energy has been building up and can only be discharged by conversion into such phenomena as raps, bumps, the malfunctioning of electronic equipment or the movement of objects. If the family can be counseled to accept a parapsychological explanation of this kind, then in the majority of cases the trouble subsides often dramatically and instantly. If a case like this is misdiagnosed as the activity of a *geist* which is poltering about, it could well be that the disturbances continue, and eventually the "spirit" which is causing the

trouble is "seen." In other words, the emotionally disturbed family produces a subjectively-generated hallucination as a validation to themselves that the personalistic explanation of what was going on was the true one. The ghost which appears is characteristically vague and formless and is often interpreted as a "gray lady" or a nun in a long habit because the features and clothing are not properly formed.

A poltergeist which was clearly linked with tensions within a household and ceased as soon as the tensions were resolved, occurred in my area a few years ago. The family in question was befriending a series of troubled characters, including a university lecturer who was in danger of losing his job. One night the seven-year-old son of the family came into his parents' bedroom at 3 a.m. and said he could hear marbles being thrown about. His father thought it was more like wineglasses being smashed and went downstairs to sounds as of a party going on ("except," as he said, "it was more sinister"). The room was empty and the noises ceased on entry. The next morning the lodger, who had been undergoing a particularly anxious period, had a critical interview with his psychiatrist and learned that his job was safe. The noises were not heard again. In this case, I found that the most effective form of exorcism was to send the family a photocopy of D. Scott Rogo's article on "Psychotherapy and the poltergeist" from the *Journal of the Society for Psychical Research* (Vol. 47, 1974, pages 433-46).

Whether the parapsychological explanation of the poltergeist as the externalization of internal emotional tensions is an explanation or simply a description of the inexplicable is, of course, another matter. Whether we call it a poltergeist or an example of recurrent spontaneous psychokinesis, we only satisfy those who wish to be satisfied by such phrases. What is important to the family concerned is that the explanation has brought relief from an otherwise intolerable situation. What more do we want? We ask no more than that of our psychiatrists. They do not deal in explanations, but in the relief of misery. Whatever works, satisfies.

There are other occasions on which the third, or personalistic, type of explanation will seem the most appropriate. J. Stafford Betty records a case in the October, 1984 issue of the *Journal of the Society for Psychical Research* (Vol. 52, pages 345-365). It has come in for criticism in a more recent series of notes (*ibid.*, Vol. 53, 1986, pages 87-100 and 248-54) and Dr. Betty seems to me to have got the worse of the arguments, but if he is correct in his assessment of the case, the woman for whom the house in question was built seems to have impressed her personality on it so strongly that when she died and the property changed hands, she had to let the new occupant know just how un-

welcome her rearrangement of the bungalow was. Dr. Betty believes that this case fits the hypothesis of a "discarnate agent" as the cause of the poltergeist disturbances better than it fits an explanation in terms of the emotional strains on the new owner who moved into the bungalow after the earlier owner had died. Where I part company with him is when he goes on from there to demand a single explanation for all poltergeist cases and, on the evidence of the case he has just put before us, to demand that that explanation be the one which in his words "puts the geist back into poltergeist." I am not so single-minded a proponent of the law of parsimony. Procrustean beds make inconvenient furnishing for our mental rooms. Better to retain a variety of possible options and be free to treat each case as best befits its unique combination of features. Some poltergeists seem to demand the hypothesis of a discarnate agent. Many do not.

The same range of alternative explanations is available when one considers the possibility (or not) of a rite of exorcism as a way of curing a psychically disturbed person. To some people, the existence of demons and the possibility of their taking up their abode within the bodies of human victims is basically likely and scripturally attested. Not only so, but actions based on such premises are shown to have positive therapeutic effects. Yet, to other people the successes of exorcists are due to collusion with the mistaken views of their patients and an understanding and an explanation of what is going on will move within an entirely different universe of discourse, a discourse which uses such terms as "possession syndrome," "hysterical dissociation," "multiple personality," or "delusional beliefs."

And so we might go on, multiplying examples to show how it is possible to look at the same phenomenon and yet look for understanding and explanation in vastly different ways. It is time, however, to look at parapsychology and ask what is the proper—or, for that matter, the most profitable—kind of explanatory model to aim at when we are constructing our theoretical edifices. Are parapsychologists to ally themselves with the mechanistic or the personalist type of theorizing?

During the course of the last century, parapsychology has tended to look in the mechanistic rather than the personalistic direction in its search for understanding. That may have been because it thought that personalist explanations were using far from irreducible concepts; but my guess is that the real reason was that personalist ideas are too close to religious ones and parapsychologists fear that contamination from that direction would make it unacceptably suspect in the scientific camp. Science has made its most startling advances where it has dealt with numbers and precise measurement and where the personality of the

experimenter has been treated as an irrelevant matter external to the experiment and of no scientific interest. If only parapsychology could become as reputable as physics or engineering, then the scientists would really have to take its findings seriously! After all, parapsychology started in the late 19th Century as a reaction to religious and quasi-religious assertions and counter-assertions, in the hope that an investigation "without prejudice and prepossession, and in a scientific frame of mind" would be able to solve in a generation what religion had argued about since the dawn of time. So it was that in the 20th Century the study of spirits and mediums declined and the study of card-guessing and statistical analysis took its place. F. W. H. Myers could entitle his classic *Human Personality and its Survival of Bodily Death* (1903), but J. B. Rhine gave up on that topic because he thought the prior questions had not been properly asked. So survival of death figured less and less in the indexes of the parapsychological journals and even human personality seemed to be lost in psychological aptitude tests and multivariate inventories which could be statistically analyzed.

The determination that parapsychology should be scientific and the equation of science with enumeration rather than description, led to the wild-goose chase described in an earlier conference in this present series—that for the repeatable experiment. The "Repeatability Problem in Parapsychology," however, was only a problem because the terms of the question, the rules of the game, were set in the language of mechanism rather than of personality. Parapsychology should be scientific, yes, but "scientific" does not only mean "mechanistic and numerical." "Scientific" should mean "investigating phenomena with tools and concepts appropriate to those phenomena, and not with inappropriate tools and methods." The biological sciences are much less mechanistic than the physical ones, and it can be seriously argued that (for example) medicine is not a science but an art. We need to match the subject we study with the method we use to study it; it is seriously unscientific to try and study a subject with an inappropriate method. The results will often tell you more about the method than the subject, as with the amateur marine biologist who dredged the seabed with a net with a three-inch mesh and came to the conclusion that the sea contained no creatures less than three inches long. Similarly, if we study parapsychology as if human subjects are clones which can be put into the same functioning position by simply being put into the same experimental set-up, we will conclude that we cannot get a repeatable experiment. Once we realize that people exist at a level of complexity unimaginably greater than that of metal bars in an engineering laboratory, we can give up the search for the repeatable experiment without

thinking that we are giving up on the scientific method. Repeatable experiments are all very well at lower than personal levels. By the time the personal level has been reached, there are so many hidden variables that the conditions can never be the same in any two experiments, so the results should never be expected to repeat themselves. Perhaps that can free parapsychology from the delusion that it will only be scientific if it is statistical and numerate and that it will only be accepted by the scientific establishment if it can repeat its findings at will.

A living human can be studied either as an organism with a mind and purpose, in which case the proper questions to ask will be questions couched in terms of purpose—teleological questions; or it can be studied as a set of electrophysiological reflexes, in which case teleological questions are an improper intrusion and the questions we need to ask are those about ion potentials and chemical reactions. Neither set of investigations will tell you the whole story about the body in question. Each will tell you things about the organism which make sense in terms of the way the questions were framed and make no sense at all if the wrong terms are used. The same complementarity seems to go through science at all sorts of levels. At the subatomic level there is the old question of whether the electron is a wave or a particle. That depends on whether you ask it questions in wave language or in particle language. At another level, the psychiatrist can cure his patients either by using a Freudian approach or by a Jungian one, and he asks different questions in each case.

We need to realize that as the subject under investigation becomes more complex, so the range of proper questions to ask of it will vary. Questions which it is entirely proper to ask of living cells are entirely improper to ask of a subatomic particle; questions it is proper to ask of a race or society may be meaningless if asked of an individual. If, therefore, parapsychology is studying the interactions between a sentient human being and his environment, it is proper to ask questions which are relevant to sentience.

Roger Sperry, Nobel laureate, has some wise words on this subject in the series of Isthmus Lectures published in the Summer 1983 issue of the *Journal of the Perkins School of Theology* (Volume 36, No. 4, pages 21–32). He was arguing against the view that sees the laws and forces of the universe as blind, impersonal and without feeling or purpose and that tries to explain everything in the value-devoid, quality-devoid concepts of quantum physics. Those concepts, he said, are all right when they are used in quantum physics, but when we move up the scale from the sub-atomic to the molecular, and from the molecular to the living, we find that what becomes significant are things like

spacing and timing, and that the special forces which distinguish living things from the non-living are emergent, holistic properties of the living entities themselves, which have to be considered as wholes, not as irrationally thrown-together concatenations of parts. And (page 25), "these higher, vital, holistic phenomena and properties of living things are just as real, and just as cause-effective, and deserving of scientific recognition as are the properties and laws of molecules and atoms, or electrons and protons." The point here, Sperry continues, "is not only that new forces and new laws of the universe emerge at higher levels and that the higher cannot be fully explained or understood in terms of the lower. . . . The further point . . . [is] that in the reciprocal interaction of lower and higher levels the higher laws and forces (once evolved) exert downward causal control over the lower forces. The lower level forces in any entity are enveloped, overwhelmed and overpowered by the higher."

Mind exists and can control matter. Dualism is a legitimate option. Is there also an entity at a higher level which can control mind? To ask such a question does not immediately give the *carte blanche* to any spiritistic theory within parapsychology, nor does it say that we don't need to postulate that the laws of physics operate on human material. Sperry has already (page 23) had a strong swipe at "myths of heaven, hell, astrology and the hereafter, witchery, the occult, the mystic, the paranormal and everything else that modern science rejects." But what it *does* allow (and in so doing, shows that that swipe of Sperry's is unnecessarily constricting in its effects) is the investigation of all these doubtful realms, providing the method of investigation is appropriate to what is being investigated. Examples of inappropriate argumentation are those people who think they can legitimate the Biblical miracles by extrapolating the quantum view of subatomic particles to the macroscopic world, without taking any account of the effects of probability theory on the change in scale; or those who are so blinded by the second law of thermodynamics that they cannot believe that purposive organisms can order their environment in such a way as to prevent its entropy rising. It is not that quantum theory is wrong because it cannot handle pattern factors, nor that pattern factors are illusory because they cannot reduce to quantum effects. Neither is wrong and we need both—at the appropriate level of complexity. If we are to explain and understand the world around us we need a hierarchy of explanations which are not mutually exclusive, but in which the higher control the lower, so that there is room for blind chance when blind chance is the appropriate explanation and for purposiveness when there is evidence of purpose.

This kind of understanding may help to free parapsychology from undue dependence on laboratory experiments of contrived simplicity, and enable those who want to study it *in vivo* and to ask questions about how psi operates in real life situations, to do so without feeling that they are the unscientific poor relations of the laboratory statisticians with their card-decks. Perhaps we might even replace the Zener card with the Tarot card and find better evidence for precognition! We could even find ourselves asking some of the questions the early pioneers asked about human personality and its survival of bodily death and get a little further towards an answer than they did.

If, however, we try to do so, we shall come up against what is the real bane of parapsychology—the search for the unambiguous result. In the Rhine era, the ambiguity was over whether experiments were explicable in terms of telepathy or precognition or psychokinesis, and it seemed that it was just not possible to produce a set-up sophisticated enough to be explicable in terms of one of these concepts and absolutely and logically impossible in terms of the others. That led us to talk about GESP because the ambiguity of explanation was irreducible. When we go on our search for proof of survival of death, it seems that, logically speaking, our results are just as ambiguous. The super-ESP hypothesis will never be got rid of. Somehow, for any single datum within parapsychology, there is a multitude of logically possible explanations. Some of those explanations may seem to us more likely than others—for myself, for example, I still find survival a more likely explanation than super-ESP—but the point is that each alternative explanation is logically possible, and we need to move higher than the formal logic of experiment and deduction if we are to decide which explanation to accept.

This may seem unsatisfactory, but it is a situation with which we have lived for long enough to have to begin to accept it as an irreducible datum, the one assured fact which has emerged from a century of parapsychology. If we *did* accept it, it would be a liberating discovery which could stop us driving parapsychological research up innumerable blind alleys. The same sort of thing happened to the idea of the un-avoidability of having to deal with probability-distributions within quantum mechanics. Einstein could not stomach that idea and was wont to protest that “God does not play at dice with the universe”; but in the end it had to be accepted that, at the quantum level, certainty was an inappropriate concept and all we could meaningfully talk about was a probability-distribution. I suggest that multiple explanations in parapsychology are as irreducible as probability-distributions in subatomic theory and that we shall never succeed in devising an experimental set-up, for example, that will prove telepathy without a peradventure of

a suspicion of PK, or that will prove survival of death without a suspicion of the data being explicable by super-ESP. So stop trying to do the impossible and instead spend your time exploring the psychic dimension in its natural habitat, to see whether you can find an explanation of your data which fits into a total picture of the world, a picture which hangs together in a convincing way.

What will convince as a total picture of the world? Here we come to the highest and most all-embracing of the levels of complexity about which Sperry was talking in his lecture. The explanation which brings us the greatest understanding will be the one which resonates best with an overall world view which we accept because it makes sense to our whole lives. The basic premise of such a world view is beyond our capability to question, because it is as basic a premise as the answer to the question "Why is the universe here at all?" For Sperry it will be the premise that the universe as a whole is rational. For the theist it will be the premise that behind the universe is a purpose which is, at least, personal. For the Christian it will be the premise that that personal purpose can be scaled down to human understanding as the Father of Jesus Christ and the originator of the Holy Spirit. But such explanations are on a scale far beyond anything that is empirically provable. They have to be accepted, if they are acceptable, simply because to do so gives a frame of reference within which the phenomena of this universe (each at its appropriate level) can be fitted in a rational way. The religious word for such an attitude is "faith," but it is an attitude which is appropriate in secular and scientific settings as well as in religious ones. "Faith" is a stronger term than the word "belief." It has overtones of "trust" and of the commitment of the person who exercises it—commitment which is shown by his actions and his life-style. We have faith in the rationality of the observed universe. We have faith that at some stage those awkward phenomena of parapsychology can be fitted into a world view which will be acceptable to hard-nosed scientists without denying either the reality of experience or the rationality of the universe.

My faith is that it is proper for the parapsychologist to ask the questions which his discipline raises, because there is a level at which only the parapsychological question makes sense. At a different level the laws of physics and chemistry may be sufficient, but when one brings the sentient human mind into the equation, we are on a different level. The data of parapsychology show us that there are situations in which the explanation which is couched in mechanical terms or physical or chemical terms, is too simple to be satisfactory. A sentient mind can, for example, arrange its environment so that within a predetermined

space the entropy diminishes instead of increasing. That doesn't disprove the second law of thermodynamics; it only shows that at an appropriate level of complexity that law does not have the final say. Similarly, it may simply be the case that laws which say that telephones only ring when the right circuit is activated by a caller, or that ornaments stay on a mantelshelf unless someone pushes them, do not apply in a particular set of circumstances involving a particular arrangement of human beings in a particular relationship; or that the laws of information transfer do not hold when psychic sensitives are around; or that there is a power behind the universe which can on occasion alter the physical configuration of spaces within that universe. The laws of physics and chemistry may apply when the parapsychological complexity has been leached out, just as Newton's laws are good enough for situations where the Einsteinian sophistications are too small to have any effect. As a parapsychologist I do not find that unlikely.

Besides being a parapsychologist, I am also a man of religion. There, too, I have questions to ask of the universe and I ask them in terms of personal (or super-personal) purpose. I find that at that level, personal questions make sense and the answer my religion gives is an answer that satisfies me as to why there is a universe at all and why I am a part of it. But the answer only makes sense on religious premises, at a level of complexity and organization at which I can speak of the purposive creator of all that is, from the subatomic to the interstellar. But that's another matter, which would suit a religious conference better than a parapsychological one. I have said enough for the time being.

DISCUSSION

HALL: I liked your paper very much, Michael. I have two major points that I would like to talk about. One is an emphasis on the personal and the uniqueness, the individuality of the person that has to be taken into account in laboratory experimentation. The other is an emphasis on the universe as consisting of hierarchical levels. Now you mentioned Roger Sperry. The year after Sperry spoke at the Isthmus Institute dialogues in Dallas we had a session on parapsychology, which has not yet been published. At that Robert Jahn of Princeton made a very great impression with an emphasis on what he called personal signatures of a particular subject over an immense number of runs that he did with various unselected subjects. Now that seems to me to be some of the best data, showing a very individual variation that can be measured

in parapsychological performance. It goes a long way toward emphasizing the individuality of things. Now the second point, the hierarchical levels. It seems to me that one of the difficulties that we struggle with is that the universe may very well be set up that way and that what physical science looks at are those levels beneath the human. Those appear to be substrates of human consciousness. In Polanyi's sense of marginal control, the disruption of the lower level will cause the loss of the higher level. But it will not allow for the emergence of the higher level, it will not explain the emergence of it. And what we are dealing with in parapsychology is the view from the human level, not down like physical science, but up toward the emergent realities of individuating growing human nature. It is in that direction that such concepts as God and religious language become important. Now one last comment and this applies also to Steven Rosen's paper on the non-dual duality. It seems to me that Jung's concept of the psychoid nature of the archetype goes very far to cover both the non-dual duality and this problem of emergent levels from the human, the need to look that way in parapsychological research instead of to levels beneath the human.

PERRY: Thank you very much, I am with you in that. I am glad you have picked up those two particular points about personality and the hierarchical nature. I think what I have done in the paper is to work with the hierarchical nature of the universe in terms of the way in which science says we must use concepts appropriate to the complexity of the particular situation. Therefore, we can use certain concepts at a subatomic level, others at a chemical level, still others at a biological level, at a human level, at a societal level. What I have tried to do, whether legitimately or not, is to extrapolate from that and to say that as a parapsychologist I see that there are certain concepts which parapsychology has not entirely taken on board which show that we are dealing with human beings rather than mechanisms. And then, to extrapolate even further; as a man of religion I want to add a further level to that, wherein I can bring in my concept of the God behind the Universe who is not necessarily either matter or spirit or mind, but something above and beyond and hierarchically controlling. One gets the hierarchical control as you rightly say from above rather than from below. What we have not yet explained and do not yet really understand is why those different levels emerge and what happens at the border between the levels. What happens at the border between the level of the subatomic and the atomic? What happens at the level where probability is occasionally determining, but not always determining? Have we perhaps got something happening at the interface between levels

which causes mental effects to have physical concomitants in the neurones of the brain? Again, are we in some of our parapsychological experiments just on the border line between the human and some other hierarchical level? Those are the questions which excite me at the moment, but I do not really see an explanation for them. I am simply using words in order to try to come to terms with what I find it very difficult to think about.

ROSEN: The comments just made are extremely interesting. Earlier, Michael, I thought you were describing a neatly stratified hierarchy which sounded rather linear to me. From that point my thoughts turned to modern hierarchy theory, which, instead of neatly stratified and well laid-out hierarchies, speaks of "twisted" hierarchies. This is a more recent cybernetic concept. Then you spoke of the all important "twilight zone" between levels. If one is going to shed any light on that region between, one cannot rely on a linear concept of stratified levels. One's thinking has to become somewhat more "perverse" about the nature of hierarchies. Perhaps we need the notion of twisted hierarchies and hierarchies that collapse and hierarchies whose levels penetrate one another. This might illuminate the question of what lies between the levels, whereas the ordinary concept of stratified levels blocks that understanding.

PERRY: We are very neat and tidy creatures by nature, or perhaps I am by nature a neat and tidy creature. I like to see everything properly boxed up and produced in a gift pack. Unfortunately, reality isn't like that. My temptation is always to oversimplify reality, for instance, by talking about appropriate levels and appropriate concepts. Then I have to remind myself that where it really gets interesting is where you are in between those levels. There are some places where the levels work very happily indeed. Parapsychology, religious miracles and so forth are at inter-levels. When you talk about the twisting back, we come to the Moebius strip again and the Klein bottle and what have you. Yes, indeed, this is where the puzzlement begins, because that is where the tidiness of my attempt to put meaning and understanding within the Universe begins to break down. Perhaps we ought continually to remind ourselves that everything is a mystery. The Universe is not quite as neat and tidy as we try to make it appear.

HALL: I wanted to see if I could enlist Dr. Servadio in the discussion of hierarchies. It seems to me that one of the most subtle points of observation about the emergence of more comprehensive wholes out of lower levels is in the psychoanalytic process, where one deals with a great deal of ambiguity about what is the real identity, what is the real point of reference. That is an area that is very personal, as Michael

has emphasized, and it is intended to be scientific. It is very difficult to speak of in the abstractions of theoretical discourse. I wondered if there was anything that you might say from that point of view?

SERVADIO: The only thing I think I know, is that Freud went far to formulate his theory of sublimation, but at the same time his students were never able to give a reason for the process of sublimation in a way that did not call in something that is spiritual, to use the well known word. Recently, I published a paper in an Italian review of psychoanalysis trying once more to go beyond what has been said about the sublimation process by very well known psychoanalysts, among them Edmond Bergler for instance. I expounded my views on the sublimation process saying finally that one could not completely understand sublimation if one went on to neglect some spiritual springs which are the origins and the roots of the sublimation process. This article, first of all, was presented to an Italian psychoanalytic congress and then it was published by a psychoanalytic review. It aroused no sharp criticisms or rebuttal from my psychoanalytical colleagues. As I say, this is by far the most that has been done about this particular problem.

BALDUCCI: Preternatural can not be considered as an hypothesis of explanation, because thanks to parapsychology the hypothesis of explanation must be natural. To recognize the preternaturality it is necessary to prove it in each case. The instrument of such demonstration is psychiatry and particularly parapsychology. It would surely be unwise for a scientist to deny a priori the existence of preternaturality. If God and the angels, the demons and the souls of the dead are reality, who then can prevent them from operating, even in very exceptional situations? The scientist gives us the possibility of discovering one, two, three cases, but does not give us the hypothesis of a solution because hypothesis is not for one case, is not for one type of phenomena. So I am glad because in your paper there is another voice after mine to tell scientists not to forget God as a solution, as a hypothesis, an explanation. The possibility of the intervention of God is very rare and we cannot ask scientists to design an instrument to recognize God's role.

PERRY: I think that begins to talk in the same terms as the pantheist terms that we heard in the first lecture this morning. Not that science is one explanation and God is another alternative explanation, but rather that they are hierarchical and that scientific explanation is to be seen within an explanation which sees God as the relationship which envelops and controls all the rest.

BALDUCCI: I did not approve at all of the pantheistic explanation. In the Catholic Church the pantheistic view is condemned by the Holy Office. There are two things I want to tell you. The first thing is about

the replicability problems in parapsychology. Parapsychological phenomena derive mainly from the spirit. But we cannot forget that the body is also important. In mystic philosophy and theology there is separation of the spirit and the body only after death. In life there cannot be a total separation. There can be some independence from the body as an instrument. It is the exertion of this independence of the spirit from the body that, for me, is the explication of parapsychological phenomena. I devote many pages to this point in my publications, *Gli Indemoniati* and *La Possessione Diabolica*. Replicability will be possible, not like in physics, but something there will be. Also I think that replicability is one of the reasons for science to study the phenomena. If it is not possible to have a minimum of repeatability, maybe science cannot study it. That is one point. The second point is in answer to your statement that "after all parapsychology started in the late 19th Century as a reaction to religion." I don't think so. Do you have the proof to defend this? For me parapsychology is a discovery of the spirit. It came in the last century after a period of rationalism. This is proved by the fact that when parapsychological phenomena appeared the first explanation was religious, the spirits, spiritism. The scientific explanation after spiritism was not materialistic, it was spiritual. I think that everybody was thinking that the origin of parapsychological phenomena was the spirit. There were two spiritualistic orientations, animistic and physiological. We can't forget these points of explanation.

PERRY: As I read the early history of scientific parapsychology it was an attempt to apply the scientific method where the religious method had not succeeded in reaching certainty. The religious method came a generation earlier in spiritualism and was still leading to so much doubt that the early founders of the Society for Psychical Research, though they were religious-minded people, wanted to use the scientific method rather than a religious method to arrive at truth. The rest I think we must leave as time has defeated us.

THE PSYCHIC AREA AS THE MISSING LINK BETWEEN
THE SACRED AND THE PROFANE IN MODERN
WESTERN CIVILIZATION

JOHN ROSSNER

Before I begin I would like to take this opportunity to thank the Parapsychology Foundation for the vision to call a conference on parapsychology, religion and philosophical concepts. I think that is a very important contribution not only to parapsychology and its future, but also to academic studies in religion.

My paper will be concerned with the integration of parapsychological insights into comparative studies in religion and culture, and specifically with the study of the role of psi experience in the development of the Western religious tradition.

The Relevance of Parapsychology to the History of Religions

1. *Disclosure of Immortality in the Lives of the Founders of Religions Through Psychic and Mystical Experiences.* Various psychic and mystical experiences, suggestive of human immortality in a multidimensional universe, have been claimed throughout history. They are found in the sacred literature of the East and the West, both in ancient and modern times. They are virtually inseparable from many of mankind's most profound and historically significant religious and cultural commitments. Countless anecdotal tales of the wondrous psychic and spiritual powers and feats—witnessed in the lives of the shaman, the saint, the holy man or woman, the guru, the master, the god-man, the prophet, the adept, the magus or seer—run like a common thread of theurgic fiber throughout most of the great religious and cultural traditions of the world.

These include marvelous accounts testifying to special disclosure-situations in the lives of the founders of religions:

- . Visions and soul-trips into heaven-worlds, higher spheres, astral planes and other dimensions of (what is perceived as) an essentially multidimensional universe of spirit and space;

- Visitations to the earth plane of various higher beings, gods, angels, devas, as messengers of Divine revelation, whether in physical, parapsychical or spiritual form;
- Resurrections and various forms of post-mortem appearances of ascended masters, saints and spirits encountering the living, offering guidance, healing, encouragement or assistance in the fulfillment of a Divine mission;
- Ascensions or translations into higher spiritual worlds of special holy persons or agents of a Divine Plan;
- Mystical experiences of the Divine Light, theophanies of Divine Presence often accompanied by an Illumination, A Descent of Divine Wisdom, or Higher Understanding;
- A soul-empowerment by contact with the Highest Reality, or an endowment by Divine Spirit, with a new (Cosmic) Consciousness in order to carry the message of a New Order and a New Being to the human race.

Intimations suggestive of Immortality, of "other worlds," of a "higher life," here or hereafter, and of the various kinds of psycho-spiritual transformations that we might have to go through to attain them, have come to human beings in history through the primary vehicle of living, personal, psychic and mystical experiences. These kinds of psychic or mystical experiences, whether they occur in Egypt, Greece, Persia or India, or modern America, generally give birth in those who have them to a belief in Immortality. This conviction on the part of charismatic founders of spiritual movements subsequently gets translated into various codified and institutionalized religious doctrines and philosophical conceptions of immortality and an afterlife.

2. *Out-of-the-Body Experiences as the Basis for Plato's Doctrine of the Immortality of the Soul.* E. R. Dodds, formerly a Professor of Classics at Oxford, and at one time a President of the British Society for Psychical Research, observed that even Plato's well known doctrine of the "separable-Self," or the "immortality of the soul," was not an idea which he simply thought up as a philosophical abstraction, but rather it was something he had learned through personal psychic and spiritual experiences with the shamans of northwest Greece and/or with the Pythagoreans, who practiced a form of induction of "astral projection," or what would today be called "out-of-the-body experience."¹ This is a form of a psychic and spiritual experience which leaves those individuals who have it convinced that they have somehow left the physical body in a duplicate "energy body," or "body-of-light" and traveled about, either on the earth plane, or in other higher "dimensions of reality" and returned to ordinary physical consciousness.

3. *The Near-Death Experience as a Basis for Belief in Immortality Today.* We know today from studies of the "Near-Death Experience," which have been pioneered by Elisabeth Kübler Ross, Raymond Moody, Michael Sabom, Kenneth Ring and others, that these kinds of experiences generally leave those who have had them convinced of the reality of human immortality and the conscious survival of the individual personality after death. Such experiences would seem to remain constant across religious and cultural traditions and on many occasions appear to happen contrary to the previous belief-systems and expectations of the individuals who have had them.²

4. *Major Types of Mysticism Suggestive of Immortality, Some of Which Include Psychic Experience.* The late Dr. Shoneberg Setzer, of the Academy of Religion and Psychical Research, has pointed out that it is erroneous to assume, as both Christian or Jewish theologians and many Hindu, Buddhist and other Eastern religious thinkers in the modern period have done, that true mystical or spiritual experience has nothing to do with psychic phenomena. Setzer lists five basic typologies of mystical experience which have been accepted by the founders of many of the world's religious traditions as authentically related to, or phenomenologically identical with, either their own or other's spiritual awakening to and growth in, a Transcendent and Immortal Reality upholding all Existence.³ These are:

Pure Consciousness Mysticism. The experience of a pure, formless "Existence, Consciousness, and Bliss", as in Samadhic or Nirvanic experiences, or in the formless "ecstasy of the Spirit" described by Jewish, Christian and Islamic mystics. (Unfortunately this is the only type of mysticism understood by many modern religious thinkers).

Archetypal Mysticism. The great symbolic, archetypal visions, apparitions, and dreams, of figures like Ezekiel, St. John on Patmos in the Book of Revelations, or the great myths of Hinduism and Buddhism. (These experiences are certainly not "formless", but they do convey mystical experiences of awakening, ineffable majesty, and can also lead to spiritual transformations.)

Spiritistic Mysticism. Mystic encounter with spirit entities, believed to be real and not merely symbolic. This includes the Biblical angels, Indian devas, Islamic jin, spirits of deceased Catholic saints, the ancestors in shamanistic cultures, spirit-guides in Modern Spiritualist Groups, and Ascended-Masters in mystical or esoteric traditions of Christianity, Hinduism, Buddhism, Judaism, Islam, etc. (In all of these cases a sense of the Divine Presence is mediated to the human subject through the ministry of such spiritual entities, who are believed to share in Divinity or Immortal qualities, to varying degrees, in a celestial existence).

Clairvoyant Mysticism. Psychic-mystical experiences, in general, including prophetic visions, apparitions, out-of-the-body experiences, distant-viewing, retrocognitive experiences, near-death experiences, healing miracles, etc., which lead one to a dramatic realization of the transcendent power of mind and spirit, and to a higher order of consciousness and—ultimately—to a Reality beyond that seen by physical senses or calculable by logic alone.

Nature Mysticism. Experiences in which contemplation of the natural beauty and wonder of the physical world, or stars, leads poets, artists, or scientists to an inner sense of awe, harmony, and peace, and thence to the conviction that there is an ultimate order of causal Reality behind the phenomenal universe which mankind may discover in peak-experiences of exalted consciousness.

5. *The Argument That All Forms of Mystical Experience are Merely Culturally Conditioned Forms of Behavior is Erroneous.* There still are, unfortunately, many secular scholars studying religion today, themselves strangers to psi phenomena, who would say that all mystical experience is merely culturally-conditioned behavior. Some think that it is simply due to expectations and perspectives that are unconsciously conditioned into an individual, who then produces, as delusions or projections, his or her own mystical experiences. Such scholars often would argue that mystical experiences or psi phenomena cannot possibly be the points of origin for valid religious beliefs that mold civilizations.

But, if that is so, we would have to ask, why do people in India who are raised as Hindus, people in New York who are raised as Catholics, Protestants, Jews or Agnostics, people in the Middle East who are Moslems, people in Southeast Asia who are Buddhists, etc., all experience basically the same phenomenology of mystical and psychical phenomena without ever having read any of the literature on such things as "near-death experience," "out-of-the-body experience," or mediumship and the like? And how are some persons able to "bring back" information from real places on this planet to which they have not been, solely as a result of inner-psi experiences, such as "out-of-the-body experiences," "distant viewing," or "traveling clairvoyance"? How do healers, in widely separated cultures, all report essentially the same phenomena of healings?

6. *Historical Evidence for the Psychospiritual Roots of Human Belief in Immortality.* There is ample evidence, for those familiar with spontaneous psychic and spiritistic experiences today, that claims to extraordinary or "paranormal" psychic and spirit phenomena, encountered in various forms of mystical-cum-psychic "disclosure-situations," have

in fact formed the basis for those human belief-systems which have postulated mankind's noblest ideas of Transcendence and Immortality. Varieties of such mystical-cum-psychic disclosure-situations are found in the religious literature of the East and the West in both ancient and modern times. Of course, it is usually not even suspected by those scholars who are unfamiliar with psychic and spirit phenomena that such experiences could explain the origins of human beliefs in life-after-death or of traditional conceptions of after-death states.

Nevertheless, the historian of religions, Mircea Eliade, of the University of Chicago, has taken note of the continuity and persistence of claims to all forms of the paranormal in human religious experience from ancient to modern times.⁴ He has stated that there is no more important an issue confronting his discipline today than the question of the "reality" of such phenomena. He has cited the Italian ethnologist Ernesto de Martino to suggest that there may be indeed a factual parapsychological or psi component to be discovered in such claims, which might now be investigated by those qualified to do so.⁵

Another religion scholar, Huston Smith, has more recently mapped the central place which belief in the psychic dimension has played in the ancient Oriental cosmologies which underlie most classical religious conceptions of the sacred.⁶ I myself am probably the first academic involved in a university department of religious studies in North America or Europe today to have attempted to reconstruct the role that primary psychic and spiritistic experiences appear to have played in the development of the Western religious tradition.⁷

7. *Academic Problems in Dealing with Psychic Forms of Mystical Experience and Conceptions of Immortality.* Most contemporary academics who are involved in religious studies, theology, philosophy, anthropology, psychology and/or other social sciences and humanities, have not yet attempted to deal seriously with the general paranormal element in human religious experience from the vantage point which is available to them from consciousness studies and psychical research. This is certainly unfortunate.

From a phenomenological point of view, the common thread of theurgic, mystical and shamanistic fiber is woven so tightly into the fabric of all of our human spiritual traditions all over the globe, that it is virtually impossible to realistically separate so-called mythic materials from their possible real psychic content, or from later interpretive philosophical or theological traditions concerning such issues. Transcendence, immortality, or meaningful experiences suggestive of a life-after-death, or of credible maps of an afterlife, are often lost in a con-

fusing welter of mythological, philosophical and theological interpretive traditions.

The imagery of such shamanistic or spiritistic, "real magic" or psychic and archetypical mystical experiences, like the imagery of both the myths of religion and of our dreams, is so bizarre by modern secular standards that it is difficult, if not impossible, for many people today, conditioned by contemporary rationalistic, reductionistic, and materialistic a priori investigative methods (including scholars and theologians) to relate to them.

The result is that, up to this point in the modern West, at least since the Age of Reason and Enlightenment, we have found ourselves astride a tremendous, ever-widening gulf between our religious and our scientific traditions concerning the basic issues of life, death and the possibilities of an afterlife. Such possibilities of an afterlife are often embarrassing to our sciences, including our medical sciences, our social sciences and even our modern philosophies, because we do not have the imaginative paradigms or psi-cognizant methodologies required either to deal with such issues or with the study of human psychic and mystical experiences in general.

Modern scholars are most uncomfortable at dealing with precisely these kinds of experiences, while our main spiritual traditions have often, originally at least, been founded upon the basis of them. Our most ancient sacred traditions have consistently formulated human hopes for Transcendence and Immortality by employing language whose psychic and/or spiritistic experiential referents are simply unknown to most academics today, including historians of religion and theologians alike.

Problems that Established Forms of Science and Religion have had with Parapsychology

1. *Customary a priori Assumptions in the Modern Scientific Paradigm Since the Age of Reason and Enlightenment.* I do not need to remind you of the kind of assumptions that, at its most reductionistic moments, the modern scientific paradigm has, since the Age of Reason and Enlightenment until the recent advent of the new physics and various new psychologies, often been thought to contain. Willis W. Harmon, of Stanford University, in his *Incomplete Guide to the Future*, has listed ten of these common postulates of the modern scientific paradigm.⁸ I need only paraphrase five of them in order to make my point. These are common beliefs that are often assumed as the basis for the world-

view that we use, or have used, during the past two or three centuries when studying the "natural world":

Consciousness is nothing more than a by-product of physical and biochemical processes going on in the brain. Not all scientists have said that, but a basic assumption is often that if something is not physically-based, it is not real.

Man can acquire knowledge only through his physical senses, or perhaps through a kind of memory storage in the genes.

The concept of a free inner-person is a pre-scientific explanation for behavior which is really determined by external environmental forces and internal organic reactions.

Mental activity, as mere fluctuations in the brain, internal to the physical organism, cannot possibly affect the properties of matter in the external environment, or directly influence the outcome of events. (By contrast, religious people usually believe that real changes can be brought about through hopes, attitudes and prayers, for example.)

The individual cannot conceivably survive the bodily death of the biological organism, since the latter is the basis for all formal identity, consciousness and thought activity.

Since the 19th Century it has not only been the more narrowly defined frontier discipline of "parapsychology" which has been slighted and denigrated by those scientists and philosophers biased by these particular a priori assumptions. It has also been very difficult to obtain a fair and balanced study of the whole gamut of human spiritual, mystical and intuitive experiences within mankind's religious history. In spite of their strategic importance for the history of religions, until very recently we have had no serious, multi-disciplinary examinations of these kinds of human psychospiritual experiences which would attempt to shed light upon any possible, veridical psi components in them, or upon their often important ethical and sociopolitical effects.

Willis Harmon observes: "Research into consciousness and psychic phenomena is such a bitterly contested battleground because the data in these areas challenges all of the above premises. Yet it was on the basis of these above premises that the increasingly prestigious, scientific world-view has been able in the past to dismiss as of secondary consequence, the entire religious, aesthetic, and intuitive experiences of mankind and hence to discredit the value systems based upon these subjective experiences."⁹

2. *Modern Heresies in Religion and Science which would Oppose the Recovery of Insights from Psychical and Spiritual Experiences Today:* (1) "Dispensationalism," (2) "Institutionalism," (3) "Demythologism," and (4)

"*Scientism.*" Just as many modern scientists have had difficulties with the acceptance of the reality, validity and relevance of psi phenomena, due to the prevalent, a priori assumptions of secular rationalism and reductionism, so have many modern theologians, affected by fundamentalist, institutionalist, or liberal a priori viewpoints, had difficulties of their own, stemming from many years of hardened attitudes.

From the standpoint of the phenomenology of religion, a persistent habit of Jewish and Christian polemicists, whether in the Rabbinic or Patristic traditions, has been to try to isolate Moses and the Israelite prophets, or Jesus, from the universal psychospiritual experience of mankind that I have referred to as the "Primordial Tradition." In their zeal to show the superiority and uniqueness of Biblical figures, they have often resorted to condemnation of all holy men, prophets, magicians, god-men, etc., of other traditions as either frauds or diabolical imitations. Such a biased ethnocentricity fails to grasp the simple fact that universal spiritual, metaphysical and psychic laws might exist, and that "holiness" and "Divinity", if they are real at all, must belong to the whole human evolutionary process.

The Biblical tradition itself incorporates the entire gamut of arcane psychic and spiritistic experience of the ancient world. Both the canonical Old Testament and New Testament are full of so-called "supernatural" events, which in today's language would be called "psychic phenomena", from the officially sanctioned oracles of the Temple at Jerusalem (using the Urim and Thummim), and the utterances of canonical prophets (like Samuel and Nathan who give psychic readings and precognitive warnings), to those multiple claims of encounters with angelic beings (on the part of Abraham, Moses, Peter et al.) or deceased prophets and saints (i.e., the encounter between Elijah, Moses and Jesus at the "Transfiguration") and the stories of miraculous healings (Elisha, Jesus, etc.), the resuscitations from the dead, and various "nature miracles," such as levitation, walking on water and materialization (manna) and the teleportation of objects. And yet modern theologians have for the most part consistently rejected any systematic attempt to pursue modern psychical research, in which such phenomena may be studied.

"Psychic" experience is often feared by many traditional clergy and laity, along with the contemporary revival of interest in "occult" ideas and the "new religions" stemming from Eastern and/or Western esoteric religion and philosophy. The roots of this fear may be traced to certain unfortunate philosophical and theological assumptions of long-standing in the Judeo-Christian tradition which must be squarely faced today before any progress can be made toward understanding the op-

eration of universal, natural human psychic and spiritual faculties and their role in the development of the world's religious traditions.

Traditional Jewish and Christian scholarship has for centuries used the so-called Deuteronomic prohibitions of psychic and spirit phenomena to condemn all forms of psi which occur outside of a specifically Jewish or Christian cultic context. However, recent scholarship has shown that divination and psychic readings were performed by the Israelite prophets themselves and by the official priesthood at Jerusalem. What was condemned by the Deuteronomic redactors seems to have been the divination and spirit phenomena of Canaanite seers in the name of other gods. Furthermore, the form of communication-with-the-dead which seems to be condemned in Deuteronomy would appear to bear no relationship with the benign mediumistic experience of the modern Spiritualist tradition. It was, rather, a form of black-magic in which the corpse of a person was used in necromantic rites in an attempt to summon the soul of the deceased and compel it to serve the needs of the sorcerer.¹⁰ No form of higher religion, ancient or modern, would sanction this lower form of psychism.

In the canonical New Testament we find evidence that Jesus himself sanctioned and performed something resembling a materialization and transfiguration seance by speaking with the deceased prophets Moses and Elijah on Mount Tabor in the presence of Peter, James and John.¹¹ St. Paul enumerates the psychic gifts of the Spirit as including prophecy, miracle working and healing.¹² Prophecy in the early Christian community clearly included what we would today call clairvoyance, clair-audience, precognition, distant-viewing; and miracle working included psychokinetic phenomena of various types as signs of the Divine presence in the works of apostles and other Christian missionaries. Among the Pre-Nicean Fathers Ignatius of Antioch writes: "Some in the churches most certainly have knowledge of things to come (prophecy). Some have visions, some give clairaudient messages and heal the sick by laying-on-of-hands, and others speak in tongues."

St. Paul had admonished his contemporaries ". . . not to forbid those called prophets to speak in the churches, else we be found to be muzzling the Holy Spirit." In the early Second Century A.D. the canon laws of Hippolytus in Rome repeat this admonition of St. Paul to be sure to allow the prophets (who had visions, clairvoyant, clairaudient and precognitive experiences) to speak in the churches. Other Patristic writers, including Tatian, Justin Martyr, Tertullian, Irenaeus, Origen, Eusebius and others, mention such psi experiences as commonplace in the Christian communities of the Empire prior to Constantine.

But after the Church had become the "religious affairs department and salvation-machine" of the Roman State, "live" psychic and spirit communications, in the form of visions, apparitions and gnostic dialogues with the ascended Savior and other saints, were gradually prohibited in the interests of religious uniformity and conformity to state-sanctioned episcopal control in dissemination of the now canonically approved version of the New Testament scriptures. In the Fourth Century St. Jerome, who had just translated the Koine Greek version of the canonical New Testament books into the Latin Vulgate, forwarded his translations to Pope Damasus in Rome with the advice that it would not be wise to ". . . permit those called prophets to speak openly in the churches as they please, lest they be found to contradict in some points the doctrines contained in these books."¹⁴

That advice was taken and institutional Christianity thereafter, in spite of St. Paul and the Canons of Hippolytus, was generally to condemn rather than encourage psychic and spiritual demonstrations by Christians, as well as by pagans, and unorthodox heretics, such as the various Gnostic Christians were now to become. Bishops and emperors, such as St. Ambrose of Milan and the Emperor Theodosius, were to join forces to issue edicts against churches employing persons who used spiritual gifts. This prohibition went so far as the active persecution and slaying of both pagans and Christians deemed to be heretical for engaging in psi practices. The Montanist heresy was wiped out by means of this method.

Throughout Christian history since then, a fair and reasonable approach to the study and/or practice and development of one's natural psychic and spiritual gifts, in the most orthodox Christian religious contexts, was to be blocked. It is no accident that the first persons in the 18th and 19th Centuries to become interested in psychic and spirit phenomena were often secularized free-thinkers.

The custodians of the church of Jesus had attempted to "seal the doors between heaven and earth," and now the God of Abraham, Moses, Jesus, Peter and Paul would have to use Swedenborgians, Shakers, Mesmerists and Spiritualists of various types to force it open as a counterpoise to the rationalist, materialistic reductionism of the emerging 19th Century secular Humanist religion of "Scientism." It was at this juncture that the founders of the various societies for psychical research entered the scene in an attempt to suggest a missing link or mid-ground between fundamentalist and institutionalist versions of religion, on the one hand, and equally dogmatic or fundamentalist and institutionalistic versions of science, on the other.

The Modern Fundamentalistic Heresies of "Dispensationalism" and "Institutionalism," and the Liberal Heresy of "Demythologism" as the Main Obstacles in the Recovery of the Roots of the Judeo-Christian Tradition through the Parapsychology of Religion

Three of the most widespread positions today which act as obstacles to understanding the role which parapsychology could play in the recovery of the shamanistic and theurgical roots of the Judeo-Christian Tradition in Hellenistic Judaism, the New Testament and Primitive Church are "Dispensationalism," "Institutionalism" and "Demythologism."

"Dispensationalism" is a particularly Fundamentalist conception used in the 16th Century by Calvin, Luther and other reformers. They assumed, in their fight against the concepts of an ongoing authoritative Catholic Tradition, that the "miracles" of the Old Testament prophets and Jesus and the Apostles in the New Testament, were once-and-for-all unique occurrences, or special "dispensations" which stopped with the writing of the last book of the New Testament. Something akin to "Dispensationalism" also seems to be popular among certain orthodox Jewish rabbis, who teach the same concept, but would end "miracles" somewhat earlier, i.e., with the last book of the Old Testament, Malachi c. 400 B.C.

A "rabbinic council" convened at Jamnia in Asia Minor during the last decade of the First Century A.D. declared the process of Divine revelation through the prophets to have terminated with Malachi, in the Fourth Century B.C. This was probably done in response to the attempts of Jesus' disciples to ground their claims for his Divinity in such "Scripture" as the Apocryphal books of Enoch and Daniel, in which the "Son of Man" is portrayed as a God-Man, and the mysterious Archetype of the Divinely restored human nature. History was to repeat itself when the Church Fathers were to "close" the canon on New Testament "Scriptures" within three centuries after Jamnia, or less.

In modern Jewish and Christian forms of "Dispensationalism" there are several underlying modern assumptions that were unknown in the ancient world, either to the patriarchs, prophets, or to Jesus and his original disciples. These assumptions are:

(1) that "miracles" are contrary to a "natural law" which is fixed and immutable for all men, but that God had "dispensed" the chosen "people of God" and Jesus and His apostles, from these "natural laws" in order to put His stamp of Divine approval on their teachings and deeds in front of selected witnesses. Such an idea of "natural law,"

limited as it is to materialistic and rationalistic criteria, could, in fact, not have existed in its present form among Jews or Christians until after the Humanist Renaissance and the Enlightenment. Therefore, I have called this a "modern heresy."

(2) that there are no such things as "natural psychic" or "natural spiritual" powers for ordinary persons and

(3) that wherever "paranormal" phenomena of any kind occur, outside of the Bible, we can immediately assume that "Satan," the "Devil," or other "supernatural forces" inimical to God are operating.

The fact is, however, as any competent historical review will illustrate, that (a) extraordinary natural psychic and spiritual phenomena have occurred throughout history among all peoples, in all religions and cultures and (b) these phenomena are, per se, neither good nor bad, unless and until they are used by men (or angels) for Divine purposes, in the fulfillment of God's will, or conversely, for negative purposes.

The second heresy, which has become widespread among many Roman Catholic, Eastern Orthodox, Anglican and Protestant churchmen who are often not Fundamentalists, is "Institutionalism." This conception is often used by churchmen who do accept that "miracles" occur or have occurred since the time of the New Testament and the Primitive Church. But, in order to avoid accepting the idea that God, or "nature," would initiate such "miracles" among people "outside of the Church," "Institutionalists" have invented the idea that "true miracles," or "God-given" ones are only allowed by God in order to "seal," reinforce, or instill belief in the "teachings of the Church." This usually means some form of so-called "Catholic" or "orthodox" dogma or doctrine in its commonly accepted form.

The heresy of "Institutionalism" assumes that God is a "respector of persons," as it were, who bends otherwise inflexible "natural laws" for the "sake of the faithful" only. "Institutionalism," like "Dispensationalism," thus also assumes that "natural" psychic faculties do not exist, or that if they do they have nothing to do with "Revelation" which is an exclusively "orthodox" affair.

"Institutionalists" will therefore, sometimes concede that parapsychology might be a "secular science," but that it has "nothing to do with religion." For in "true religion," which is some form of "orthodox" institutional Christianity only, God "reveals" Himself through selected, rare, "praeternatural occurrences" for specific, (later-to-be) canonically approved purposes.

"Demythologism" is the third and perhaps most formidable obstacle standing in the way of an appreciation of the possible functions of the

parapsychology of religion today among mainline churchmen in so-called liberal theological traditions. "Demythologization" is quite legitimate and necessary as a method for dealing with those portions of scripture or tradition which were either (a) not written in the first place to be taken literally, or (b) written to be taken literally, but also to contain a Transcendent meaning, a Divine truth, wrapped, as it were, in an historical event. But the modern heresy of "Demythologism" is something rather distinct from this legitimate use of demythologization. It is the use of demythologization techniques where they are inappropriate, i.e., in the removal of contemporary belief in the "real miracles" of natural, universally possible psychic and spirit phenomena, that rationalistic and materialistic scholars neither understand nor accept. The heresy of "Demythologism" is peculiar to some modern liberal theologians who have accepted, either consciously or unconsciously, the whole secular, Enlightenment world-view in which "miracles," especially "nature miracles" like those in the Bible, simply do *not* occur whether in ancient or modern times.

Such theologians think that they are performing a valuable task by "rescuing" the kernel of philosophical or ethical truth from the Gospels by making it possible to reject the veridical content of such things as dreams, visions, apparitions of angels or saints or spirits, miraculous healings, resurrections and reappearances of the dead to the living, supernatural powers of mind or of spirit over matter, etc., from the Biblical and ecclesiastical traditions.

Unfortunately, such rejections leave little hope for the Christian, who is then sealed in by the fixed, mechanistic universe of "modern science" once again. The omnipotence of God and His sovereignty within nature is forfeited. We are left with a new heretical form of Christianity which has nothing much to do either with the Bible, the "Primordial Tradition," or those recent insights from the frontiers of scientific research in human consciousness, parapsychology, or parapsysics which I have reviewed in Books One and Two of Volume I of *Toward Recovery of the Primordial Tradition*.

Obviously, none of these three heresies, "Dispensationalism," "Institutionalism," or "Demythologism," have much to do with the original form of Orthodox-Catholic Christian Paradosis, which rested upon a Primordial Tradition of natural intuition and insight in the ancient world. "Revelation" was, in this ancient perspective, not to be contrasted with "Nature," or "natural vehicles" of human perception and communication, whether psychic or physical. *All* of the channels of human communication, i.e., ordinary sense perception *or* ESP and PK,

could be used by God, angels, spirits, or men to reveal themselves to one another in a living, psychodynamic universe.

In fairness, it must be observed that (a) not all Fundamentalists today are "Dispensationalists" in the pejorative sense described here, (b) not all ecclesiastically-concerned Catholic or Protestant churchmen are "Institutionalists," and (c), not all liberal Christians are guilty of what I have called the heresy of "Demythologism." I have merely made the point that these three distorted positions are widespread today, and they do prevent the admission of the relevance of psychic faculties and psi phenomena to religion in some theological quarters.

The Secular Humanist Heresy of "Scientism," or the Idolization of 18th and 19th Century Scientific Philosophical Assumptions concerning Fixity of Physical Nature as Absolutes, and Various Self-Appointed Committees of Academics and Magicians for Debunking Paranormal Phenomena

There is an equally widespread heresy of rationalistic, materialistic "scientism" in some contemporary secular scientific circles which would work to prevent the admission of the relevance of psychic faculties and psi phenomena to science. Like the three negative religious positions cited above, it rests on arbitrary a priori, philosophical assumptions, combined with deep-set prejudices and an insensitive debunking methodology.

This has frequently manifested in the past few years in the public stance of the aggressive "professional skeptic" who, in the name of "science," suddenly appears on the scene to denounce and/or defame whenever a legitimate professional psychical researcher or parapsychologist is given any publicity or recognition for significant findings. The characteristic method is usually the same: first flatly deny the data, then punch holes in the methodology of the experiment with out-of-context objections; and, if that does not convince the audience, use ad hominem arguments by accusing the researcher himself of sloppy scientific discipline or even outright fraud.

In the early days of the impeccable research of the late Dr. J. B. Rhine similar debunking methods were used in comparatively low key against the then new parapsychological findings.

In the long run, however, each of the objections was carefully met by painstaking reduplication of basic psi experiments by over 200 professional researchers in over 27 nations during a 40-year period. Yet the harm was done by irresponsible detractors whose rationalistic and materialistic philosophical prejudices were threatened by valid

parapsychological findings. One may read an accurate history of this effort in D. Scott Rogo's *Parapsychology: A Century of Inquiry*.

Now, after over 40 years of painstaking evidence for the validity and reality of psi, we are still treated to the increased efforts of even larger numbers of naive scientists and threatened philosophers of 19th Century science who, often without any prior training in experimental parapsychology or real experience in the field of ESP or PK, have set themselves up as various self-appointed committees for the investigation of psychic phenomena.

Such groups are in fact usually not composed of open-minded, careful scientists trained in the field of parapsychological experimentation who really desire to research and to find the truth—whatever it might be—in a given situation. Rather, they are often “professional skeptics” zealously representing the “religion of Secular Humanism”, who, like over-credulous persons at the opposite end of the spectrum, are often the least qualified, by emotion and motivation to have the patience or predisposition to discover or admit anything that they do not want to hear or see.

We seem to have reached a point in the cultural history of Western civilization, where both “science” and “religion”, in their establishment forms, have failed to grasp the significance of the whole “psychic area” as the *natural* “link” between the “Sacred” and the “Profane.” In order to explore the reasons for this, it will be necessary to present here a brief resume of the background of the issue in the history of Western thought.

The Loss and Recovery of the “Primordial Tradition” of Intuition and Insight into the Psychic Dimension

1. *The Background: The Loss of the Primordial Tradition in the West.* It has long been recognized by historians of philosophy and science that Western civilization has undergone a radical shift in its basic approach to reality from the 17th Century “Age of Reason” and the 18th Century “Enlightenment” to the rise of the 19th Century physical and social sciences.

Even before this period, for at least five centuries since the 12th Century A.D., Western philosophers and theologians had been laying the groundwork for the change from a civilization orientated toward faith in, and the intuition of, transcendental worlds and higher spiritual and ethical dimensions in human values, to a new civilization which considered the “real” to be synonymous with the physical world alone.

In classical and late antiquity the Greek philosophers Pythagoras, Plato and Plotinus had developed systems of thought based upon the

Primordial Tradition of intuition and insight of India, Egypt, Persia and Greece. In this tradition, as summarized by Plato, the material or physical world is but a shadow or projection of the truly real world originating in the realm of cosmic mind, consciousness and spirit. The way human beings could know this reality "behind," "in" and "under" the phenomenal world was through the use of inner faculties of higher or rational intuition, rather than the mere physical observation and logical computation of data from the phenomenal world. It was generally agreed that only "opinion" based on the partial grasp of half truths and half illusions could be obtained by such empirical methods without recourse to the higher functions of intuitive consciousness.

But in the Fourth Century B.C., the 12th Century A.D., and finally in the 16th Century A.D., three major Western philosophers and their followers changed all of this. First, Plato's student Aristotle broke with his master's teachings and with the entire Primordial Tradition of the higher religions of the Ancient East, by asserting that real knowledge of things requires the use of the physical senses. This epistemological limitation laid the foundation for the materialist-rationalist point of view of the modern West.

The philosophy of Aristotle was adopted by the "Schoolmen" of Medieval Christianity, lead by St. Thomas Aquinas, who, beginning in the 12th Century, gradually moved Western Christian theology away from the solid Greek Platonic and Neo-Platonic foundation that had been laid for the Church by most of the Apostolic Fathers and Apologists from the Second to the Sixth Centuries A.D. The basic Aristotelian denial of the natural intuition of reliable data through the awakening and training of higher supersensory or subtle faculties of perception and cognition, led to the great monolithic edifice of Western logic as it was applied to Christian Revelation in the official Thomistic philosophy of the Roman Church from the medieval to the modern periods.

This development, in turn, paved the way for later secular forms of materialistic and rationalistic reductionism by conditioning Western culture to the idea that only the physically observable and logically computable is worthy of "scientific" endeavor, whether in the areas of natural and social sciences or religious studies.

By the 16th Century, René Descartes, the so-called "Father of Modern Philosophy" was able to assert that all reality could be neatly divided between (a) the "objective" realm of physical "extension" and (b) the "subjective" realm of "thought." Thus, "mind", now to be progressively limited to its logical-analytical functions, was believed to be rad-

ically distinct and separate from physical "objects" in material space and time. One could study things "scientifically" only through (a) physical empirical observation and (b) the logical analysis and computation of data received therefrom.

A whole host of Western philosophers of science and religion from Francis Bacon, John Locke and David Hume to Immanuel Kant now proceeded, by way of either affirmation or denial of the reality of the spiritual and transcendental dimensions, to accept this basic Aristotelian-Thomistic-Cartesian limitation of man's "natural" vision to a two dimensional world of physical observation and logical computation.

2. *The Effects of the Loss and the Revolutionary Consequences for Western Culture of Its Future Recovery.* The entire edifice of modern Western science and technology has been built upon this "natural" materialistic-rationalistic and reductionistic assumption. Of course, such a philosophical a priori, or arbitrary belief is by no means essential to "science" itself, either with regard to its content or its methodology. In its ancient Greek rootage, reaching back into the Primordial Tradition through Plato, "scientia" or "science" included not only the study of empirical forms of knowledge but also use of the higher, intuitive means of perception, yielding "gnosis", or knowledge of the inner psychic and spiritual side of man and the universe. The physical observation and logical computation of material data and behaviors, which is "modern science," was only one half of the original, necessary equation.

The consequences of this arbitrary limitation of "science" in the West have been terribly dehumanizing for modern man and have created a radical schism between science and religion, or, more properly, between our new, truncated "science" and human "spirituality" in all of its possible forms.

The only forms of "production" to count in the modern Western milieu, whether capitalist or communist, has been thus far only material production of physical objects. The very idea that man's happiness, fulfillment or success in this world could possibly be created primarily by "intangible" factors such as spirit, truth, beauty, inner peace, joy, love, sharing, forgiving and human victories over selfishness, greed, avarice, hatred, resentment, has been, largely, left out of our academic textbooks in psychology, or sociology, economics, political science and management. Everyone, secular capitalists and communists alike, seems to assume that physical and manipulable factors are all that is important in the creation of a perfect society.

Seldom in secular text books of schools, colleges and universities in the modern West do essential human spiritual values count as primary

factors. And yet we are just about at the brink of self-destruction as a civilization for the lack of a universal understanding of such inner human values among the peoples of the world.

The model by which we have looked at reality in the West has not been wide enough to contain a viable synthesis between modern "science" and universal, common forms of human religious or spiritual experience in Eastern or Western terms. This has caused a kind of schizophrenia in the soul of Western man, one which has also been exported since the 19th Century to non-Western, Eastern and other Third World cultures along with (otherwise good) Western sciences and technologies.

Today many people in Third World cultures are not able to reconcile their "scientific" Western type education with their own ethnic, cultural, religious and spiritual heritages.

But as I have said elsewhere, the latest research in the "para-sciences," or "future sciences" of consciousness research, parapsychology and parapsysics, life-energies research, the new physics and new Transpersonal psychologies, have indicated that the 16th-19th Century models for reality that we have used as a basis for "modern science," with its materialistic-rationalistic-reductionistic assumptions, are simply not good enough to carry psychology, physics, biology, medicine, or religion, very much further into this century.¹⁵

Many feel that when the new data from these "future sciences" are taken into account we may well experience what Thomas Kuhn has described as "the structure of a scientific revolution," a radical shift in paradigms or models of reality both for science and for religion. When the psi data that now wait to be reviewed are finally digested and assimilated by the world's scientific and philosophical establishments, we may indeed experience what the British writer Arthur Koestler has called an approaching "Second Copernican Revolution."

But, we might legitimately ask, is this the first time in the history of Western civilization that an attempt will have been made to reintroduce the "Primordial Tradition," with its perennial intuitions and insights into the multidimensional nature of man and the cosmos, into a skeptical, reduced and impaired Western tradition? The answer is, clearly, no. There have been other attempts, rather persistent attempts which, for various historical reasons, have failed.

3. *The Survival of Fragments of Gnosis, and Earlier Attempts to Recover the Primordial Tradition through Psychic Research.* As I have said in *The Psychic Roots of Ancient Wisdom and Primitive Christian Gnosis*, when the original Christian "gnosis," reflected in the "logia" or sayings of Jesus and earlier authentic New Testament writings of Paul, failed to take

sufficient hold, and the early Christian movement began to move in the direction of codification of the "message" and institutionalization of the Church, the proto-gnostic, Platonic mystical ideas of the "Primordial Tradition" were gradually lost within the mainstream of the Roman religious establishment. Nevertheless, underground currents of genuine "gnosis" have survived and persisted throughout the intervening ages, in spite of (a) extravagant heresies on the one side, and (b) a hostile, inveterate rationalistic skepticism on the other.

Dr. Andrija Puharich has written a succinct resume of past attempts to resurrect what I have called the "Primordial Tradition" during the subsequent history of Western civilization. "The Platonic ideas were carried on by the Gnostics (excluded and persecuted by the early Church Fathers), and practiced by the alchemists. While the Roman Church ruled Europe with scholastic Thomism and burned witches (remote viewing and metal bending practitioners), the more empirically-minded alchemists and astrologers produced Copernicus, Kepler, Bruno, Galileo and Newton. Georgi di Santillana has called Newton the 'last of the Great Babylonian magicians.' The victory of Giordano Bruno, Galilei Galileo, and Isaac Newton over the scholastic Aristotlean-Thomistic forces of the Roman Church laid the foundations for modern empirical science. But this did not mean that the Platonic idealists had gone into eclipse.

"In the eighteenth century the great Swedish scientist, Emmanuel Swedenborg was doing real-time remote viewing experiments that had such a conclusive quality about them that his friend, the great German philosopher Immanuel Kant incorporated this data into the formulation of his great Neo-platonic 'idealistic' philosophy. In succession, the alchemists became chemists; the fluid-magnetizers became electricians; the astrologers became astronomers; and the philosophers became physicists.

"For a time it seemed as if the issue between the materialists and the idealists had faded away with the secure triumph of materialistic science. When Clerk Maxwell brought together in a unified mathematical treatment the relation between matter-forces and the (immaterial) light waves; and this prediction was experimentally confirmed by Heinrich Hertz, and Nikola Tesla in the early 1880's, it seemed that there was nothing left to argue about.

"However, between 1880 and 1900 the materialistic cookie began to crumble in ways not to be clearly recognized until almost 100 years later in the appearance of the *Iceland Papers*. What happened is that in the examination of the matter-light radiation physics Max Planck discovered that the energy was emitted in 'energy packets' or quanta.

Albert Einstein in examining events moving at or near the velocity of light, formulated the Special Theory of Relativity, and later the General Theory of Relativity. These two theories (quantum mechanics) and (relativity) had within them seeds . . . which it is believed will resolve the matter-mind problem.

"But the idealistic camp was not idle during this past century. During the 1880's there appeared 'psychical research' societies in England, France and the United States of America. The methods of empirical science were applied to the study of human 'psychical' behaviour. These efforts are best exemplified by the researches of Sir William Crookes, on D. D. Home, a man with paranormal powers. Crookes documented impeccably the ability of D. D. Home to perform action at a distance events, and remote viewing, as well as levitation. With the publication of Sir William Crookes' 'psychic' experiments, many nineteenth century scientists rallied to suppress this type of research, just as had happened in the 16th century Church suppression of the forefathers of the nineteenth century scientists."¹⁶

Now in the 20th Century the "Primordial Tradition" has resurfaced again in the forms of experimental parapsychology and parapsysics, consciousness studies, life-energies research, investigation of putative psi-fields and exploration of "New paradigms for the convergence of science and spirituality, in universal terms." Will it succeed at last?

New Psychic Explorations of a Multi-dimensional Universe of Spirit and Space, and of the Sacred and the Profane

1. *New Paradigms for Science and Spirituality in Universal Terms Through Psi Faculties.* Today there are many adventurous researchers in what I have called the "future sciences" of parapsychology and parapsysics, who are convinced that we are composed of an interlocking series of bioenergetic fields in a multidimensional universe. They would say that we are capable of developing unsuspected powers of consciousness through the extension of these fields into extended space.

Some competent scientists today really are suggesting that what I have described as "new images of man and the cosmos" have made a strange but significant pilgrimage ". . . from ancient religion to future science." A number of leading thinkers, physicists like Costa de Beauregard and Nobel-prize laureate Brian Josephson and biologists like Rupert Sheldrake, have also been convinced by their own investigations, that an understanding of psi phenomena and human psychic experiences could be extremely important to the future of science, religion and human culture.¹⁷

They have examined frontier areas of research in "life energies" as well as "psychic energies," putative "psi-fields" (or "psychotronic-fields" as the latter are called by Russian and Eastern European researchers). Models suggested by many scientists in these areas have arisen, often contrary to their own previous expectations, from the data of their observations of psychic phenomena in the laboratory.

The late physicist Ernst Mach, postulated "parallel universes" or "paraphysical hyperspaces", which would overlay and penetrate one another much in the same way as radio waves inhabit our physical space undetected by the unaided human ear. These putative "parallel universes" would, hypothetically at least, be detectable and reachable only through adjustments in the normative modes of functioning of the human consciousness and its attendant mind-brain mechanisms.

Human beings are thought, by those who have accepted such hypotheses, to be capable of learning to develop psychic and spiritual powers, or "subtle faculties of perception" and a higher consciousness, through which they could communicate with one another and even affect the properties of the mental, physical and social environments. A few would even claim that the previously mentioned "parallel universes", composed of higher frequencied fields of energies, coexist with our own "earth-plane" and may, upon occasion, be "tuned-into" by sensitive individuals, through the higher modes of functioning of consciousness operating within them. Such "other worlds of spirit and space" in which the human dead might live, have, in fact, been claimed by ancient seers, mystics and mediums, as well as prophets, masters and gurus throughout the ages. These have claimed that "higher worlds" of spirit and space are "more real" than our own mundane world.

Such parallel universes, if indeed they exist, whether in consciousness or hyperspace, would perhaps account for the countless visions of so-called "heaven-worlds" and "astral planes" that are described by mystics, saints and other psychic persons after visions and "out-of-the-body" experiences. Tales of such things as apparitions of dead saints and spirits, revelatory visions, teleportations, so-called materializations of persons and objects from "other dimensions," some of the more paraphysical and psiological types of "UFO sightings," so-called "spirit photography" and the so-called "electronic-voices-on-tape" phenomena, whatever they may be in themselves in scientific terms, nevertheless often implicitly carry with them the essentially religious claim that such "other worlds" really do exist.

It is those psychical researchers willing to postulate such possibilities who ultimately will be able to pursue a fruitful dialogue with religion,

I feel, rather than those parapsychologists who would arbitrarily limit the scope of their discipline to those relatively "safe" areas of psi which they think conventional science might accept. In my estimation it is "conventional science" which will be shifting soon in any event and it would be short-sighted of parapsychologists to try to "feather their nest" in a crumbling house.

2. *Psi: Psychic Warfare or a Humane Hope for Healing and Immortality?* We read in the popular press today rumors that both Russian and American defense agencies are involved in a "psi-warfare race." *Time* magazine recently carried an article reporting that there are indications that the use of psychic techniques for warfare is actually being explored by the Governments both of the USSR and the United States. Senator Claybourne Pell of Rhode Island is reported to have read into the U.S. Congressional Record the story of his visit to psi-research laboratories in Russia, and discussed the real potential of the use of psi powers in business, government, education and the sciences, as well as for defense. Martin Ebon has discussed what he perceives to be the potential value of these powers for warfare and espionage in his *Psychic Warfare: Threat or Illusion?* He claims that the U.S. Government has been exploring psi for these possibilities. If we can affect one another's behavior by our thoughts, that indeed would be a tremendous weapon. We all know that this idea is an old one. It was called sorcery in the ancient world and black magic or witchcraft in the Middle Ages. Aside from the charge of an uncritical superstition, which old-guard rationalists-materialists might raise, this is perhaps one of the reasons that reputation-conscious scientists, scholars and politicians seem to want to stay away from being publicly associated with those who are known to be doing this kind of psi research.

My own interest in all of this is of a spiritual nature and admittedly has something to do with the clerical garb that I wear. While I am not comforted, of course, by the thought of the possible use of psi for warfare, I am enthusiastic about its possible uses for what Eliade has called "breaking down the profane sensibilities," as well as developing personal psychospiritual quotas, building a higher consciousness open to alternative "higher worlds," and increasing mankind's potential on this planet, for peace, healing and human understanding. There are very real ways that we could use natural human psi faculties in both scientific and spiritual pursuits for such an evolution of a "new species" and for the development of a "higher-consciousness" in the human race. It is a thoroughly rational proposition that such a "higher consciousness" could conceivably help us to overcome and solve, with God's help and the help of "Higher Intelligence," many of the problems of war, disease, hatred and poverty that we have created on the planet.

Psi Experience as an Existential Basis for a Personal Religious Ethics and The Immortality Affirmation

Soon after my own involvement in psychical research, I became convinced through personal encounters, that psychical and mystical experiences of one kind or another had formed and continue to form the existential and historical basis both of human ethics as sensitivity to, and empathy for, the needs of others, and of the human belief in immortality. I have reported on a number of my own experiences in this area in two of my books, *Religion, Science, and Psyche* and *Spirits and Cosmic Paradigms*.

There is also ample evidence that ordinary human beings can be taught the controlled uses of psi faculties and can experience for themselves the underlying psychic unity of all life-forms and the reality of the evidence for human immortality. If I could really "feel what you feel" and "know what you know" because of a mysterious "psi faculty" in me, then that "psi faculty" would be one of the bases of my ethics, or of my concern for you. I will not hurt you, *if* I really feel you to be *part of myself*. No amount of law-and-order that a society sets up on its statutes can ultimately prevent its own people from doing criminal things, or hurting others, unless each person can learn to feel that he or she and all other persons are internally related to one another somehow, and to the very Source of the universe itself.

All living things must be sensed by an individual to be part of "one tether-of-life." We must, as a species, come to perceive that we live together in a living, psycho-dynamic universe. Typical words of many of those who have had the "near-death experience" include such statements as: "I felt that I now knew that there is no more important thing to do while still physically alive on this earth, than to cultivate loving and creative relationships with all living beings."

There are those who themselves witness the reality of such psychic and spirit phenomena, who would say—like Elisabeth Kübler-Ross—"I not only believe it, but I know it," because "I've been there (to the land of the dead) and back," or ". . . because so-and-so has been there and he or she has appeared to me." But it is precisely this kind of right-brain activity, "spiritistic mysticism," or real psycho-spiritual, intuitive-perceptual function, (or "gnosis"), that the more worldly persons who have created the dominant reductionistic, materialistic and rationalistic versions of science, philosophy and theology in modern Western civilization for the past few centuries have characteristically disdained to cultivate, or even admit into the realm of reality.

The left-hemisphere of the brain has been described by Roger Sperry, Robert Ornstein and others as the locus of our rational, logical,

linear, verbal activities. It is because of the use, they would say, of this left-hemisphere that we have developed the grand scale of physical science and technology that has given us so many of the material blessings of modern civilization all over the world. But they have also warned that the sole emphasis on logical, left-hemisphere functions may have caused us to ignore or underdevelop our right-hemisphere, our intuitive side. For the most part, rationalistic-materialists do not even suspect that a wide range of psychic or mystical experiences themselves constitute a *possibly valid methodological approach* available to us in answering the greatest questions of life and death. Such persons, dominated by "logical" left-hemisphere thinking only, do not suspect that there are, in fact, viable alternative paradigms for the reintegration of "science" (albeit a new kind of "science") with human "spirituality," in universal non-sectarian terms.

It is intuitive "right-brain" activity that our greatest masters, sages, and saints have developed which has given birth to human beliefs in immortality in the first place. Saints and mystics have often claimed to (a) have experienced revelatory contacts with higher orders of being and with the human dead; (b) know that man is immortal through "near-death experiences" or "out-of-the-body experiences" of their own and (c) experience other forms of mediumistic and shamanistic phenomena as "natural" occurrences. I would suggest that it is as a result of such "right-hemisphere" or intuitive experiences of saints and sages that the rest of less psychically developed mankind has, in fact, learned to affirm the reality of "heaven worlds," human immortality and life-after-death. This has led to the formulation of various creeds and cults in age after age, including Christianity itself.

Indeed, such great impressions of the various modes of immortality have not been affirmed in what we today would call "scientific terms," but in the code languages of religion, myth, poetry, literature and folk cultures. But they are, nevertheless, quite real indicators of the human potential to experience transcendent dimensions in this life and beyond. And I would suggest that you and I, and countless others from age to age, can experience their reality, provided that we do not close the doors of our minds through uninformed skepticism and the adoption of inappropriate, reductionistic methodologies in advance.

New Paradigms and Methodologies for Psi and for Convergence of Science and Spirituality in the Global Village

1. *Psychic Experience is Not Irrelevant to True Spiritual Development—In Spite of the Claims of Many Religionists, East and West. The greatest*

challenge to the survival of human belief in a Transcendent Order behind, in, or under the phenomenal world today is a world-view shaped by three or more centuries of rationalistic, reductionistic materialism. Spiritually aware persons do have one, and perhaps only one, hope to turn back its otherwise inevitable tide. That hope is that some scientists and some religionists will once again turn their attention to the study and cultivation of those higher forms of consciousness and experience, including psychic-spiritual experiences, through which the whisperings of "immortality," "resurrection," a "new Heaven and a new earth" can be brought back into humanity's sight and hearing.

Unfortunately, neither the majority of scientists or of theologians, as yet, see the relevance of parapsychology, parapsysics, consciousness studies, or psychical research on spirit phenomena, to their views of man, nature, or reality. Many religionists, East and West, have forgotten that "mystical" or "spiritual" experience takes many forms and shapes. There are at least the following types: (1) "Pure, Formless Mysticism"; (2) "Archetypical-Symbolic Mysticism"; (3) "Spiritistic Mysticism"; (4) "Clairvoyant Mysticism" and (5) "Nature Mysticism." Of these, types 2, 3, and 4, are clearly recognizable as containing the ordinary markings of psychic phenomena. Even 1 and 5, while not involving perhaps the "form" or characteristics of what we ordinarily call "psychic phenomena," nevertheless directly involve basic transformations of the psyche and its customary modes of perception and evaluation of reality. In order that meaningful studies in religion and psychical research might take place, studies that are not arbitrarily limited or reductionist, certain unexamined *a priori*'s in both Oriental and Occidental philosophical and religious traditions would have to be squarely faced and exposed to the light. The first is that psychic and spiritual experiences are radically distinct, apposite phenomena, i.e., the often repeated non-truth that all psychic experience is somehow unimportant or, at worst, an impediment to true spiritual development.

A careful analysis will reveal that, in spite of such things as warnings by Patanjali or Buddha, the so-called Deuteronomic prohibitions, or the denigrations of psychic experiences by many modern religionists, Western mystics and Eastern guru's alike, psychic experience has been the cradle or vehicle out of which many of the central religious insights, revelations, myths and even ethical reformations of mankind have emerged. Certainly this was so with the experiences of the Biblical patriarchs and prophets, with Abraham, Moses, Jesus, St. Paul and St. John on Patmos. The human psyche or consciousness is the instrument through which psychospiritual transformations take shape and manifest in this world; therefore, in a very real sense, psychic experience is integrally related to spiritual development.

2. *Religious and Scientific Paradigms Cognizant of Psyche and Spirit are Prerequisite to Authentic Formulations of Religion for the New Age.* The many varied types of Eastern and Western religious traditions are themselves radically divided over the role of psychical and mystical phenomena in human religious and cultural experience. Thus, it is not only modern scientists who dispute the reality of these faculties from rationalistic, reductionistic, and materialistic "left-brain consciousness"; but also it is, in the West, modern theologians and church administrators, priest, rabbis and ministers and, in the East, Hindu Swamis and Buddhist Monks alike, many of whom appear to be equally rationalistic and who have never known the psychic and mystical experiences of the founders and saints of their own traditions or the *original contexts* of the various warnings against the pursuit of psychic powers out of egoic or selfish motivation.

Nevertheless, for my own part, I would like to suggest that the psychology of human perception as understood in the ancient esoteric systems of the Asian yogas, which not only understood the psychic faculties, but also prescribed the self-regulation of the observer-participants' human consciousness itself and the learning of the use of intuition skillfully, may in fact be the presently missing key to the future of parapsychology, to putative exploration of "other worlds of spirit and space," to the development of the new holistic sciences and the new psychospiritual and psychophysical technologies of tomorrow.

With this in mind, some contemporary scholars and scientists, East and West, have begun to take an interest in the study of yoga systems and their understanding of human psychic faculties. I have publications pending in this area. In the light of my own rather "psychospiritual-evolutionist" and Teilhardian or Aurobindian perspectives, and in light of contemporary insights from emerging future-sciences of parapsychology, parapsysics and consciousness studies which I have tried to summarize in my books, I have concluded that research in comparative mysticism, psychic phenomena and the forms of human psychospiritual awareness and psychophysical integration known in ancient esoteric religion systems and in yoga, should be central to comparative religious studies and to the life-sciences of the future.

3. *Psi, Mysticism and Science: A Second Copernican Revolution?* At the very least, as serious scholars we religionists must be prepared to concede that psiology is a fascinating area of research which could ultimately revolutionize our whole view of human nature, physical reality, or immortality and human purpose in the universe. As the former Bishop of Southwark in the Church of England, Dr. Mervin Stockwood once pointed out, we might think, for example, of the cultural impact,

the sociological and psychological changes in the human species, human society and human relations, national and global, which could occur if subtle psychic and spiritual faculties, by which we might perceive the reality of human "immortality", were *understood* before we started with our individual belief systems.

If what I have called the "new sciences" of consciousness and spirit and a new psycho-dynamic, multidimensional view of the universe were taught in the textbooks of our schools and universities, the implications could obviously be tremendous for religion, culture and mankind's understanding of itself and its destiny.

The late British writer, Arthur Koestler, thought that the psychic sciences could bring us to what he called a "Second Copernican Revolution" greater than the first. And for this reason, when he died, he left the bulk of his estate, nearly a half million dollars, to establish a chair of parapsychology at a university in the UK. But it is only to be hoped that that very field of parapsychology itself can expand its own presently limited perspectives, horizons and methodologies sufficiently in order to rise to the tremendous challenge which lies before it.

And for the scientific community at large, I would heartily recommend the suggestion of Brazilian psychical researcher Pedro McGregor that: "If science were to ply its enormous knowledge of electronics, biochemistry, and nuclear physics, systematically to the discovery of the spiritual nature of man, it could well make a breakthrough in the understanding of our nature and our predicament equal to [or far greater than] the impact of the discovery of how to split the atom."¹⁸ Pedro McGregor has also seen another central point that I have been trying to make to both scientists and religionists. Any new religious philosophies, and/or scientific paradigms or methodologies that emerge as successful ones for dealing with what Marshal McLuhan has described as the coming "pluralistic global-village culture" of tomorrow, will have to be ones which unite the full scope of the imagination expressed in the myth, symbol, "real-magic" (psychic phenomena), liturgy and poetry of all mankind's authentic ancient and modern religious and spiritual quests of East and West with a vision of the global (psychic-and-spiritual as well as physical-and-social) sciences of the future: "Religions, to have any meaning today, must take into consideration such diversities as the energy of the quasars, the millions of billions of possible worlds in the Universe, and the whole complex range of scientific knowledge here on Earth, as well as the moral and spiritual values by which the intelligent principle works. In a future world inhabited by super-civilization, religion will have an expression and a form beyond our present understanding."¹⁹

It is to the development of the required "higher consciousness" and of that expression and form of religion for a New Age, beyond our present understanding, that we must now turn our attention, if we are each to save and to fulfill the best in our own religious traditions for a better world tomorrow.

We do have ample historical evidence to suggest that any tradition or form of religion which can do justice to the psychic and spiritual faculties of man and to the universal reality of the inner "intimations of Immortality" which he can receive through those faculties, should prosper in that New Age. But both religion and science will require new paradigms and new methodologies for understanding the psi factor, the currently "missing link between the Sacred and the Profane" in Western civilization. For those who have "the eyes to see and the ears to hear," the process of the convergence of science and spirituality, East and West, has already begun in the global village.

NOTES

1. F. R. Dodds, *The Greeks & The Irrational*. Berkeley & Los Angeles: University of California Press, 1968.
2. Kenneth Ring, *Life At Death*. New York: Coward, McCann, & Geohagan, 1980. Michael Sablom, *Recollections of Death*. New York: Simon & Shuster, 1982. For evidence of the transcultural nature of mystical experiences involving psi phenomena as their basis, leading to belief in immortality, see: Robert Crookall, *The Supreme Adventure: Analysis of Psychic Communications*. Cambridge, England: James Clarke & Co., 1974. Karlis Osis & Erlendur Haraldsson, *At The Hour of Death*. New York: Avon Books, 1977. Stanislav & Christina Grof, *Beyond Death: The States of Consciousness*. New York: Thames & Hudson, 1980.
3. J. Shoneberg Setzer, "Making the Mystics Make Sense", *Quarterly Journal of the Spiritual Frontiers Fellowship*. V (Autumn, 1973), pp. 226-247; VI (Winter, 1974), pp. 21-40; VI (Spring, 1974), pp. 80-88.
4. Mircea Eliade, *Shamanism*. Princeton, NJ: Princeton University Press, Bollingen Series LXXVI, 1964. Translated from French by W. R. Trask.
5. Ernesto de Martino, *The World of Magic*. New York: Pyramid Communications, 1972. Translated from Italian by Paul Saye White.
6. Huston Smith, *Forgotten Truth: The Primordial Tradition*. New York: Harper & Row, 1976.
7. John Rossner, *Toward Recovery of the Primordial Tradition*. Vol. I. *Toward A Parapsychology of Religion: Book One—From Ancient Magic to Future Technology; Book Two—From Ancient Religion to Future Science*. Lanham, MD: University Press of America, 1979. Vol. II, *The Primordial Tradition in Contemporary Experience: Book One—Religion, Science, & Psyche; Book Two—Spirits & Cosmic Paradigms; Book Three—The Psychic Roots of Ancient Wisdom & Primitive Christian Gnosis*. Lanham, MD: The University Press of America, 1983.
8. Willis W. Harmon, *An Incomplete Guide to the Future*. New York, London: W. W. Norton & Company, 1976, pp. 95-6.
9. *Ibid.*, p. 96.
10. G. Stanley Whitby "On Deuteronomic prohibitions," in *Life, Death & Psychological Research*. ed. by J. D. Pearce Higgins & G. Stanley Whitby. London: Rider Press, 1973.
11. Matthew 17:1; Mark 9:2; Luke 9:28, ff. For other psychic & spirit phenomena in the life of Jesus and throughout the canonical Old & New Testaments see: James F.

Malcolm, Ph.D., *Psychic Influences in World Religion*. Stansted, Essex: The Spiritualist National Union, no date.

12. I Corinthians 12: 28-30; 14: 26-33.

13. Cited by James F. Malcolm, *op. cit.*, p. 89.

14. Epistle of St. Jerome to Pope Damasus, in Preface to the Latin Vulgate version of the New Testament.

15. John Rossner, *From Ancient Magic to Future Technology, & From Ancient Religion to Future Science*.

16. Andrijah Puharich, M.D., "Preface", *Iceland Papers*. Amhearst, Wisconsin: Essentia Research Associates, 1979.

17. Brian Josephson, "Foreword", *Iceland Papers*, ed. by Andrijah Puharich, M.D.

18. Pedro McGregor, *Jesus of the Spirits*. New York: Stein & Day, 1967, p. 237.

19. *Ibid.*, p. 238.

DISCUSSION

GROSSO: First of all I would just like to compliment John Rossner for making this bold assertion about the close identity or the interweaving of the psychic and the spiritual. I think you are right and you demonstrated it by various examples. In my own paper, I will add to your own claim here by showing in some detail how the rise of primitive Christianity cannot be really understood apart from the psychic. I would make one comment now and that is about the spiritual significance of the psychic. One purpose of this type of convention is to find new frameworks of meaning so that the broader and deeper significance of the psychic can be understood. The near death experience illustrates how the potential meaning of these experiences is sometimes repressed. Most people have them in a medical setting that is primarily materialistic in its outlook. So it seems to me that the task before us is to restore the spiritual significance to the psychic.

ROSSNER: I think that is very important. There has to be a forum for this kind of study, this kind of project. It has dawned on me that most natural and social scientists do not have any conception of a "psychic science." There is instant recognition everywhere today for psychological science, sociological science, political science, economic science. But where do you even find the words "psychic science", except in so-called "fringe" groups that have been pushed out of the established universities and schools? Where do you find the term "spiritual science" or the idea that there could be "metapsychical" rules? Why do the traditional churches not use their vast resources to support psychic research, parapsychological research, consciousness studies, life-energy studies and other new explorations of paradigms which are more congenial to the reality of "human inner spaces"?

Today we cannot find people, who are mostly given to an a priori

assumption of materialistic, rationalistic models in universities, even to consider the validity of "psychic and spiritual sciences." You would think that the churches at least would be able to relate the psyche (i.e. soul) to the spirit in meaningful academic terms. But they have not. At the same time there are groups of self-appointed, professional skeptics among scientists who have formed themselves into various ad hoc committees to "investigate" psychics in North America. And they are often greatly motivated by a form of a priori anti-religious stance which is threatened by psi phenomena. They are often motivated by rationalistic, materialistic, atheistic Humanism. They would say psi events *cannot* happen, therefore all psychic researchers are bound to be either misled, or are not using psychic data correctly and all "self-professed psychics" are bound to be frauds or psychiatrically deluded persons. The people who are saying such things are themselves fanatically devoted to the cause. One of them told a friend privately that what they are really after is all theistic religion—Christianity, Judaism, Hinduism, Buddhism—with all their "supernaturalism" and "superstition." Politically, the world religions are too strong. But the professional skeptics have to do it indirectly by showing that their view of a world open to influence by mind and spirit is impossible. Now such professional skeptics are bright enough to recognize the threat of parapsychology to their particular philosophy and anti-religious bias. But theologians are apparently not bright enough to recognize this, unfortunately, and the Church has not awakened to what is really going on in this regard.

What I would like to suggest is that people in the churches pay more attention to the psi area as a natural and social science and as the "missing link" or mid-ground between theology and science, between the sacred and the profane. If no one pays attention to the psi factor this will feed the rationalistic materialistic position where the psyche is left out of scientific investigation. Then there is nothing left in common between natural science and things of the spirit. The world is polarized today between people who assert the transcendent in religious beliefs and those who are trying to assert a kind of finite rationalistic and materialistic reductionism. I think that is really where it is at. I think it is time that new studies along this line were undertaken for the development of new paradigms for science and spirituality in the Global Village.

HALL: I have several things to say, John, about this very interesting paper. The first is "Amen" particularly for the last things you said, which describes what I was trying to point to as the dynamo-objective coupling. When the skeptical inquirers try to approach parapsychology their position seems to me almost unassailable. You cannot bring them

to any kind of actual weighing of evidence because they are into this dynamo-objective coupling situation. You hit one of my buzz words with archetypes. Then you said "merely archetypes" as if archetypes were only such things as a vision of Ezekiel, as if they were only impersonal models, images of things. That made me want to say something about the personal quality of archetypes. You also used the crown from the Cabbalistic Tree of Life as one of the metaphors. That can be employed to say that the most common archetypal experience that anyone has is the sense of "I-ness." If the ego is based upon the archetype of the Self this centered sense of "I" is an archetypal experience and it is the most common thing that we have. Now in terms of the Tree of Life analogy, we ordinarily think of "I" as being the identity of oneself in Malkuth just at the very base of the Cabbalistic Tree of Life. The archetypal experience as such would be the sense of there being a structure above or beyond Malkuth in the Tree. But the mystical experience, as I would conceive it in that model, would be something like the sense of one's location, but also the sense of this entire structure of the Tree of Life existing simultaneously no matter where one is located upon it at any particular moment. That would be the kind of odd state that Jung was trying to describe as the ego experiencing itself, as if it is the object of the superordinate subject, which I think would be what the mystical experience is like.

ROSSNER: I think that is very important. There is, however, the problem of those who would like to talk about archetypes without understanding the full implications of what an archetype is, in the sense that you described. They would very much like to be able to eliminate the psychic-spiritistic form of experience by using the archetypal as a gloss. That is commonly done by a certain type of people and it is wrong; you are right. I want to give just one practical example from Ishmaelian Gnosticism, which has been described by Henry Corben in a book called *The Man of Light in Iranian Sufism*. It sheds a tremendous light on the question of duality and non-duality, the inner and the outer, the whole business of relationship between the guru, guide, or teacher as an actual physical or spiritual person "out-there" and the archetypal process within one which is ignited by encountering that gifted person.

Corben has said that at the beginning of the spiritual path the mystic has an awakening experience in which he meets the "Guide of Light out there" on the path as another person. The "Guide of Light" could be a physical person or event, but the "Guide of Light" can also be an angelic being or a spirit, an apparition or a vision. But meeting that "Guide of Light" whether there is a physical person there or a spirit-

guide or an angelic presence, becomes an archetypal encounter situation. Through that meeting of the "Guide of Light out there" the neophyte becomes aware of the "Guide of Light in here" (in his or her own innermost being) who has been sleeping. The "Guide of Light" or "guru out there" awakens ultimately, the person's own *inner* Guide of Light. The "guru within" is awakened by the "guru without." It is the point of encounter between "the Christ out there" and "the Christ in here" in Christian terms.

Now this kind of realization means that you can never really have an Immanent God *versus* a Transcendent God; you must have both. And you can never have a true spiritual encounter with a physical person or a spirit that is not also psychic and archetypal, if it really does its job of awakening in your soul and mind the transformative process in which you gradually become "one-with" the "Guide of Light within." We have to recognize that the archetypal, spiritistic and psychic or clairvoyant forms of mysticism usually occur together. We cannot separate one from the other simply because we do not want to accept the fact that the psyche and the psychic faculties of the human soul are involved in integrally authentic spiritual transformation.

A. BALSLEV: Well, I found your paper very interesting. I would like to mention that this morning, if I had mentioned the supernormal powers enlisted in the third chapter of the *Yoga Sutra* as a response to Steven Rosen's paper, that was only to bring to his attention that there does exist a conceptual structure which is dualistic and is not found to be incompatible with psi phenomena. You mentioned that 90 percent of the swamis and the Christian priests that you have talked with found the psychical powers incompatible with the spiritual quest.

ROSSNER: Not incompatible, exactly, but irrelevant.

A. BALSLEV: Now I would support these 90 percent and say that if the Yoga school has mentioned these, it is not in order to make this the goal of a spiritual enterprise. The quest for liberation and the desire on the other hand to obtain these siddhis or psychical powers cannot go hand in hand. In fact, the *Yoga Sutra* mentions this in order to say first of all as a matter of fact that the Yogi who proceeds in this path would automatically obtain these powers. But he is also warned that, if he pursues these goals, then he has fallen prey to something which is not the same as a spiritual quest.

ROSSNER: I do not think that you have understood what I was trying to say. Nowhere did I say, or did Patanjali say, that the goal of Yoga was the attainment of these psychic powers. The goal is self-realization or self-transformation and the attainment of the Divine Consciousness. But, if one reads the *Yoga Sutra* thoroughly, in Patanjali's own words,

the Siddhis, or psychic-spiritual powers are not really condemned. Patanjali recognized that we have to be able to navigate the faculties of the psyche and to understand them because the psyche or mind is the midground between the spiritual and the physical vehicles. The yogic adept must be aware of this area and know how to navigate it.

It is essential to master the Siddhis. Not all 108 must be mastered by every sadhah, but whatever one comes as a part of the unfolding of a process of spiritual awakening. But it is the attitude to detachment and non-egoic involvement that Patanjali is concerned with. The usual approach that I have heard from Hindu swamis as well as Christian priests is "don't get involved with that." They would simply warn people who are beginning to awaken to psi experiences to have nothing to do with them. Hence they are not using what is really written in Patanjali to help their people. Patanjali wrote his warnings within a context of familiarity with uncontrolled psychic and spiritual powers which could be used by undeveloped persons for egoic purposes. It is this that he is concerned with, not psi powers as used by the saints and god-men of the world's religions.

It is not God who will save us—it is we who will save God, by battling, by creating, and by transmuting matter into spirit.

Nikos Kazantzakis
The Saviors of God

THE GOD-IDEA A PARAPSYCHOLOGICAL PERSPECTIVE

MICHAEL GROSSO

Introduction

The belief in a transcendent life—in gods or the One God—is virtually coeval with human experience. Let us label the concept around which this belief clusters the God-Idea.

Now, many in our scientific age proclaim or inwardly feel that God is dead; nevertheless the idea of such a being continues to haunt us. God may or may not exist—however we choose to define her, it, or him—but there can be no doubt that experiences associated with the idea of such a being continue to occur. At the very least, God remains a psychic fact, perhaps the primordial psychic phenomenon.

In this paper I shall discuss the persistence of belief in divine realities from a parapsychological perspective. First, two general remarks. To begin with, the logic of our intimate relations with God—understood henceforth as a psychic fact, no more and no less—is personal. This logic has its own rules and each person is entitled to explore it in his or her own way. I remind my colleagues that only 385 years ago, here in the city of Rome, Giordano Bruno was burnt at the stake for holding views that clashed with religious orthodoxy. We live—thank God—in a more ecumenical world; we have a new consciousness of the plurality of religious faiths. Yet, like Bruno, Campanella, Pico and other Renaissance Neo-Platonists, many of us are struggling to find our way toward a global theology—a new catholicism of higher consciousness. There is the strong feeling that this may be essential for survival here on earth—quite apart from what our lot may be in the hereafter.

My second opening point is that the God-Idea is evolving. Clearly, it has taken many forms, but the basic units of meaning seem to be getting larger, more comprehensive. Begin with ancestor worship in ancient cities (de Coulanges, 1956) where the divine function is confined to family spirits. In the early Sumerian, Greek and Roman city-states, the families confederate; the sacred fire now burns in the Praetaneum or the Temple of Vesta and the gods become tribal. In the prophetic tradition of the Bible, the God-Idea breaks loose from narrow political confines and, indeed, often ranges itself against established powers and principalities. Jumping ahead to our time, the conception of deity has recently been inundated by waves of spirit from the East. Christian thought catches on the rebound the secular prophetism of Marxism; one result is liberation theology, which takes seriously the idea of the resurrection of life on earth through the pursuit of justice (Boff, 1984).

An almost instinctive tendency to universalize the God-Idea is evident in America—in Emerson, Whitman, William James and many contemporaries we could name. Something even more radical is happening in America: feminist theology. The feminine aspect of deity is at present coming into relief. Linked to our psychic potential, the return of the Goddess is bound to play an important part in our evolving understanding of the nature of the divine (Whitmont, 1982; Goldenberger, 1979; Engelsman, 1979; Stone, 1976).

Psi-Science and the God-Idea

In my view, psychical research has something special to offer here. First, it may help us understand the persistent vitality of the God-Idea in a new way. Second, it may offer hints on the practical dynamics of inner life. In particular, psi studies could deepen our understanding of Vico's dictum *verum et factum convertuntur*: what is true and what is made are interchangeable. I think this especially applies to religious realities. In short, the psi factor offers to help us understand the *creative* epistemology of religious life.

The Persistence of the God-Idea. Why do people continue to believe in God? The names of the gods change, but belief abides. Nietzsche's madman announced the death of God. Theologies are built from dirges for the death of God. Darwin, Freud, Marx, Watson and other god vivisectioners have laid down their scalpels. Nevertheless, people go on believing, seeking, sacrificing, meditating, praying—sometimes dying or even killing—for the sake of their belief in the Supreme Being. How do we account for this?

A Marxist would have no difficulty answering. Political and economic forces exploit the religious needs of ignorant people, he might say. No doubt there is some truth in this view; but I doubt if it can explain the whole range of religious experience and belief. A Freudian might invoke a number of plausible psychological hypotheses to account for the indestructibility of the God-Idea. And no doubt there's merit in the Freudian view; many people *do* embrace their religious beliefs in childish neurotic ways. But I strongly doubt that Freudian reductionism can explain all, or even a large part of, the vitality of religious belief.

On the whole, modern attempts to account for religious experience tend to degrade its value by invalidating its reality status. This deflationary way of thinking has helped to desacralize life on earth, although this has been matched by a countermovement to rediscover the sacred. Indeed, there are many signs of the quest to revalidate religious realities. One way is phenomenology. Scribes of Mind at Large like Mircea Eliade and Joseph Campbell describe the taxonomy and show the autonomy of forms of God consciousness. Another way underscores the pragmatic value of religion. William James argued for our right to believe, the instincts of this great American always being on the side of the expansive tendencies of life.

One important route toward the recovery, the reauthentication of the God-Idea is to incorporate its transformative energies in the civil rights movement: in peace-making, liberation theology, feminist theology. C. G. Jung has been a major force in revalidating the divine archetype. For him the myth, the living word of the God-Idea, is justified by its pragmatic and therapeutic value. In his view, without living contact with the gods—archetypes or psychic dominants as he liked to call them—personal evolution is arrested. Jung based his claims on clinical experience.

All these certainly shed light on the persistent appeal of the God-Idea. However, the skeptic, the secularist might well agree that belief in the Transcendent is useful and life-enhancing—but would insist on it still being subjective and in the end a kind of illusion. Perhaps, then, to sustain life, we must learn to properly embrace illusion. So some have urged that we live *as if* such things as gods were real; Nietzsche, Wilde, Unamuno, Vahinger, Leopardi, for instance, underscored the perhaps tragic lot of conscious humanity—our vital need to cultivate healing fictions. The existentialist Sartre picks up here, saying we are condemned to be the artificers of our own existence—our own “god.” The boundary between fiction and philosophy dissolves. The highest fiction is to become God.

But the mind that fictionalizes reality—does it survive the death of the body to face the gods it has created? Well, psi science can make a decent case for the autonomy and postmortem survival of mind. Perhaps it could help in making a case for the causal efficacy, the objectivity, the power—in short, the reality of the God-Idea.

So let me try to illustrate how the assumption of psi ability might clarify the self-generating, self-verifying nature of the God-Idea. To start with, *petitionary prayer* is something we could see as producing tangible results, given the hypothesis of psi. From what is known about psi, I can imagine our inner actions producing changes in the minds of other people or even in external events and material processes. Suppose I pray to God to assist my sick friend. Perhaps by wishing or thinking certain thoughts I influence my friend's mood, emotions, glands, hormones, cells. Living systems are labile; labile targets are best for PK. Assuming psi, I can imagine numerous ways in which people might influence the world by their own psychic functioning.

Suppose my friend's condition improves. The religious person is not likely to chalk this up to coincidence; the belief that God answered his prayers would be strengthened. But belief is known to be psi-conducive. So we have here a self-confirming feedback loop. Those who don't believe in the efficacy of prayer will also confirm the truth of their non-belief. We begin to see in what sense religious truth is creative, experimental.

OBEs, NDEs and the God-Idea. There are models from psychical research that show how certain psychic experiences in a religious setting could be construed as confirming the reality of God. For instance, the out-of-body experience (OBE), whether we think of it as paranormal or merely as an unusual subjective episode, has powerful aftereffects. Ecstasy, an enlarged sense of personal identity, encounters with the numinous, depending on context, often attend such experiences. As Rhode (1966) said, such special experiences, induced perhaps by drugs, fasting and trance dancing gave the ancient Greeks their first intimations of the divine; indeed, the doctrine of immortality seems to have been based on such experiences.

We know from reports of contemporary near-death experiences (NDEs) that people claim direct awareness of God (see especially Ring, 1984). Descriptions of NDEs are hard to distinguish from classic mystical experiences; they overlap the phenomenology of ancient mystery cults and modern Marian visions (Grosso, 1983, 1984, 1985). To give one historic example: the conversion experience of Saint Paul certainly seems to have had OB and ND components. "Whether still in the body or out, I do not know," he says in *Corinthians 2, 12*. Psychic phenom-

ena—occurring in special historical, symbolic and ritual settings—probably played a role in experiences that later crystallized into beliefs in or about God.

OB or ND mediated expansions of consciousness are interpreted in different ways, depending on culture and tradition. One possibility would be to identify with the expanded sense of self. This might lead, as in some Hindu traditions, to the identification of the self or atman with ultimate reality or Brahman. The same encounter with an expanded reality might be experienced as something overwhelming, coming from without; instead of an immanent, a transcendent idea of God would emerge.

In any case, we have to distinguish between having an experience and naming or interpreting it. Context is all. Is it secular coincidence or sign of providence, pathology or revelation? Interpretation depends on prevailing mythologies of meaning.

Internal Attention States and the God-Idea. Certain empirical findings, derived from psi studies, help to explain the self-generating power of the God-Idea. Consider a few examples.

One of the main empirical findings of modern parapsychology is that altered states of consciousness enhance psi detection. Based on a review of 80 experimental studies, Honorton (1977) hypothesized that the shift of attention inwards was the common feature of psi-conducive states like dreaming, meditation and hypnosis; the shift of attention inwards helps subjects detect the psi "signal." Now, one cannot help but notice that this psi-optimizing strategy is common to spiritual life. All the great mystical traditions recommend withdrawing attention from the external world; it is by shifting attention within and systematically diminishing the distractions, the "noise" of the external (and internal) world, that one learns to detect the transcendent "signal."

The Will in Psi and Religion. Researchers agree on another point: the wrong kind of ego involvement and effort foils the psi task. A type of surrender, release of will, is also central to spiritual discipline. The very word, "Islam," for instance, is linked to the idea of submission. The Bhagavha Gita teaches conforming the human to the divine will, learning to free ourselves from excessive concern for results. Dante writes: *In his will is our peace*, echoing the words "Thy Will Be Done" of the Lord's Prayer. Or take the great mystic, Jacob Boehme, who once said that if a man could halt thinking and willing for one hour, he would see God. It would be easy to document this point at length. It seems reasonably clear that the right deployment of the will is common to psychic and spiritual discipline. The big difference is the target.

Parapsychologists set up arbitrary targets of incidental significance. In spiritual life, the target is Ultimate Being.

The Belief Variable. Altered states, release from egocentric striving—another point linking religion and empirical psi data is belief: faith, trust, confidence. A consistent research finding is that somehow the belief, expectation, confidence that one will succeed in a given psi task tends to correlate with actual success. This tallies with accounts of supernatural healing in the New Testament where cooperation is essential to obtain results. "Your faith has made you whole," is the recurrent formula. But more important—and more generally—faith is a basic virtue in the higher religions. One could almost say that faith is the normal attitude of the religious mind. What faith is in itself is rather mysterious; it may be nothing but the absence of whatever inhibits dialogue with the Transcendent. However we understand faith, in religious life it is self-verifying. The stronger the faith the greater the probability that one will experience clues, hints, signs of response from the object of one's faith. We are likely to find here a self-verifying feedback loop, similar to what is observed in psi research.

The Historical Example of Christianity. Shamanism, magic, prophetism, Eastern religions could all be used to illustrate the present thesis that the God-Idea feeds off the vitality of human psi functioning. But let us focus on Christianity as an example. Indeed, if you factor out the paranormal, an essential element in the rise of Christianity would be missing. Laying aside the question of their authenticity, a belief in miracles dominated the early Christian communities.

But first a general remark on the Christian creed; perhaps no religion can match the demands it puts on believers. Herein lies its weakness for rationalists; Buddhism is appealing to modern Westerners because it asks little in the way of faith. As popularizers have said, it is consistent with modern science. Christianity, on the other hand, makes enormous demands on the non-rational, the faith and imagination side of our nature. But here also lies its strength. It asks us to make a clean break with our human limitations, to throw ourselves at the feet of a greater reality. It invites us to perform a liberating act of self-surrender in the presence of this greater reality. Thus Tertullian could say: I believe *because it is absurd.*

Christianity is perhaps the best training for enhancing psi-conducive belief. It forces one to discipline the inhibiting side of the rational intellect; it expands one's—shall we coin a phrase?—*belief quotient.* The wilder, the more absurd, the greater the defiance of the rationality based on ordinary sense-perception, probably the greater the psi-con-

ductive potential released. It is no accident that tales of psi wonders flow from the life of a Padre Pio, whose mentality was conservative to the point of being archaic. We hear nothing of miracles from ministers, priests, theologians of the modern school—people, perhaps like ourselves, anxious to reconcile faith to the demands of reason.

Christians believe that God became a particular man; that Jesus was raised from the dead and ascended bodily to heaven. One could go on listing the overbeliefs required of Christians, at any rate, of Catholics:—the infallibility of the Pope, the presence of God in the Eucharist, the Virgin Birth, the Immaculate Conception, the Assumption of Mary, the expectation of the Second Coming. Then there's that special stumbling block to one's belief quotient—the doctrine of Hell. Add to this, belief in saints, sacraments, purgatory, angels and archangels and fallen satanic angels—the latter, as I grew up hearing in church, said to be "roaming the world seeking the ruin of souls." What stuff to stir the depths of the psyche! It is not a religion for the faint of heart, faith, or imagination. Merely to accept the basic articles is perhaps to put one in a state minimally receptive to psi and its dialectic of self-confirmation.

The Gospels are full of reports of miracles. Surely the most stupendous is the claim of the resurrection, central to Christian belief. Even skeptical scholars admit to the probability of *some* kind of effective postmortem appearance. Michael Perry (1959, see chap. 13,) has examined the resurrection appearances in the light of psychical research. Stevenson and Habermas (1981) have written a book, claiming the Shroud of Turin is evidence for the resurrection. For me at any rate it is hard to imagine the short ministry of Jesus having the impact it did apart from the miracles reported in the Gospels. But that is too large a topic even to broach here.

Instead, let us confine ourselves to some remarks on *Acts of the Apostles*, which documents the early history of the Christian movement. It is full of reports of the supernatural, beginning with the first sentence that speaks of the Holy Spirit and the Ascension. Indeed, one could say that the Holy Spirit is the hero of *Acts*, the guide who oversees the adventures of the apostles, signaling the inauguration of a new age. Right at the start we have the story of the apostles being filled with the Holy Spirit, a noise that filled the entire house, tongues of fire alighting on the apostles, a strange report of xenoglossy in which foreigners present were said to hear their own languages spoken. "Everyone was amazed and unable to explain it," (*Acts*, 2:12) we are told. It is clear that the narrator, presumably Luke, wants to show that the growth of the community was helped by the apostolic display of supernatural power. Thus, several verses on we read: "And fear came

upon every soul; and many wonders (*terata*) and signs (*semeia*) were done by the apostles." The political and institutional implications of this psychically induced terror (*phobos*) are apparent in the next verses: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (2:43).

But the most dramatic illustration of psychic terrorism, pressed in the needs of primitive Christian communism, is reported in the story of Ananias and his wife Sapphira in *Acts* 5: 1–11. This unfortunate couple sold a possession and kept part of the price for themselves. Peter, discerning this by paranormal means, confronts Ananias with his deception. The latter dies on the spot. Again, we get the formula: "And great fear came on them that heard all these things." A while later wife Sapphira arrives. Peter puts her to the test, *suggesting* she too is about to die for her deception. She too dies on the spot. Again the formula (5:11) about great fear. And this, we are told, is how "believers were the more added to the Lord" (5:11). Through signs, wonders, especially healings, the communities grew. In *Acts* 5 we hear that the crowds of sick try to place themselves in the shadow of Peter, a kind of proxy laying on of hands. In the same chapter we also learn that the apostles were imprisoned because of their healing activities. But the angel of the Lord freed them during the night; and they went back to teaching in the temple (5: 18–25).

The story of Simon the magician is interesting for several reasons, but I'll confine myself to one point. There seem to have been two distinct stages of initiation into the primitive Christian community. The second consisted apparently of a type of possession by the Holy Spirit. According to *Acts* 8:14–17: "When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, and they went down there, and prayed for the Samaritans to receive the Holy Spirit, for as yet he had not come down on any of them: they had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit." You will note that the receiving of the spirit is preceded by two group behaviors, prayer and laying on of hands. This raises the question whether receiving the spirit was the result of a special paranormal group dynamic. Some evidence exists (Grad 1965) that laying on of hands is associated with a little understood vital or healing force; this, together with a special prayer group dynamic, might account for the pattern of charismatic possession, which, since the late 1960's, has seen a revival in modern times. Needless to say, this powerful experience would ratify belief in God.

Much of *Acts* covers the story of Paul. We already mentioned the OB and ND-like components of his conversion. Two more incidents concerning Paul will illustrate my thesis. First, another example of psychic terrorism. According to *Acts* 13: 4–12, Paul and Barnabas were sent by the Holy Spirit to Paphos where they encountered a Jewish magician, Bar-Jesus, Elymas Magos in Greek. There was a proconsul, Sergius Paulus, whom the apostles were trying to convert. Elymas Magos tried to interfere and Paul cursed him, and, invoking the Lord, blinded him temporarily. Observing this, the proconsul became a believer. In this war of warlocks, Paul, by using a possible mixture of psi and suggestion, won another convert to the new religion.

The second story is even more telling. Paul and Barnabas cured a cripple from birth in a town near Lycaonia. The crowd was so astonished, they shouted: "These people are gods who have come down to us disguised as men." They called Barnabas Zeus and Paul Hermes and were ready to offer them sacrifices. The apostles, of course, repudiated their apotheosis, but the effect was the same: it induced belief in divinity, whether in Zeus or the Christian God being beside the point.

A Difficulty in this Account

What I have said so far comes to this: against the reductionists who see in the continued life of the God-Idea mere ideologies and pragmatic illusions, psi science gives grounds for accepting that Idea as in some sense reality oriented. The epistemology of the God-Idea is admittedly peculiar; it has its own unique creative logic and we shall conclude with some comments on its workings. First, however, we must turn to a difficulty.

Psychical research helps us understand the *power* of the God-Idea. But the God of the higher religious traditions is not merely a God of power. In particular, the God of the biblical tradition is a God of love and justice. Indeed, the God of the biblical tradition intervenes in history on behalf of the *powerless*. It would appear then that even the highest development of human psychic power could not account for this development.

Let me illustrate with a thought experiment. The Supreme Being of the classic Western traditions is a personal spirit, omnipotent, omniscient and omnibenevolent. Now let us imagine a human being with infinite PK (omnipotence) and infinite ESP (omniscience). Such a being—embodying the conceivable limit of human psi potential—would only be two-thirds the God of Western traditions. Awesome

indeed such a being would be—but something of crucial importance would be missing: benevolence. This seems to point to a fundamental shortcoming in the attempt to construct the Idea of God out of the raw materials of psychical research.

Our thought experiment suggests something else. Sticking to the initial phenomenological perspective, we can say that the God-Idea is a projection, at least in part, of infinite human psi potential. The history of religions, the evolution of spiritual life may be seen as the working out of the collective psi potential of humankind. The prophets, seers, saints and yogis would represent the more complete realization of that potential; they would embody more complete pictures of a possible higher evolve of humanity. The God-Idea persists, then, not just because of its power to transform reality, but because it draws us on toward greater realization of our human-divine potential.

But what of the fatal gap that emerged in our thought-experiment? We seemed to agree that goodness—a purely spiritual value—was missing in our construction of a psychic demi-god.

In the first place, the omnibenevolence of the Western idea of God raises that old and (to me) unsolvable problem of theodicy—how to reconcile certain types of natural evil with God's reputed good will and omnipotence. (A child suffering from leukemia, for instance, seems incompatible with the belief that God is both benevolent and omnipotent.) But if we think of the belief in God as being a kind of projection of human psi potential, we are no longer obliged to wrestle with that contradiction. We would not have to think of God as omnipotent—except as an ideal projection of infinite psi potential. A psi-mediated natural theology would at least not founder on the reefs of theodicy.

But this still sheds no light on the origin of the higher spiritual ideals of love and justice from our hypothetical psychic matrix. Let us, given our restricted premises, press the argument even to this point. Perhaps even conscience—the domain of justice and love—emerged as a by-product of the evolution of human psi potential.

A little telepathy may well be a dangerous thing; but a lot could speed the growth of our spirit. Let me clarify with a homely example. Suppose I found that I could read an opponent's mind in a poker game. I catch just enough to tell what hand he has. I could use this power to win the game. Nothing spiritual here, to be sure. But now suppose my telepathic eye sharpens by a quantum leap; I not only peer into my opponent's mind and see he has a straight when I have a full house, but I also see the consequences of him losing; I feel the pain of his loss, sense the hunger his children will suffer as a result and so on.

Nothing in this arrangement would *compel* me not to exploit him;

but thanks to my enlarged awareness, I might find myself less disposed to use my new power selfishly. My sense of justice and love would perhaps come more readily into play. I might still be *tempted* to follow the lower path; but I might, thanks to a widened, more sympathetic sense of self, be disposed to act differently. Love and justice would, in this view, flow from my enlarged capacity to feel. The word "telepathy," let's recall, means *feeling* at a distance. Myers, it is also worth recalling, once defined love as a form of exalted and unspecialized telepathy. Perhaps the *pathos* of telepathy has been neglected for the sake of its presumed power.

This example, I believe, provides a model of how the spiritual capabilities of more evolved human beings may have emerged from a primitive psychic matrix. The great prophets, saints and gurus, whether by accident or discipline, may have learned more deeply to sympathize and empathize with the people. The evil that we do comes from myopic consciousness; the deep unfolding of our psi potential would tend to reduce that myopia.

As we said, the scope of the divine identity has gradually expanded from family to tribe to nation to all humanity. The forms of address to the divine evolved from spell to petitionary prayer to contemplative prayer (Farnell, 1905); magic, concerned with personal power, preceded the higher religions, devoted to transpersonal truth. The higher spiritual values, I am suggesting, may have evolved from our primitive psychic potential. As some writers have suggested that ESP and PK are at bottom continuous with our ordinary sensorimotor functions, so I propose that spiritual values are aspects of the continuous development of our paranormal mental life. I realize this seems to reverse the common wisdom that psi is somehow an offshoot of spiritual development. What I am saying, however, is that psi is first in evolution, only if it is understood as *pathos*: an expanded capacity to feel, to transcend the normal cleavage between subject and object, to enter, as it were, into realms of Mind at Large.

Such in outline is a natural theology based on the empirically grounded assumption of psi functioning. I think that by sticking resolutely to the psi hypothesis, we can go far in validating the objectivity and persistent life of the God-Idea. It is possible, in short, to form a model of traditional deity with its traditional three properties of omnipotence, omniscience and omnibenevolence. But this deity is yet in process of becoming; it represents an ideal projection of something only beginning to emerge from the soil of humanity—call it, perhaps, the omega-point of human evolution.

But now the traditional believer might object on grounds that the present view is a kind of updated version of Feuerbach, reducing God

to a projection of exotic human abilities. We would end with a kind of parapsychological reductionism. But this is not my drift; for the fact is that we don't understand what psi is, or how it works, or what its true role may be in the large scheme of things. Merely to say that psi is the stuff from which we generate the life of the gods or even of the One God is not to say much. Or rather it is to say much, but not nearly enough. It is only a first step. But this first step is crucial; for it re-ends the God-Idea with fresh ontological potency. As such it opens the door to fresh perspectives on humanity's deep instinct toward transcendence.

Of course, it would be deflationary to say that religion at its highest is *merely* the result of human psi ability. The tone of that "merely" would be offensive and, to a large measure, self-deceptive. Against the deflationary trend of thought latent here, we might say that psi, a seemingly anomalous function, is the humanly mediated language of some larger, unknown system of Mind—the Divine Mind, if you like. As with any language, usage is infinitely nuanced. Most of us speak the prose of the Divine Mind, utter its truisms and clichés, conceal rather than reveal its potential range of expression. Others speak the poetry: the saints, artists, musicians, scientists, thinkers who articulate richer, more expressive signs, tropes, metaphors of transcendence.

What happens in the laboratories of parapsychology may be likened to the shaping of vocabulary lists, inchoate grammar books; in spontaneous cases—poltergeists and hauntings, for instance—we might see rudimentary artworks of the surreal; in the works of great mediums, saints, prophets and artists, we perhaps begin to discern the rough novels, the nascent epics of the Divine Mind.

The point behind this crude metaphor is to call attention to the open, fluid nature of my view of psi in relation to the God-Idea. In the poetics of religion, the God-Idea is self-verifying: an experiment at the frontiers of existence. The stronger the belief and the greater the frequency of the right internal behaviors, the greater the probability of some kind of empirical confirmation. Of course, those who never embark upon this experiment—however we ultimately rationalize or theologize it—will by their indifference confirm the nonresponsiveness, the deadness of their own version of the God-Idea. Nothing could be more self-confirming than Nietzsche's misunderstood dictum that God is dead.

The God-Idea and the Ultimate Love Affair

Let me end with an anecdote and a comment. Some years ago Karlis Osis and I interviewed a man who knew Padre Pio rather well, an

Italian psychiatrist, Dr. Emilio Dido. We were looking for data on Padre Pio's miracles, said to be legion. Dr. Dido was not entirely encouraging and spoke, I thought aptly, of that "rebellious reality," meaning psi. But he did say something that ten years later sticks in my mind. He was talking about Padre Pio, suddenly stopped, and declared: "You know, Padre Pio was deeply in love with Jesus." Well, that remark gave me a whole new slant, not only on Padre Pio, but on religion.

Which leads to my comment. What I have to say here applies mainly to Christian theism—though I think similar points could be made about other traditions. My first thought after Dr. Dido's remark was: How could I presume to have misgivings about Padre Pio's divine love affair? Does God really exist? Is Jesus really sitting in heaven at the right hand of the Father Almighty? Such questions seemed beside the point. At that moment religion seemed to me not about existence, but about the creation of new existence. I'm not denying, of course, that ultimately you have to deal with problematic truth claims in religious discourse. The point of this paper was to use psi to try to clarify some aspects of such claims. But these claims do not, as W. Cantwell Smith (1978) has argued, exist in a vacuum; they come to life as part of a personal dialogue with reality; they are made true, as Vico might say—just as we "make" psi real by adopting the right inner strategies.

So what I'm offering is a possibly useful, experimentally open perspective on the God-question. One way of thinking of God is as the object of one's ultimate love affair. Love affairs are not in themselves true or false; though we may speak of being true to or false to our loves. Our loves are not in themselves true or false because no outsider has the right to say that so-and-so or such-and-such is unlovely, unworthy of love. No outsider has the right to say that the lover should not go all the way—indeed, commit the wildest folly in the eyes of the world—for the sake of the Beloved.

Now there are all kinds of lovers. Some follow the school of Lysias, the sophist in Plato's *Phaedrus*: devotee of calculating hedonism. Against this, Socrates—anticipating Saint Paul—teaches a different doctrine of love, one that courts god-given madness, surrendering to the lure of Eternal Beauty. It's up to us how we carry on our romance with the Ultimate. We can make it a dull affair, without truth or passion. Or we can experiment more freely, and try to go beyond the limits of what the world thinks is possible.

BIBLIOGRAPHY

- Boff, L. *Saint Francis: A Model For Human Liberation*. New York: Crossroad, 1984.
de Coulanges, F. *The Ancient City*. New York: Doubleday Anchor, 1956.

- Engelsman, J. C. *The Feminine Dimension of the Divine*. Philadelphia: Westminster Press, 1979.
- Farnell, L. R. *The Evolution of Religion*. New York: Putnam, 1905.
- Goldenberger, N. *Changing of the Gods: Feminism and the End of Traditional Religions*. Boston: Beacon Press, 1979.
- Grad, B. "Some biological effects of the 'laying on of hands.'" *Journal of the American Society for Psychological Research*, 1965, 59, 95-127.
- Grosso, M. "Jung, parapsychology, and the near-death experience: toward a transpersonal paradigm." *Anabiosis*, 1983, 3, 1, 3-38.
- Grosso, M. *The Final Choice*. Walpole, NH: Stillpoint, 1985.
- Grosso, M. "Saint Paul's Metanoia: An Essay in Psychohistory." Paper presented at conference, *Parapsychology and Religion*, Unification Theological Seminary, Barrytown, NY October, 1986.
- Honorton, C. "Psi and internal attention states." In B. Wolman (Ed.), *Handbook of Parapsychology* New York: Van Nostrand Reinhold, 1977, 435-472.
- Perry, M. *The Easter Enigma*. London: Faber, 1959.
- Rhode, E. *Psyche*. (2 vols.) New York: Harper, 1966.
- Ring, K. *Heading Toward Omega*. New York: William Morrow, 1984.
- Smith, W. C. *The Meaning and the End of Religion*. New York: Harper and Row, 1978.
- Stevenson, E. K. and Habermas, G. R. *Verdict on the Shroud*. Ann Arbor, MI: Servant Books, 1981.
- Stone, M. *When God Was A Woman*. New York: Harcourt Brace Jovanovich, 1976.
- Whitmont, E. *Return of the Goddess*. New York: Crossroad, 1982.

DISCUSSION

ROSSNER: I want to thank you, Michael, for that paper. I found specifically interesting your statement that psi should serve as a challenge to religion, in particular to Christianity, calling it back to a remembrance of its powerful transformative roots and giving a reminder to science to help it to uncover its conscience, its human soul. I think you have exercised your own gift for poetry in the way you have said many things. I would add to what you have said one point.

There is ample evidence that the spread of Christianity in its earliest stages occurred through the use of psi experiences and powers. You have alluded to many of them in the New Testament in an exciting way. I myself felt gripped by that strange Power you alluded to as I heard you describe it. There are stories of that "miraculous" Power told even by the 18th Century skeptical British historian Edward Gibbon, author of *The Decline and Fall of the Roman Empire*. He says in effect that, even though he doesn't believe it himself (as a thoroughly skeptical Rationalist Materialist), that it was due to the many claims of fabulous miracles all over the Roman Empire that Christianity made its progress in converting pagans. Gibbon tells two stories, also told by the Catholic historian Baronius, which are examples of this. The story

of Pompaea and Basilides, early martyrs, is typical. She, a beautiful young girl, was imprisoned as a Christian. One of her jailers, a Greek, did her an act of kindness in the last moment as she was being tortured just before she was led away to be executed. She told him: "Because you have done me this kindness I will come to you after I have died and show you the beautiful land to which I have gone and bring you there." The day after she was martyred she appeared in a vision to Basilides. He himself was converted to Christianity as a result of her appearing to him. He was then also arrested and put to death. Then there is also the story of Lucien the Presbyter of Jerusalem. He had a vision in a dream. He saw a patriarchal figure who said "I am Gamael the teacher of Saul of Tarsus, the one you knew as Paul. I am buried in a field near Jerusalem, along with the one you called Stephen, the first martyr, and with the Rabbi Nicodemus. Go fetch the Bishop in the city of Jerusalem, and dig in the field near the city which you know and you will find our bodies. Heaven will provide through this discovery signs to many for the spread of the faith." The story tells us (we have Lucien's own text in an ancient Greek document) that when this vision occurred Lucien did not believe it. He suppressed it, he tried to deny it. But he finally obeyed the vision. When he dug as instructed in the field near Jerusalem the story is told that parts of the three bodies of the three saints which were exhumed were carried away as relics. Everywhere people had spontaneous visions ahead of the relics' arrival. When they were brought into a city at a new church, the visions of Gamael, Stephen and Nicodemus converted many.

I am reminded in modern times of a story involving the same kind of phenomena told me by Olga Worrall, a famous woman healer who had been born in the Russian Orthodox tradition. Before she developed her ministry as a spiritual healer her sister brought her a paper bag. When she took the paper bag, not yet knowing what was in it, she had a vision of an old man bathed in light who said "My name was Seraphim. I was a healer and you will have a healing ministry also." She then learned from her sister that a piece of the stole of St. Seraphim of Seraph was in the package and it had been brought from Russia by an old priest and given to her through her sister. Here we find the same kind of story in the First Century, another one in the Fourth Century and another in the 20th Century all of which mark the spread of the religion called Christianity.

I think that our problem of skepticism is so well illustrated by your paper, that this great power or transformation involves psychic and spiritual experiences, yet often the last people in the world to know anything about such powers, in addition to scientists, are the clergy of the Christian Churches.

GROSSO: There are, of course, countless stories such as these. John mentioned only a few to illustrate how conversion to Christianity took place through some kind of paranormal event. All one would have to do, for instance, is to study the recent career of Padre Pio to see how the vitality of Catholicism seems to depend upon the continual performance by the great saints of extraordinary conversionary types of phenomena. I have spoken to many people who have had direct experiences with Padre Pio—just one Catholic saint. The psychic events are an important and crucial ingredient. It is not the whole story, but it is part of the story. The whole history of the Catholic saints could be viewed from this point of view.

PERRY: Michael, thank you for that paper. It resonates a great deal with the sort of things that I want to think and to say. You spoke very powerfully in the course of that paper about the self-generating power of the God-Idea and the way in which that idea comes from silencing our own outer and inner voices. This may be the way in which the idea of God first comes to Man. Now does that worry me as a Christian minister? Do I see it as reductionist? No, it does not worry me because I can say that however that idea is generated I still have got to ask the question, does it correspond to anything objective? And the answer is quite literally, God only knows. I certainly do not know and I do not think any one of us can know. This is returning to the theme of my own paper earlier that there is no proof, all we have are a number of paradigms or mythologies or whatever you would like to call them, within which we can interpret multivariate phenomena. It is up to us to decide which particular paradigm we see things within. God is not provable, psychical events are not provable, quite a lot of scientific hypotheses are not provable. But if we have a paradigm within which we can reach some kind of understanding of them, then we can say, "For me that is satisfying. I can see I have faith as a Christian, I have faith as a parapsychologist, I have faith as a scientist;" but all this is a matter of accepting some kind of overall view. For myself I find that satisfying view in Catholic Christianity. There is something perhaps a little worrying about attempts to find a proof of God or to find a proof of the efficacy of prayer. Michael, as you know, has written an article in the *Journal of the Society for Psychical Research* trying to see whether there may be ways of proving the efficacy of petitionary prayer by trying to get answers to prayer as a byproduct. I still wonder whether that may not be the ancient sin of hubris, which is the sin of trying to prove God. We can, in fact, never have any proof, but simply have to have our overall faith given our overall mythology or paradigm, which makes sense. Therefore, we would say "Here I am, other people may see these events differently, but I see them in a Christian perspective."

There was a question put to Jesus in St. John's Gospel, "Lord how is it that thou wilt show thyself to us and not to the world?" And as you read on in John's Gospel you find that Jesus completely refuses to answer that question. There is no answer to that one. Some people see, some people do not, but nobody knows why.

GROSSO: Well that is consistent of course with the way psi works. Clearly the intent of my paper is not to produce a reductionistic explanation of God. That would be absurd, for one simple reason. Psi does not explain anything. As you say in your paper, psi is a descriptive term, it just tells us the way things happen in the world. But it tells us that very unusual things happen, things that are not supposed to happen according to the established scientific world view. Psi may simply be one way in which God or the transcendent or the Divine reveals itself in our world. Secondly, I appreciate your remark about hubris because I am an arrogant person and I deserve to be criticized soundly and regularly. But in this case I do not think that hubris is involved because I am simply trying to say that psychical science increases our access to or widens the range of possible interactions with the world. It does not give us proof, but it opens a door and says that you can dare to believe. You can dare to experiment, you can dare to trust, you can dare to transcend. I do not mean dare in the sense of proving it to me, but that we live in the kind of universe where miracles are indeed possible, where the transcendent is a reality or a possibility. I do not think I would like a universe where there was complete certainty. I like the idea of the Divine playing hide-and-seeek with us human beings. But my intent is not to force God to prove himself to me. I do not think I have fallen into that trap yet.

LIVERZIANI: Michael, here is a little contribution to your interesting paper. And also some reference to Dr. Perry's words. I would like to define faith as essentially a commitment of the religious man to an inner force of which he already feels, in some way, the presence in his own labor and being. In experience of the active presence of such a force, which we can call God if you like, then there is a commitment to that force, the force that we already feel, experience in some way. And that result seems to be a deepening of such an experience of God, or what we choose to call God. In psi research we can find something very similar to faith. If we try to conceptualize the phenomenon too much, we can at last kill the phenomenon. If we want to have a psi experience and to deepen it, we must commit ourselves to this phenomenon. That is the first thing to do instead of killing the phenomenon. Let it live so we can experience it in a lively and deep way, so that even in psi research there is some kind of faith.

GROSSO: I agree that both from a religious and a parapsychological

perspective this mysterious thing called faith, this spontaneous openness to the mystery and the transcendence of being, is absolutely essential. One of the paradoxes, of course, is that in a certain sense we are trying to quantify, rationalize and control a phenomenon that seems to be inherently resistant to control and to predictability. An important paper by John Palmer concluded that the most valuable predictor of psi is spontaneity. Spontaneity implies unpredictability. So I agree that that element of openness, faith, or commitment is a crucial factor in parapsychology and religion.

HALL: Do you have any ideas about what seems to be a difference between your saying that psi experiences lend support to the God-Idea, as you call it, and what was mentioned in the discussion this morning that in Patanjali's *Yoga Sutras* psi experiences are distractions from further spiritual development? Is the God-Idea something used in the collective sense and does it get in the way of personal development or what?

GROSSO: Psychic power could become a temptation, something to exploit for less than spiritual purposes. As a Jungian you know the dangers of inflation. I have as a matter of fact met a few mediums who struck me as being inflated because of their psychic ability. But this does not conflict, it seems to me, with my claim that expanded or unusual psychic experiences seem to be interwoven with the evolution of spiritual consciousness. I do not see any contradiction.

SERVADIO: I would like to say a few words about the very old question of Freud's position vis à vis religion. Every time this question comes up, in 90 percent of the cases people think of one book Freud wrote, that is *The Future of an Illusion*. But to confine Freud's ideas about religion to that book only is, in my opinion, a mistake, because first of all Freud has always been divided between his scientific education and his Jewish tradition, which was never completely left out of his thoughts. But about *The Future of an Illusion*, after four or five years, he said quite openly to a French psychoanalyst, Rene Laforgue, that he did not like that book anymore. He said that in that book he had not put his usual energy. Then in the last part of his life his interest in religious problems came more and more to the fore. Let us not forget that one of his last books was *Moses and Monotheism*. There was also his long correspondence with the Protestant minister Pfister. In that correspondence he several times pointed out that after all, the work of people like Pfister vis à vis persons whom he wanted to help was very valuable and he appreciated it very much. Finally, in *The New Introductory Lectures on Psychoanalysis* in a particular passage, which is disregarded by psychoanalysts, he wrote "I know that in certain Eastern traditions there are techniques which by transcending something that we call the usual

conscious part of the personality, aim at some perfection in a human being. That through these techniques one can achieve real final perfection can be doubted, but I have to agree that to a certain extent the aims and techniques of psychoanalysis are very much similar to that." When we speak of the connection between Freud and religion we should keep in mind all these different facets of his personality and what he wrote.

GROSSO: I certainly agree with that. Freud is one of my favorite writers because he is always changing his mind.

SERVADIO: Just like a lot of parapsychologists.

GROSSO: That is right, his thoughts were always evolving. I think the difficulties I have occasionally are with Freudians, not with Freud!

PERRY: A couple of brief points. We have been talking about faith. I would just like to draw attention to the way in which theologians will differentiate between belief and faith. They will say that faith has within it as an essential part the whole idea of commitment and therefore commitment of lifestyle. And I think we sometimes tend to use the word faith a little too lightly as though it simply meant intellectual belief. The second point is that the word temptation came up. It just occurred to me that one of the temptations of Jesus was to perform a parapsychological miracle by jumping from the temple pinnacles. He resisted it probably because if he had done so, people would still be arguing about whether it proved God or not.

PRICE: I wonder if we are giving sufficient thought to the possibility of a thought form here. If you address prayer to anything I think that you are on the way to creating a thought form. As we know, there are one or two incidents in the literature on the edge of parapsychology in support of this idea. Some of you will recall Mme. Neel's experience in Tibet when she created a kind of elemental by concentrated thought power. But in a wider way I would suggest that if you pray to something or to somebody, whether they exist or not we are well on the way to creating a thought form. When thousands of people do that we have a thought form of possibly quite considerable efficacy. Now this hypothesis has been in vogue to explain things like apparitions. I think we might take the hypothesis a bit further and suggest the early Christians created a very powerful thought form indeed, not unrelated to the Jewish thought form of Jehovah, which was already a pretty powerful one, but a modified thought form. This very live thought form was a source of energy which was available to the early Christians and helped a great deal in the spread of Christianity. You may say quite fairly that I have now created a very large hypothesis for which there is not a great deal of energy. But I think that just possibly the God-Idea is energized to a large extent by a kind of gigantic thought form.

GROSSO: That would be another way of interpreting or describing the process of psi inducing belief in the Divine. I think some form of description like that is needed. We are free to apply those descriptions to what may be happening. I think that it is especially true in the case of the Marian visions.

ROSSNER: The temptation of Jesus to throw himself from the pinnacle of the temple seems to me to be illustrative of the kind of thing that people with psychic powers are cautioned about. People are warned against the use of parapsychological powers from an egoic motivation. That temptation of Jesus as portrayed in the Canonical Gospels was the temptation to use psychic power to save himself. Another temptation is to use psychic power to turn stones into bread or give people what they want at the lower level of physical satisfaction rather than the higher level of spiritual fulfillment. A point that has not been brought out yet in this conference is that there are prohibitions or warnings against using psychic powers out of egoic motivation both in Eastern and Western religions. And those warnings make a very important point. Psi is power to transform both matter and consciousness. To use such psychic powers out of egoic motivation or "hubris" or out of the lower-ego, prevents the breakdown of the lower ordering of the personality which is required to give birth to the "New Being." Psychic powers must serve Spirit, the Divine Spirit, and must lead to the psychospiritual transformation into the New Being. *The Yoga Sutras* as well as Deuteronomy and Buddha warn against the misuse of psi powers. Buddha said that the gods (like our angels or spirits) have almost unlimited psychic power and consequently they are less likely to suffer because they can get anything they want, they can do anything they want. And precisely that makes them much less fortunate than man; because man, by going through suffering can die to himself. Only those who can't satisfy their own needs reach out for the beyond. As Paul Tillich the Protestant theologian put it, until we reach the limits of our own finitude we never call out for help from the Transcendent. So having *too much power of any type* whether it is political power, economic power or psychic power will lead to an ego-trap in which one can not transcend the egoic level of self. It seems to me that that is the point. The tempter says "Use your power to save yourself." Great dictators in history, Caesar, Napoleon, Hitler and all the rest, have used their charismatic power to give people what they have wanted on the lower level, in order to get all of the nations of the earth to worship them. They have tried to save and preserve themselves and their nations (extensions of their own egos).

We read today about "psychic warfare" or the potential use of psi powers by the United States, Russia and other nations, East and West,

not only for spying, but for warfare. Is this the revival in the 20th Century of black magic? We must reject the temptation to use power, whether it be technological power, economic power, social power or spiritual psychic power for preserving the individual ego or the tribal ego. We must use this power to create *a new kind of humanity* which knows no barriers between one child of God and the other. We must use psi to create God's Kingdom on earth through submission to Divine Will.

In *The Autobiography of a Yogi* we read about all kinds of paranormal powers which can be used to transform the Yogi into the saint or to put ordinary people onto the Spiritual Path. In Sufism there is the same idea, as in Hassidic Judaism, in the Old Testament, in Islam and in Christianity. The purpose of these powers is "to break down the profane sensibilities" as Mircea Eliade said and "to awaken the sense of the Sacred." Another way of saying it is that the purpose of psi is to transform man's consciousness from that of the beast into that of the angel. If that transformation does not happen, then the Deuteronomic prohibitions, the prohibitions and warnings of psychic powers in Patanjali's *Yoga Sutras* and in Buddhism are all proven in their wisdom. We today are sitting at the threshold of potentially more important weapons than the hydrogen bomb. As people begin to learn how to use psi faculties, they must also grow spiritually and morally, and attain a higher consciousness, or we will reap terrible consequences.

GROSSO: I agree with everything you said, John, but I have an optimistic feeling here based upon my reading of history. It seems to me that it is only the great saints and the highly evolved beings who are able to demonstrate extraordinarily powerful psi. I suspect that precisely because they have liberated themselves from their lower selves and are in touch with the higher reality that they produce higher paranormal effects. It is only the great saints, adepts, yogis—the masters in whatever spiritual tradition—that seem to demonstrate prolonged and reliable psychic power. At the lower level there is virtually no reliability and the effects are weak and sporadic. So although the warning is well taken, personally I am not worried about that kind of black magic. I am worried about the black magic of physical science and atomic weaponry.

MEANING, METANOIA AND PSI

RHEA A. WHITE

Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us til we take
The longest stride of soul men ever took.
Affairs are now soul size
The enterprise
Is exploration into God.
Where are you making for?

—Christopher Fry

Today I would like to speculate—not on how parapsychology relates to religion *now*, or how it did in the past, as, say, in the lives of the saints—but on how a future parapsychology might serve as a living laboratory for investigating and more fully understanding religious truths.

An important step in doing so was taken in 1974 when Rex Stanford presented his model of psi-mediated instrumental response (PMIR) to account for spontaneous psi events. Such events, he noted, are non-intentional, i.e., they occur without the conscious intention of the percipient, yet they also seem “to function in the service of personal needs” (Stanford, 1974, p. 34). The evidence upon which his model is based comes primarily from nonintentional ESP experiments in which the subject is not even aware that he or she is taking an ESP test, yet still is able to demonstrate ESP in the testing situation. Stanford says: “*PMIR can (but need not always) occur: (a) without a conscious effort to use psi; (b) without a conscious effort to fulfill the need subserved by PMIR; (c) without prior sensory knowledge even of the existence of the need-relevant circumstance; (d) without the development of conscious perceptions (e.g., mental images) or ideas concerning the need-relevant circumstance; and (e) without awareness that anything extraordinary is happening*” (Stanford, 1974, p. 45).

Although PMIR is often manifested by such mechanisms as forgetting or remembering, associations and even by means of errors, Stan-

ford points out that there also are "conscious psi-mediated cognitions and/or perceptions" (p. 48). Instances of the latter would be typical of spontaneous cases of ESP. However, he suggests that a "perception (in the waking state) of the need-relevant object or event is unlikely when PMIR can be accomplished in some simpler, less disruptive way" (Stanford, 1974, p. 49).

Stanford sets forth nine assumptions concerning PMIR, some with subcategories, the most relevant to my argument being what he calls the "unconscious timing mechanism," which ". . . allows one unexpectedly to be at the appropriate place at the appropriate time to encounter a favorable event or to avoid an unfavorable one; or causes one to perform a preplanned action (or action sequence) at a time when the act has definite, logically unforeseen, favorable consequences" (Stanford, 1974, p. 47).

Stanford uses the term "psi guidance" for the mechanism that determines which course of action one follows. I would like to speculate further on the nature of "psi guidance." It appears to me that Stanford's set of brilliant propositions is a secular model of what, in a more avowedly religious era, would be called the grace of God. A common religious assumption is that God knows or divines our needs before even we ourselves are aware of them and sets into motion the means of answering them, unbeknownst to us. It has always seemed to me that when psi occurs, it could be viewed as a kind of divine response to personal needs, but if our needs are being answered all of the time via the mechanism of psi, even when we cannot perceive it, then why is psi so sporadic? Stanford's PMIR model provides an answer. The typical ESP case may be at the extreme visible end of an otherwise invisible continuum. Blatant or obvious psi would then be the exception, not the rule, and so it is with Stanford's PMIR. This may also explain why parapsychology has not advanced beyond a certain point in its century-long existence: We have concentrated most of our efforts on trying to understand the exception, not the rule. The rule would be that psi is need-determined and works in the most economical and unobtrusive manner possible. Whether or not it is consciously mediated, as in the typical spontaneous case, is beside the point.

What this boils down to is that psi can be mobilized in response to needs and can provide solutions to problems either very difficult or even impossible to answer in other ways, if possible in the guise of "normal" functions. G. F. Dalton, in a provocative paper written over 30 years ago entitled "The Solution of Problems in Dreams" (Dalton, 1952), cites many instances of PMIR. These cases could also be called answers to prayer.

Psi does not appear to come into play to answer needs that are within a person's power to answer by normal means, whether through the use of the senses, say, by using the telephone or by finding an answer in a textbook, or by the conscious use of rational inference. It appears to work best when we are at the edge of the unknown with insufficient sensory and rational means at our disposal to progress any further without the aid of something else, something more. Having done our best and yet fallen short, something else takes over, or, as the saying goes, "God helps those who help themselves." William James posited a "germinal higher part" of human beings which he characterized as the "more" that may be contacted not only in times of need, but that can become the center of our lives. James says it is possible to become "*conscious that this higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside. . . , and which . . . [one] can keep in working touch with*" (James, 1902, pp. 498-499). This MORE is within us; it is "*a wider self through which saving experiences come*" (p. 505).

"More" also is a term associated with growth—with the expansion of boundaries beyond those previously conceived possible. It is our job as humans to conceive—to conceptualize—to envision that which *could* be possible. Our reach should always exceed our grasp, yes, but that grasp can be enlarged and extended, not only in individual lives but generation after generation. PMIR, then, may be the instrument which can bring new conceptions to fruition.

There are many occasions in the settings of many professions and in other contexts where this situation obtains. It certainly obtains in the sciences, and also in the religious disciplines and in the arts, in psychotherapy and in daily life when we take a major turning, or when we come up against a specific problem. Dalton's study (1952), for example, dealt with finding lost objects, answering examination questions, solving mathematical and scientific problems, artistic inspiration and even religious conversion.

We could try to investigate how PMIR operates, say, in finding the solution to problems in medicine or how it may be used in the service of needs in everyday life. But I don't think we will make great inroads in studying the psi process until we put *ourselves* in the laboratory. I am not now referring simply to parapsychologists themselves trying to develop and test their own ESP and PK, although there is much merit in that suggestion. I am proposing that parapsychologists begin to use *psi itself* as a means of investigating psi, as Hornell Hart suggested many years ago (Hart, 1948)! Some may well ask: If we have not developed a reliable means of producing psi on demand, how can we use it to

study psi? But, if Stanford's PMIR model is right and I think it is, then one could counter: How not? If psi functions in response to needs, then parapsychology must be placed high on the list of the needy! We need far more understanding of our subject matter than we now possess. We need funding for personnel, laboratories and equipment. We need to be accepted by the academic and, beyond that, by the scientific community. Professional success would enrich our personal lives as well. If we are unaware of the operation of PMIR, perhaps the fault is ours. For one thing, perhaps we shouldn't think in terms of psi functioning *on demand*. I think a more fruitful model of psi would be one that views it as a faculty that cannot be conscripted. Rather, the best we can do is to arrange circumstances so that psi would be likely to volunteer. Think of psi as the archetypal savior, of the one who arrives just in the nick of time to save us from disaster by means beyond any we ourselves could muster.

In a sense, we are optimally placed in parapsychology to call upon the mercies of a savior. The very situation we are set up to investigate is beyond normal means. There may be something very wrong with our basic approach if we do not succeed more often than we do. Something in our approach, or more likely, our attitude, may be preventing us from receiving the fruits of grace. It is here that Stanford's eighth proposition comes into play. It reads: "*Certain factors limit the possibility for or the effectiveness of PMIR. Many such factors are situational. Others are psychological and include behavioral rigidity, inhibition, stereotypy, response chaining, and strong preoccupations blocking the expression of PMIR*" (Stanford, 1974, p. 49).

We have developed an impressive methodology, but to an extent our preoccupation with devising techniques of investigation that are beyond criticism may have resulted in blocking the operation of PMIR in our work. Elsewhere I have tried to show how our approach may be wrong (White, 1980, 1984a, 1984b, 1985), but today I would like to talk not so much about what we are not doing, but about what we *could* do.

First, rather than define psi in terms of what it is not, we might try to develop a positive definition based on what it is or at least on what it does. I lack Stanford's ability to devise precise and detailed definitions, but, for starters, how about this: Psi is a nonsensory means by which needs are answered when all else fails. Note that this also could serve as a definition of magic or of petitionary prayer. Maybe many parapsychologists do not want to admit that that is what we are studying, but it might help if they did. Long ago, J. B. Rhine (1945) pointed out that parapsychology was the laboratory science that could provide em-

pirical backing for the basic teachings of the world's religions. I think he was right and that that is what we should be doing.

Many persons have connected prayer with psi, among them Sir Alister Hardy (1979), Gerald Heard (1944), and H. F. Neff (1971). Heard's book, *A Preface to Prayer* (1944), is a valuable source of insights on the nature of prayer and its relation to psi. Heard hypothesizes that prayer, i.e., contemplation, is the means of continuing evolution. This is because "only in that highest, widest and least limited form of attention, called contemplation, can we hope to glimpse a new conception of what our universe actually is" (p. xii).

In the broadest sense, what we are investigating is the dynamics of faith: Why do some forms of faith work and others not—and why do still others backfire and psi miss? Here again Stanford has a proposition to cover the situation: "*Certain factors dispose toward systematic misuse of PMIR, i.e., use of PMIR in ways which would normally be regarded as against the organism's best interests. . . . [:] neuroticism, a negative self-concept, and direct motivational conflicts such as guilt or an approach-avoidance conflict*" (Stanford, 1974, p. 51).

A growing list of authors have pointed out possible conflictual attitudes parapsychologists may have toward their subject matter, involving considerable resistance to the phenomena they are trying to investigate (Eisenbud, 1967, 1979; Inglis, 1981, 1983; LeShan, 1966; Rogo, 1977; Tart, 1984; Ullman, 1952, 1980; White, 1984a, 1984b, 1985). There is no blame in this situation, only the need to recognize it and be aware of how we may be sabotaging the work we want to forward.

Perhaps this situation would be alleviated somewhat if we were to broaden the context in which we ask our questions. I feel that the broader the context, the better off we will be. If nothing else, it might help to dilute the potential strength of the resistance to our work—ours, as well as that of others. I propose that the best context for viewing psi is against the backdrop of the evolution of consciousness. Most discussions of psi and evolution deal with the question of whether psi is an atavistic ability that is dying out or a new capacity just evolving. I would like to view it as an evolutionary catalyst, present when any new turn is taken, including the evolution of consciousness itself. In the latter case, however, it becomes a conscious process, and here it is that I feel parapsychology has much to offer the behavioral and social sciences and even the applied sciences such as medicine and all forms of psychotherapy.

In developing an evolutionary context for psi, or what Steve Rosen (in press) has called an "evolutionary epistemology," it is necessary to

set forth some underlying assumptions that make such a view possible. The first one is that human beings are still evolving, not so much physically, but psychologically and spiritually. It is human consciousness that is evolving and, as it evolves, it appears to be in the direction of an increased sense of identity with all life, with the universe and with the divine. A second assumption is that psi is an agent of evolution, not only at the physical level, as when, say, a moth evolves a specific coloration that matches the bark of the tree on which members of its species habitually rest, but one that is available for mobilization when any kind of growth takes place, including personal growth and the expansion of consciousness. A third assumption is that the aspect of ourselves that evolves and grows is that which is also addressed by the world's religions.

In a broad sense, religion has always been about what St. Paul called "metanoia," or spiritual change—a permanent change in one's conscious spiritual orientation. This change in consciousness would be one that is more in line with the central religious teachings of the ages, which are basically the same, regardless of culture or origin. Aldous Huxley called it the "perennial philosophy," or the "Highest Common Factor" found in all theologies: ". . . the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being" (Huxley, 1945, p. vii).

Now what does this have to do with parapsychology? I think the territory we wish to explore is the same as that with which religion deals. William James characterizes the life of religion as consisting "of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto" (James, 1902, p. 53). In parapsychology we have concentrated on the first part: on demonstrating that an unseen order exists, but to continue we may have to concentrate our efforts on the last part: on learning how to adjust harmoniously to that order. I think that in order to advance, we must start with ourselves and develop our own relationship with the unseen order. As scientists, we must test the hypothesis that "our supreme good" lies in doing this. Now, at our present stage, this would call for a large amount of faith, and to marshal it we must move from what in our experience has thus far been most meaningful. I suggest that for parapsychologists, this means identifying once more with whatever impulse it was that led each one of us to enter this field. If we were to do that in good faith, then I think whatever needs are involved would

be supremely answered if we would align ourselves with the unseen world, trusting that there is that in the universe that knows us better than we know ourselves, and that it will lead us and provide for our needs better than we could arrange for consciously. Aldous Huxley and Gerald Heard referred to this act as affirming "the nobler hypothesis." Stanford has termed it PMIR. What it means is: We can find the answers we need without using logic and inference, without depending on empiricism and external data to lead us. And this, I propose, may be true of any science. Read any book about scientific discoveries in any discipline and you will find that the new knowledge was not obtained by logical plodding, but was generally inspired and took place in the midst of fortuitous circumstances and synchronistic occurrences, the entire process fraught with high emotional involvement and, initially, a logically and empirically unsupported conviction of an as yet not understood reality that would be the needed answer. The data are provided in response to the scientist's need. The conviction comes first, however, not the data. But once that commitment is made, the data that come to hand are essential to the discovery when it dawns. When it does, the scientific method is used to verify it, but it is an error to think that it is that method that leads to the discovery itself. Nobel prize-winning geneticist Barbara McClintock, who knows quite a bit about scientific discovery, says: "What we label scientific knowledge is lots of fun. You get lots of correlations, but you don't get the truth. . . . Things are much more marvelous than the scientific method allows us to conceive. . . . [Y]ou work with so-called scientific methods to put it into . . . [a frame others will understand] *after* you know" (Keller, 1983, p. 203). But, initially, the answer comes blindly, out of a creative matrix provided by faith and conviction.

But the act of letting go of our rational moorings and letting the tide take us is far from easy. Many of us, as presently constituted, are most likely not able to do it at all, for as T. S. Eliot puts it:

"to apprehend
 The point of intersection of the timeless
 With time, is an occupation for the saint—
 No occupation either, but something given
 And taken, in a lifetime's death in love,
 Ardour and selflessness and self-surrender"
 (Eliot, 1950, p. 136).

Yet let us at least recognize that it is this that is called for, not more powerful statistical techniques or computers with more memory, or more perfectly sound-attenuated rooms, but *surrender—our* surrender.

In *Varieties*, William James observes that to experience the divine, ". . . a critical point must usually be passed, a corner turned within one. Something must give way, a native hardness must break down and liquefy; and this event . . . is frequently sudden and automatic, and leaves the Subject an impression that he has been wrought on by an external power. . . . With those who undergo it in its fullness, no criticism avails to cast doubt on its reality. They *know*, for they have actually *felt* the higher powers, in giving up the tension of their personal will" (James, 1902, pp. 108-109).

And so it could be with psi. Surveys reveal that the factor most compelling to belief in psi is not the evidence marshaled in its favor by parapsychologists, but, rather, having had personal psi experiences (White, 1985). Moreover, it is the parapsychologists who have had first-hand experience of psi and, indeed, are psychic themselves, who are more likely to obtain significant experimental results (Millar, 1979). Broughton goes so far as to raise the question whether subjects are even necessary (Broughton, 1979)! Others, such as Stanford (1981), have countered that this is because these experimenters have a better understanding of the process involved and the requirements of the testing situation. This is probably true, but I do not think it is the operative factor. That, I submit, is that the experience of the reality of psi is contagious. Psi is conducive to more psi, even at a distance. In the presence of or maybe simply only in association with one who knows psi is real, another person can believe it also, at least while the contact or association lasts.

And so we come to the main point of this paper, which is that in order to increase our effectiveness in trying to understand psi, we must turn a corner in ourselves. This would result in a new approach to our subject matter, one based on first-hand experience of the unseen world. Those of us who have already experienced it should actively attempt to teach the rest, not keep our experience under wraps. They must come forth and share the glad tidings. Those of us who have not been blessed with such experience may even be of more value to the field than those who already have. If John Beloff, for example, who is universally respected for his honest skepticism, were to experience the unseen reality, he just might sway thousands!

I believe the door, as I have pointed out before (White, 1980), lies through our individual selves. The key to that door is whatever brought us into this field, whether we be believers, skeptics, or on the fence. In *Varieties*, William James stressed the individualistic, explaining toward the end of the book that he had emphasized the ". . . element of

feeling in religion . . . [because] Individuality is founded in feeling; and the recesses of feeling, the darker, blinder strata of character, are the only places in the world in which we catch real fact in the making, and directly perceive how events happen, and how work is actually done" (James, 1902, p. 492).

Yes! Yes! Yes! I think we will progress much faster in parapsychology if, instead of trying to find our facts ready made for us, we realize instead that we must "catch real fact in the making," and that what brings facts into being, into time and space, is psi. Psi is a kind of mediating synapse that bridges the gap between the subjective and objective worlds, between the old and the new, the known and the new discovery. Psi concretizes the new conception so that it can become observable and understandable to others.

Gardner Murphy and Herbert Spohn echo James, saying that our apprehension of reality is to an extent self-limited. We must develop openness to the new, to the more, in order for "new reals" to "come into existence." They observe that this means not only "The real which can be independently shown to be real by . . . sober methods [i.e., the methods of empirical science which the largest faction of parapsychologists advocate] but with the real which newly comes into existence as evolution goes on" (i.e., the approach to psi which I and, I believe, Michel Grosso, Steve Rosen and Emilio Servadio, among others, advocate) (Murphy and Spohn, 1968, pp. 34-35).

There *are* ways of encouraging the experience of the unseen, but felt reality, of encouraging the "newly real" that is just coming into existence, and the best place to learn them is from the religious traditions of the world. There are hundreds of disciplines available for exploration; I do not think it matters which one you choose. The important thing is to find one that is personally appealing, one that feels right, and then to try to live by its tenets. What is essential is to steep oneself in the teachings of the chosen discipline and to be very alive to what happens, especially as regards the occurrence of psi and fortuitous events in the course of following the discipline. I would guess that as you progress, what you will come to is your self, and that self will open out to the Self of all that is; and you will find that the connections that seem constantly to be taking place have something to do with psi.

Instances of what I am talking about can quite easily be found in autobiographies and biographies and diaries. One example is the largely autobiographical account of psychologist Richard D. Mann (1984) who, as was Joseph Chilton Pearce (1981), was attracted to the way of Swami

Muktananda. Gaining first-hand experience of the teaching of Muktananda led Mann both to transpersonal psychology and, on the way, to parapsychology, via a remote-viewing experiment. From the latter experience, he discovered that "There seems to be a process shaping the flow of events, be they mental or physical, gently nudging them as far as they can be nudged toward providing us with a glimpse of a remarkable truth" (Mann, 1984, p. 51).

He found that in remote viewing "something works to shape . . . the vast reservoir of imagery . . . swirling around inside us . . . by strengthening . . . [those images that are closest] to the target. Why? Simply because they are the closest to the truth of the matter. . . . We are nudged toward realizing the truth . . . until a spontaneous visualization explodes into our conscious awareness" (p. 51).

In science, too, we are nudged toward insight which reveals more about the nature of the universe, including ourselves. Letting ourselves be nudged—following up on the nudges as far as we can—at base means being led by the data. Many parapsychologists espouse the reductionist view that the only data that can be followed are sense-based. I feel that the whole import of parapsychology is that what is essential is to follow subjective data, the felt reality, as well, and that thanks to a century of hard work in parapsychology, *this data can be objectively traced*. The psi test provides objective verification of subjective realities. I feel this tool that has been developed and perfected in parapsychology is a key to a new science—one that can plumb the depths and scale the heights of subjectivity, of the inner world—yet provides objective verification the whole way.

Mann also has something to say about the meaning of psi phenomena: "The nonordinary powers we manifest, inside or outside of the laboratory, are the workings of the universe as teacher. We can have experiences that are catalysts for a process of personal transformation. . . . The accurate remote-viewing image seems not to be something achieved but something received. It comes to us 'unbidden'" (Mann, 1984, pp. 51–52).

Thus, as Gerald Heard has pointed out, using the image of the wind as a symbol for grace, we cannot make the wind blow at will; we *can*, however, set our sails to catch it when it arises. Adherents of any of the world's religions have somehow been able to set their sails and, eventually, have learned to tap—or is it be tapped by?—a different reality. William James (1902) observes: "It is as if there were in the human consciousness *a sense of reality, a feeling of objective presence, a perception* of what we may call 'something there,' more deep and more general than any of the special and particular 'senses' by which the

current psychology supposes existent realities to be originally revealed" (p. 58).

I suggest it is here, in this experience of an unseen, yet felt, reality, that we have a factor common to religious and psychic experience. James further points out that, as one's sense of the felt presence of the unseen reality fluctuates, "so the believer alternates between warmth and coldness in his faith" (p. 63). Thus, the aim of the religious life is to develop the constant awareness of the unseen presence so that it informs one's whole life. I think this has a lot to do with psi. We know that successful subjects tend to be sheep, that is, believers. Successful experimenters too. The psychology of religion may help us to better understand belief, how it arises, how it can be fostered, how the flame can be kept alive.

A modern school that appeals to me is described in the writings of a student of Gurdjieff, Maurice Nicoll. In one of his books, *The Mark* (Nicoll, 1954), he writes of metanoia, which he defines as a "transformation of the mind" which takes place when one is no longer passively governed by the senses, but realizes that "what is important is one's attitude" (Nicoll, 1954, p. 94). In parapsychology we already know the importance of attitude in regard to our experimental results.

Nicoll (1954) holds that in order for this "transformation to begin a man must cease to follow only the evidence of the senses. He must give up deductions from nature and phenomena and events and occurrences of life" (p. 109). Perhaps psi, as Mann found it to be, is a call to transformation, to metanoia, to finding what we need as persons, as scientists, as parapsychologists in a place we have not looked—a place that we have actively rejected even—a place that is within ourselves rather than in our empirical data. Nicol holds that we cannot expect to progress in understanding if we depend on sense-based knowledge. He says transformation, or rebirth ". . . can only begin with something internal, something seen within . . . and cannot begin from the worship of anything outside . . . , or from any conviction reached by external evidence, such as miracles, or by anything belonging to external life, or . . . anything coming from outside through the channels of the five senses" (Nicoll, 1954, p. 117).

Thus, to understand psi we would have to make use of psi itself, or at least some faculty totally outside external life, the empirical world of the scientist. But aren't we trying to do precisely that when we adopt the assumption that in science one progresses by following empirical data? Follow our data we must, but in our case, the data are within, not outside. We must pioneer a science that begins from within, trusting that by following the nudgings, the felt reality, we will eventually pro-

duce both empirical and rational confirmation of that which initially could only be glimpsed within. As William Blake states it: "What is now proved we once only imagined" (Blake, 1790-1793/1972).

Nicoll holds that there is a higher level within us, a level that is of eternity rather than of time. A psi level, in other words, beyond the sensory level. Surely this is the level we must reach if we are to understand psi, and not simply gawk and marvel at it when it flashes forth. According to Stanford's PMIR model, this is the exception, not the rule. We must trust that psi is there and that we can interact with it even when it is not evident.

Nicoll says metanoia is precipitated by a complete "wheeling around," and that this is "a definite inner act." He even uses the term "revulsion" (p. 147) to describe it. For us perhaps it would mean undertaking the unthinkable, that is, bending every effort to create a science of the individual, of the subjective, of the *inner* world. I think it is the assumption that this cannot be done that retards our progress. To attempt this would even be repulsive to many of us, yet we might take that fact as a clue that this would be the right track for us to follow. For, if revulsion is required, then it is precisely that approach which is most abhorrent to us that we should try to follow!

What is it that Nicoll feels we should turn around *to*? He says we must find what was lost (pp. 147-148), and this in turn has something to do with "being alive and being dead," or, in our terms, with having a "live" question or a "dead" one—one that would elicit psi as opposed to one that would not. He says we must unlearn what we think we know, become as a little child, and "seek for what is lost" (p. 146). According to Nicoll, what we have lost is that "in us [which is] eternally young," that which "can understand beyond this visible world, beyond phenomenal reality" (p. 148). He thinks we lost it through giving undue attention to empiricism and logic. So do I.

We parapsychologists, especially, need to regain what we have lost because, as Nicoll says, "it is capable of understanding a higher logic and a new world" (p. 148). Thus, it is likely that it would be capable of understanding psi.

I think this is profoundly exciting. For if we cannot now understand psi, it need not always be so. It is a condition of our being! If there is that in us which *can* "understand beyond the visible world," then it is likely that it is that in us which can understand psi. And by seeking that part of us, we will also be getting into position to understand what psi is all about. To go further within, to find what we have lost, to purify the instrument of knowing which is our Self, is what our data

already demand. Psi has led us to this step and, if we take it, I think it will lead us still further on—as far as we need to go.

Therefore, I think we need to develop a model of psi as an agent of change, as a catalyst of growth. We must try to integrate our experiments with the personal needs and growth tendencies of both the subjects and the experimenters. Somehow we have to learn to tap the central interests of the principals involved in our experiments in order to elicit psi. Only the highest motivation will serve. Years ago, J. B. Rhine described the level of involvement required: "Anyone who has taken part in a successful psi experiment knows that the pitch of interest developed is something out of the ordinary. . . . As one looks back to his own days of most productive work with psi tests, he recalls a sense of adventure, of suspense, of concentration on the problem that one can acquire only through a very genuine and quite profound personal interest in knowing what the experiment will reveal. But once he is well satisfied, he cannot hope to recover the same spirit again over the same problem, not genuinely. He must press on ahead to a fresh one—one that is, to his way of thinking, more advanced and more challenging" (Rhine, 1948, p. 74).

There still are some parapsychologists whose primary motivation is to prove that psi exists, and for them this may be a sufficient challenge to mobilize whatever it takes for an experimenter to obtain significant results. But for those of us who are already convinced of the existence of psi, to be limited to this problem which is no longer a living question is to be consigned to the boredom and stultification that is antithetical to psi. And, because obtaining evidence for psi still seems to be a major preoccupation of parapsychology, it is no wonder that we catch so little psi in our nets! The situation is self-perpetuating, for to a large extent those who put evidence first are the most voluble and visible of the parapsychologists. It takes exceptional boldness and bravery to even suggest moving in other directions. Those who might be able to do so for the most part hold back.

But those who believe can only succeed by living from their belief. We cannot hold back, because then nothing happens! The believers must ask questions, design experiments and propound theories based on their certain *knowledge* that psi exists. There is a whole new ball game to be developed here and the old rules must not be allowed to govern the play. New rules are required, as demanding in their way as were the old.

If we are going to adopt a model of psi in which it is seen as playing a role in the evolution of consciousness, then we must not lose sight of

the fact that, traditionally, the context in which the evolution of consciousness is viewed is that of the perennial philosophy. It isn't enough simply to let this philosophy remain in the background. I think we should put it at the forefront of our work. This means viewing our work as a kind of calling, a vocation. The same is true of those with whom we work, whether or not they know it. The technicians, the subjects out of the classroom, or off the streets, all should be seen as part of and essential to the creation of a meaningful context, of somehow incarnating the meaning we parapsychologists are trying to discover.

If we were to organize a group of people for purposes of studying psi, I think we should put aside the customary view of trying to locate those persons who are psychic or "create" the conditions in which one not ordinarily psychic might demonstrate it in the experiment. Instead, we should approach the group with the confidence that psi is integral to its functioning, whether or not we can catch it in action. Our goal in working with the group would not so much be to tap psi per se as it would be to view the group as a microcosm of humanity with a life of its own. We must learn to sense the group as we would our own selves. In a sense we are the students and the group or the subject is the teacher. It would be our job literally to get with the group and be led along with it, the way Barbara McClintock gets down there with her maize. A colleague once marvelled that McClintock could see so much when she looked at a cell under the microscope. McClintock replied, " 'Well, you know, when I look at a cell, I get down in that cell and look around' " (Keller, 1983, p. 69). We should become a part of the groups we study—get in there and look around. Each member should try to seek out and perceive the dynamic gradient of the group. In what direction lies its natural tendency? What are the factors with which each member can identify yet which, upon consensus, are seen as aspects of the *group*, not the individuals composing it? Once identified, what is the gradient of those factors, in which direction are they tending? If we put fostering this growth first and both individually and collectively try to discover where new growth is possible, psi may appear without our even trying to produce it. Montague Ullman is doing something like this with his psi dream-sharing technique (Ullman, 1980).

In other words, we should view the psi test in the same way as a doctor might use a thermometer to monitor body temperature while he is concentrating on the patient as a whole person and trying to understand the meaning of his or her symptoms. He would get nowhere

if he only concentrated on the body temperature out of any meaningful context. Each group has its own gestalt or central tendency, even as does each individual, and it is most likely at the point where those tendencies are interacting with the world out there that psi may come into play. If we then put that central tendency first and make it our aim to understand it, then psi would be ours as a byproduct of the process unfolding in the situation. In studying maize, McClintock insists that one must have a "feeling for the organism" (Keller, 1983, p. 100). We too must have a feeling for the organism we are studying, an organism of which we ourselves are a part. For us this organism must be a unit consisting of not less than two and possibly up to and including the entire species, perhaps all of life, maybe even the universe itself and all it comprises.

Parapsychology may be one of the few disciplines in the modern world where a concerted effort is being made to seek the holy flame and, when found, to guard against its going out. When we come closer to understanding psi, we come closer to the fire. You can even feel it: the warm flush at the temples, the rush to the heart, the way the skin prickles, the sense of meaning that charges the blood, making the pores open like millions of windows. And then you may well feel tired and you might take a nap and, when you wake up, you may have forgotten all about what you saw, or else you may brush it off as a weak moment or as a dream.

This is not tending the fire. How does one go about tending the flame? First, by recognizing it is there and by making every effort not to forget it, to put it first. How does this translate into doing science? To begin with, I think parapsychology could play an important role in forging a new view of science. We can restore to science a recognition of its origins, which, for the most part, scientists now deny. According to philosopher of science Roger Jones (1982, p. 213), this began when science broke away from philosophy and lost sight of what I have called the flame, of the motivation science once shared with philosophy. Jones calls it "the exploration of nature in quest of the meaning and purpose of human existence" (Jones, 1982, p. 213). The great hope, it seems to me, is that parapsychology could return all science to that search for meaning, because, although we would turn away from it, too, if we possibly could, as we already *have*, we cannot continue to do so and live, that is, have phenomena to study.

One thing each one of us can do is make a choice. We can choose to blindly follow reductionist science, or we can choose to follow the nudgings of the findings of modern physics and of our own data. Roger

Jones points out: "One of the greatest creative achievements of the human mind, modern science, refuses to recognize the depths of its own creativity, and has now reached the point in its development where that very refusal blocks its further growth. Modern physics screams at us that there is no ultimate material reality and that whatever it is we are describing, the human mind cannot be parted from it. And yet we turn deaf ears to this profound cry. True, we don't know how to accommodate this idea: we don't know how to modify or enlarge physics so as to assimilate the mind which it has for so long exiled from its territory. But that is a poor excuse. We are acting out of fear and ignoring the moral responsibility inherent in our creative act. It is time to acknowledge and exercise our own redemptive powers. And there *are* clues all around us—in psychology, in philosophy, in the arts, and elsewhere" (Jones, 1982, p. 208).

Although the aim of all science is objectivity, I submit that the motivation for it is not and the path to it is not. No one becomes a scientist in spirit without being moved to do so from spirit, from an intuitive sense of importance, meaning, awe even; and from a feeling of personal involvement, of having a role to play, no matter how small or large (White, 1980).

I do not think parapsychology is the only science that must recognize its wellsprings. I think it is science as a whole in this century. I think all of the sciences as they progress must come to this recognition. But the last has a chance to be first. We can and maybe were even meant to lead the way. Certainly *we* will never succeed at *their* game. Instead we must find our *own* way and succeed so well that *they* will have to follow us!

William James, too, felt this was the case. He characterizes the "impersonality of the scientific attitude" as shallow, saying, "So long as we deal with the cosmic and the general, we deal only with the symbols of reality, but *as soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term*" (James, 1902, pp. 488-489). He proposes, however, that the rift between the realities of science and religion may not be permanent, and that ". . . the final human opinion may . . . revert to the more personal style. . . . If this were so, the rigorously impersonal view of science might one day appear as having been a temporarily useful eccentricity rather than the definitively triumphant position which the sectarian scientist at present so confidently announces it to be" (James, 1902, p. 491).

It is entirely possible that if we do forge ahead and develop a new kind of science, we may succeed in ways we cannot now imagine. This is because in ways beyond our conception psi would be actively involved

in our work. I think this is happening wherever creativity is expressed, including in any science.

It is a fairly common experience, for example, for writers, artists, scientists and persons who succeed in any field of endeavor to have fortuitous things happen to them, "lucky" circumstances that forward their activity, whatever it might be. Things happen to these people that, had they not happened, would have left them far behind their current position in the ongoing process of growth and increased mastery of self and of one's chosen corner of the world. One reads about these epiphanies or synchronicities in biographies and autobiographies or, occasionally, even in a scientific exposition. I think we should pay very special heed to these gifts of the god because they certainly appear to be occurrences of PMIR. Granted, they are spontaneous. But they may also be viewed within the context of need, of calling, of commitment and of growth. I think it is our role not simply to reap the benefits of this psi guidance in our work, but to carry the understanding of its operation into our lives and to new levels of consciousness.

It is important for us to realize that reaching these new levels is essential for the progress of parapsychology. This is because, as succinctly stated by Aldous Huxley (1945): "Knowledge is a function of being. When there is a change in the being of the knower, there is a corresponding change in the nature and amount of knowing" (p. vii).

We need to know more about the connection between levels of belief and understanding or knowing about psi. Many of us in the field of parapsychology seem to be fixated at the level of needing to demonstrate that psi actually exists, ostensibly to convince the skeptics, but secretly I think it is to convince ourselves. If we do not yet believe psi is a reality, we cannot be blamed for pursuing this path. But anyone who really is convinced of psi has got to ask different questions, because he or she is coming from a different place than those whose main goal is to find evidence of it. Those who wish to begin from a point where psi is accepted have a pretty hard time of it, but I think we would do well to give such persons some rein and see what they might find. One problem here is that often such persons are too impatient with the scientific method and so are not willing or able to design valid experiments. This could be rectified by a cooperative approach in which believers are largely responsible for the direction of research within the limits of our present methodology, the responsibility for which would largely rest with our hard-core experimentalists. Unfortunately, at present this is only a pipedream, not because there are not enough believers wanting to experiment nor insufficient research techniques. The problem is that our attitude is wrong. There is mutual distrust on

both sides which results in each one deriding the skills of the other. I cannot help but think that if we could only welcome each other, rather than ward one another off, we would have a much easier time of it.

Nevertheless, we cannot afford to ignore this problem. To do so amounts to professional suicide. If what we want is to be accepted as a legitimate field of study, we have to convince people (including ourselves) that we are investigating legitimate phenomena. We have tried to do this by concentrating on our methodology, our technology, and I feel this has caused us to lose sight of our goal of understanding psi and helping others to do the same.

No matter how pristine our data, many people remain unconvinced by them. If personal experience is the primary factor in convincing people that psi is real, we must recognize that this applies to us as well. Each budding researcher must discover for him or herself that there is something real here to be investigated. There are those who discount everything done in the field to date except the most recent experiments, i.e., those with which he or she is familiar. Brian Inglis (1983) calls this retrocognitive dissonance. I think it may be of central importance to be consciously aware of where each of us is in the continuum of belief in psi, because our position in that continuum is going to determine the questions we ask and how we try to answer them and even the theories we devise to explain what does or does not happen.

Someone more gifted than I needs to describe the steps in the continuum of belief in psi and the corresponding assumptions associated with each. But whatever they may be, being on some of those steps is bound to be better than being on others when it comes to investigating psi. And that means investigating the intersection between the inner and outer worlds. I believe psi is the link, the swinging wicket between the seen and the unseen worlds, as Gerald Heard used to put it. Sometimes it swings inward and that which was previously thought to be physically remote is found within. At other times it swings outward and then we find our most inward thoughts mirrored in the outer world. But what remains constant is the self that stands between, the one who experiences the inner or outer connection. It is that self with which we must work and I sense it is psi that makes the connection happen. Some parapsychologists are spending much energy trying to apply psi in specific situations. I feel it can be applied in *any* situation in which growth is required. If this turns out actually to be the case, it would make parapsychology an extremely important discipline, for it would hold the key to what everyone is seeking! If we associate psi with the search for meaning, for connection, for growth, for union, then parapsychology would be at the heart of the evolving view of human

nature, of life and of the universe (White, 1983). In a recent Tarrytown interview, Bill Pilder, an ex-priest who is mainstreaming with displaced steel workers from Johnstown, observes: "We're at an evolutionary moment where most people want to connect their inner reality with their work in the outside world. Significantly, the entire planet needs us to do just that. . . . This moment in history demands a different kind of leadership—one that understands the deeper self, and consciously connects up with the well-being of the country and the world" ("Mainstreaming," 1985, p. 6).

I submit that understanding the dynamic that makes that connection is the true work of the parapsychologist. The world is getting ready for us. Let us not fail to get ourselves ready for the world!

BIBLIOGRAPHY

- Blake, W. "The marriage of heaven and hell." In W. H. Stevenson (Ed.), *The Poems of William Blake* (p. 18). New York: W. W. Norton, 1972. (Original work published 1790–1793)
- Broughton, R. S. "Repeatability and experimenter effect: Are subjects really necessary?" *Parapsychology Review*, 1979, 10(1), 11–14.
- Dalton, G. F. "The solution of problems in dreams." *Journal of the Society for Psychological Research*, 1952, 36, 645–673.
- Eisenbud, J. "The problem of resistance to psi." In W. G. Roll (Ed.), *Proceedings of the Parapsychological Association No. 3, 1966* (pp. 63–79). Durham, NC: Parapsychological Association, 1967.
- Eisenbud, J. "How to make things null and void: An essay-review of Brian Inglis' *Natural and Supernatural*." *Journal of Parapsychology*, 1979, 43, 140–152.
- Eliot, T. S. "The dry salvages." In T. S. Eliot, *The Complete Poems and Plays 1909–1950* (pp. 130–137). New York: Harcourt, Brace, 1950.
- Hardy, A. *The Spiritual Nature of Man: A Study of Contemporary Religious Experience*. Oxford: Clarendon Press, 1979.
- Hart, H. "Some suggested research projects in parapsychology." *Journal of Parapsychology*, 1948, 12, 12–15.
- Heard, G. A. *Preface to Prayer*. New York: Harper, 1944.
- Huxley, A. *The Perennial Philosophy*. New York: Harper, 1945.
- Inglis, B. "Power corrupts: Skepticism corrodes." In W. G. Roll and J. Beloff (Eds.), J. McAllister (Asst. Ed.), *Research in Parapsychology 1980* (pp. 143–151). Metuchen, NJ: Scarecrow Press, 1981.
- Inglis, B. "Retrocognitive dissonance." In W. G. Roll, J. Beloff and R. A. White (Eds.), *Research in Parapsychology 1982* (pp. 69–72). Metuchen, NJ: Scarecrow Press, 1983.
- James, W. *The Varieties of Religious Experience: A Study in Human Nature*. New York: Modern Library, 1902.
- Jones, R. S. *Physics as Metaphor*. Minneapolis: University of Minnesota Press, 1982.
- Keller, E. F. *A Feeling for the Organism: The Life and Work of Barbara McClintock*. New York: W. H. Freeman, 1983.
- LeShan, L. "Some psychological hypotheses on the non-acceptance of parapsychology as a science." *International Journal of Parapsychology*, 1966, 8, 367–385.
- "Mainstreaming America's displaced workers." *The Tarrytown Letter*, 1985, No. 50, 3–6.
- Mann, R. D. *The Light of Consciousness: Explorations in Transpersonal Psychology*. Albany, NY: State University of New York Press, 1984.

- Millar, B. "The distribution of psi." *European Journal of Parapsychology*, 1979, 3, 78-110.
- Murphy, G. E., and Spohn, H. E. *Encounters with Reality*. Boston: Houghton Mifflin, 1968.
- Neff, H. R. *Psychic Phenomena and Religion: ESP, Prayer, Healing, Survival*. Philadelphia: Westminster Press, 1971.
- Nicoll, M. *The Mark*. London: Vincent Stuart, 1954.
- Pearce, J. C. *The Bond of Power*. New York: Dutton, 1981.
- Rhine, J. B. "Editorial: Parapsychology and religion." *Journal of Parapsychology*, 1945, 9, 1-4.
- Rhine, J. B. "Conditions favoring success in psi tests." *Journal of Parapsychology*, 1968, 12, 58-75.
- Rogo, D. S. "Parapsychology and the genesis of doubt." *Parapsychology Review*, 1977, 8(6), 20-22.
- Rosen, S. "Parapsychology's 'four cultures': Can the schism be mended?" In R. A. White and J. Solvvin (Eds.), *Research in Parapsychology 1984*. Metuchen, NJ: Scarecrow Press, 1985.
- Stanford, R. G. "An experimentally testable model for spontaneous psi events. I. Extrasensory events." *Journal of the American Society for Psychical Research*, 1974, 68, 34-57.
- Stanford, R. G. "Are we shamans or scientists?" *Journal of the American Society for Psychical Research*, 1981, 75, 61-70.
- Tart, C. T. "Acknowledging and dealing with the fear of psi." *Journal of the American Society for Psychical Research*, 1984, 78, 133-143.
- Ullman, M. "On the nature of resistance to psi phenomena." *Journal of the American Society for Psychical Research*, 1952, 46, 11-13.
- Ullman, M. "Psi communication through dream sharing." In B. Shapin and L. Coly (Eds.), *Communication and Parapsychology* (pp. 202-227). New York: Parapsychology Foundation, 1980.
- White, R. A. "On the genesis of research hypotheses in parapsychology." *Parapsychology Review*, 1980, 11(1), 6-9.
- White, R. A. "The future of parapsychology." *Journal of Religion and Psychical Research*, 1983, 6, 220-226.
- White, R. A. "Parapsychology and the transcendent." *Christian Parapsychologist*, 1984, 5, 138-150. (a)
- White, R. A. "Parapsychology and transpersonal psychology." Paper given at the Second Annual East Coast Conference of the Association of Transpersonal Psychology, Mohonk Mountain House, New Paltz, NY, 1984. (b)
- White, R. A. "The spontaneous, the imaginal, and psi: Foundations for a depth parapsychology." In R. A. White and J. Solvvin (Eds.), *Research in Parapsychology 1984* (pp. 166-190). Metuchen, NJ: Scarecrow Press, 1985.

DISCUSSION

HALL: Rhea, that is an exciting paper. There are a lot of things in it that I like. Because things seem to be drawing to a close I want to first thank the Parapsychology Foundation for arranging this meeting on this important topic. I realize the Foundation is really people who have to put in a lot of work and a lot of effort. A minor point is that you cite Dr. Rhine's editorial in the *Journal of Parapsychology* in 1945. There is a more recent paper by him that he did at Southern Methodist University in 1977 on parapsychology and religion and one the year

before at the Southwest meeting of the Society for the Scientific Study of Religion that are probably his most mature thoughts on this subject. If it is of any use to consider republishing those with the proceedings of this conference I can get those for us.* The main thing I want to say about your paper is that you have very clearly pointed to what seems to me to be the biggest difficulty and that is how to find the personal context, the individual structure in which the psi event has meaning. And that is what stands out so much in the classic stories that we hear from the East and the West about exceptional people, saints and yoga practitioners. We need to be able to find that in the ordinary individual life and I am convinced that it is there or we could not measure it at all. Now picking up on Rex Stanford's thoughts that you quoted, it is conceivable that God might use psi mediated instrumental responses to give us what we need. The problem is that the "we" that ask for something may not be the "we" that we are going to be when we move along the path of spiritual development. I think God certainly is not the kind of entity that would give us the stone if we asked for bread, unless we needed the stone in order to move in the direction of spiritual development and then that might be what we get. The difficulty is to find the individual in the process of spiritual growth and relate psi to that, instead of the ego where it can be measured so easily. And that is what is so difficult in trying to move to this new frontier research that you are talking about. I think we agree that psi would seem to be associated with the emergence of higher forms of humanity. That is consistent with what Jung says about individuation and what religious persons say about movement toward God. And it seems to me that to understand psi in the form that you are trying to point toward, we have to see it in relation to this individual unique and very personal experiment that we are each engaged in deeply and unavoidably.

WHITE: I say "yes" to everything you have said. I just want to point out that although I see it in terms of the evolution of higher forms of humanity it has to start with the individual—I would see it first at the individual level. Although we only have our egos to begin with, if we pay attention to our dreams or we get into some form of psychotherapy, or if we go with our feelings, and what we may call our highest feelings, this eventually would lead to a psychotherapy or some other kind of growth discipline that would help us on our way or we would meet the outer guru as was brought up earlier, I believe by John.

* See Appendix.

ROSEN: I appreciated Rhea's presentation very much. I would like to address the question of whether the development we have been speaking about must occur at the level of the individual *or* at a social level *or* at the level of the entire species. It seems to me that the very fact that we continue to think so dichotomously about these levels is indicative of a limitation. I would like to suggest that the development we are seeking may entail a *reconciliation* of these levels.

I have a similar reaction to Rhea's earlier suggestion that the evolution of consciousness would be more spiritual or emotional, as opposed to physical. Again, I propose an alternative approach in which we could view the evolution of consciousness as *reconciling* spiritual, emotional and physical levels of our being.

WHITE: I said that I just knew that we were not going to evolve physically, maybe get a third foot or something like that, but it would be primarily an evolving consciousness which for me includes the body and everything moving as one. So I agree with you there. As far as political and social growth are concerned, what bothers me about that is if you take a bunch of undeveloped individuals and try to put them together you are not going to come out with too much and that is the problem with the world today, I think. I don't think we have really evolved to the point where we can make the best use of our social and political opportunities.

ROSEN: My point about the evolution of consciousness is not that it would exclude change at the concrete level of the individual in favor of some disembodied social abstraction. Again, I am trying to call attention to the possibility that to evolve, we may need to overcome the deeply engrained dichotomy between the individual and the group, the concrete and the abstract, the embodied and the disembodied. For the kind of change I am speaking of, individual growth and communal transformation would be inseparable. Therefore, the community that would result would be no disembodied abstraction. We might call it an "embodied communality"—neither personal nor impersonal, but *transpersonal*.

WHITE: Would you have in mind an intentional community, that is, for example, a monastery, or would you have in mind momentary groups or what?

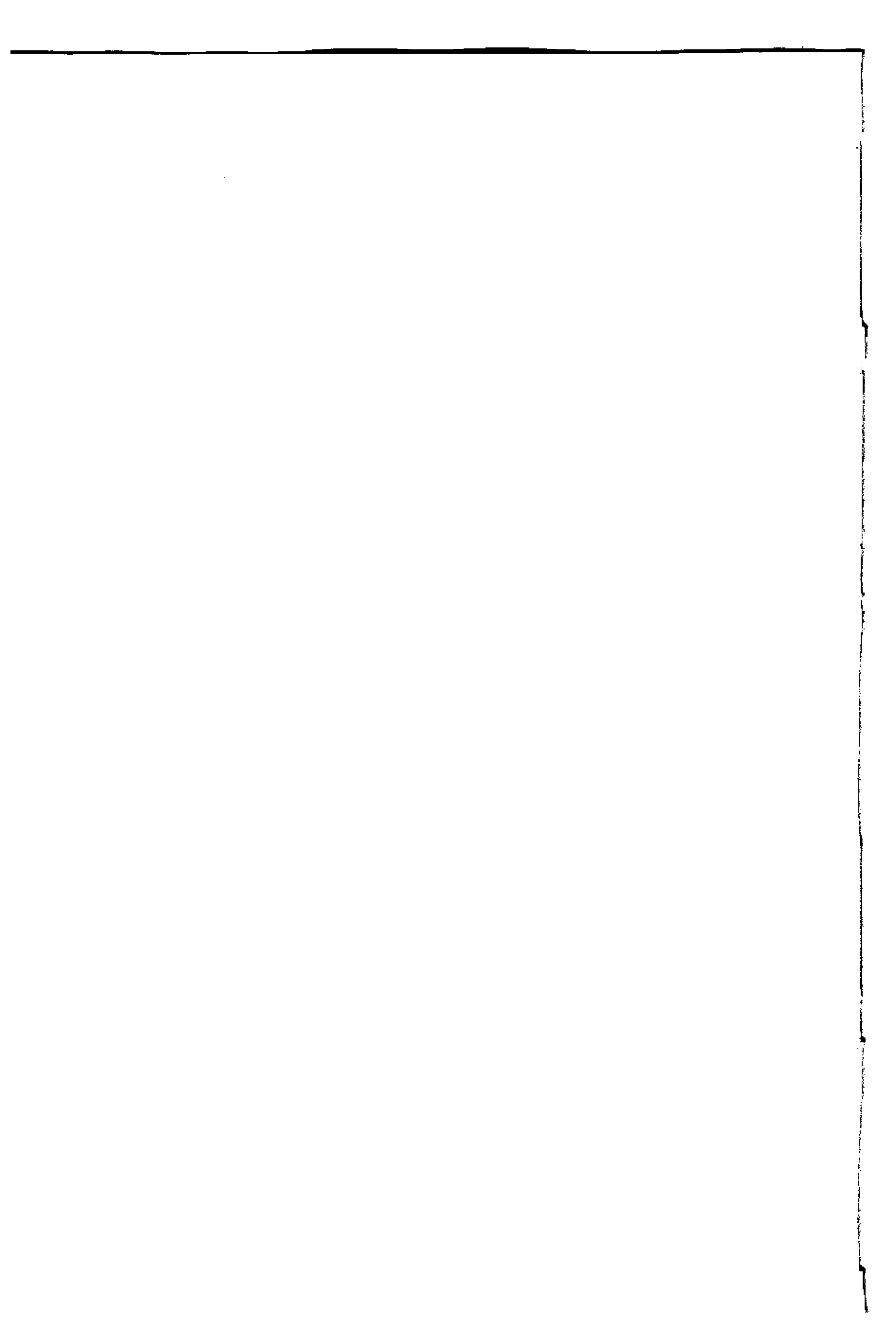
ROSEN: I don't think that going into a monastery would be an answer at this stage in our history. I have in mind something more in keeping with the challenges arising in the modern context. Computers, for example, might play a role. A scenario of computer linkage is the sort of speculation we might want to consider.

WHITE: By the way, Steve has a new book out, this image that he is bringing up now is in the conclusion; it is well worth reading: *The Moebius Seed*.

PERRY: I just would like to thank you very much for that exciting paper. It really caught the excitement of someone who has seen the relevance of commitment to faith in parapsychology. I found it particularly helpful where you said that the most important thing is to steep oneself in the teaching of the chosen discipline. There are too many people around who look for an easy eclectism and think they can pick and choose bits and bobs from various disciplines. Clearly as we have seen in things like saintly psi, those who are really producing massive psi effects are those who are so deeply committed to one particular discipline that they have found their true selves through it. Thank you for what you have said.

SERVADIO: I am a veteran of these conferences. In fact, I have attended twenty-seven out of thirty-four of them. It would be an absolutely impossible task to summarize this very beautiful and very instructive convention. But I would like to propose a word of thanks to the people who have made this conference so profitable and so enriching. First of all I would like to mention our President, Mrs. Eileen Coly, her daughter Lisette, the Vice President of the Parapsychology Foundation, Mr. Robert Coly, who remained rather behind the curtains if I may say so, but to whom gratitude is due, and to Mr. Allan Angoff. Please join me in thanking these people and all who made this conference so beautiful and interesting.

ANGOFF: The Foundation thanks all participants and observers. Ladies and gentlemen, the 34th Annual International Conference of the Parapsychology Foundation is adjourned.



APPENDIX

THE PARAPSYCHOLOGY OF RELIGION A NEW BRANCH OF INQUIRY

J. B. RHINE

Introduction

The purpose in these pages is to introduce a new branch of study, the Parapsychology of Religion. While the project is a novel one, it follows an old pattern, essentially paralleling such branches as the Psychology, the Sociology, and the Philosophy of Religion.

The aim is to bring to the problems of the larger discipline of religion whatever is applicable of the methods and principles of parapsychology. As seen from another point of view this new branch opens up to parapsychology a wide range of human experiences and practices in religion that have always been assumed to depend on powers of communication now identified as essentially parapsychical. Thus the Parapsychology of Religion will naturally have to be a branch both of parapsychology and of religion at the same time.

From the viewpoint of religion this step would seem to be particularly timely today. For a number of centuries the religions of mankind have been progressively losing authority as a result of the advancement of knowledge which has logically clashed with existing theologies. It will be widely agreed that the situation of religion today, especially in the western world, is a critical one; as a result of this crisis the reaction of the reflective religious man to this proposed course can be expected to be more receptive than it would have been a generation ago.

From the point of view of parapsychology too there is likely to be some tolerance for this proposal that would not have been felt in earlier decades. Parapsychology, even after a hundred years of more or less

continuous research, has not found a market; it is still entirely dependent for its support upon philanthropy. If therefore it should prove that parapsychology can, on its own scientific level, be applied to any of the problems and needs of religion, the prospect of such usefulness would be welcomed by many parapsychologists whether or not they are especially interested in religion.

Historical Setting

The move to bring new scholarly procedures to an evaluative study of the field of the religions has historic precedent. Other major fields of practice on which men have depended have at some time reached a point at which a revolutionary change took place, and this generally introduced a more reliable stage. Thus the emergence of chemistry transformed agriculture. Physics revolutionized engineering. Bacteriology marked a new era for medicine. These are examples from a lengthy list. Religion itself has long been waiting, unable by itself to open its official doors to the objective testing of its claims; but now its time for help in transformation may well be drawing near.

It may seem strange that a thorough scientific study of religious experiences and miraculous effects did not naturally develop long ago. As a matter of fact the first general theories of parapsychical phenomena were religious in character. And even after naturalistic theories of these mysteries developed (as Mesmer's concept of animal magnetism did in the late 18th century) strong efforts were made to introduce evidence to support certain of the claims of religion. The Spiritualist movement was one such case, with its attempt to prove the doctrine of immortality by way of what was believed to be communication with the dead through mediums. The effort at making a practice of religious healing, as in the case of Christian Science, was another attempt at the practical demonstration of a religious doctrine.

But while all these movements were failures so far as getting official science and orthodox religion together was concerned, the attempts to get confirmatory empirical evidence of certain religious claims did lead to some serious scientific study in the form of the psychical research movement in the late 19th century. That attempt was in fact the beginning of parapsychology, although in due course this more scientific branch had, in order to follow a scholarly path, to withdraw from the very Spiritualist associations that had helped to generate it. Nonetheless an unmistakably religious problem had started it. Moreover, a strong, almost universal, interest in the possible demonstration of spirit survival continued to be the main source of support for parapsychology, extending on past the middle of the present century.

This interest persists even though the claims of mediumship (i.e. of making contact with discarnate personalities) have never reached the point of justifiable scientific decision. Had the issue been an easy one to decide, and had the decision been favorable, the 19th century itself would doubtless have seen the establishment of a Parapsychology of Religion. In that event a revolution within the discipline of religion would already have occurred.

However, no orthodox religious institution has so far taken official notice of parapsychology; in this it is even behind the sciences. For that matter the parapsychologists have certainly not been looking for admission to the divinity school either.

Thus although Parapsychology and Religion are in some basic respects closely related, a considerable gap of mutual indifference has separated these fields. Against this background then the prospects for the new branch of inquiry must be appraised with caution; it may for a time be more needed than welcomed.

Definition of Approach

Parapsychology itself is the study of the interaction between a person and his environment by other than sensory and muscular means. Packaged in two words it is "extrasensorimotor communication." The term "parapsychical" (in looser usage, psychic, psychical, paranormal, supernormal) matches the word "parapsychology," but it is now common practice to use the Greek letter *psi* to identify this combination of parapsychical elements, both the extrasensory and the extramotor aspects; that is, *psi* includes extrasensory perception and psychokinesis.

The Parapsychology of Religion thus consists of that range of the religious domain that depends upon the extrasensorimotor or *psi* type of exchange. It does not matter at this stage that this "range of the religious domain" has not as yet been investigated by scientific method. That is exactly what this new branch will undertake to do, and it will need to be just as careful in every step as it has been at its best in the past. Far from conceding any privileged status to the claims of religion, this exploration will hold sternly to the standards and precautions that have kept it on its own difficult course hitherto. The more important the question the greater the need of good controls.

It is quite true that there are many ways by which men believe they arrive at the truth; but the way that has proved to be by far the most reliable is the way of experimental science. This is however not to exaggerate the role of scientific inquiry in this sensitive and vital area. It is merely to bring a simple and useful way of making sure into an

area where to be more assured and knowledgeable can advance the proper and justifiable goals of the discipline.

An Example

While the Parapsychology of Religion is a new branch of study there have already been advances made in parapsychology that have bearing on this area of problems. They have not however been accomplished by deliberate design to deal with the question in religion on which they bear.

The first example of these advances is a familiar one; it is the shield parapsychology has developed against one of religion's opponents, the physicalistic theory of man. It is general knowledge that the main destructive influence on religion over the last 400 years has been the advance of what is called philosophical materialism or the view that man's nature is wholly physical. This philosophy contradicts the general assumption of the religious systems that there is in man something that is spiritual—something that is beyond physical explanation. The findings of parapsychology are reasonably interpreted as refuting the materialistic view.

The experimental evidence that psi is nonphysical consists of several types; of these the most easily appreciated is the result of researches on precognition. In this work it has been found that under certain conditions subjects can predict the order of random events ahead of time, whether an hour ahead, a week, or a month, and even a year. These tests made it clear that the psi process is not limited by time, and still other researches have shown that psi is independent of certain other physical conditions as well. No physical condition has thus far been reliably shown to be linked in a causal relation with the psi test results.

The finding of parapsychology, therefore, that psi capacity is not subject to physical limitations, confirms the religious side of the issue, the doctrine that man is something more than a mechanistic system. This discovery has a far-reaching bearing for religion, partly because the issue involved has been an almost crucial one for the religious viewpoint, and partly because it is a scientifically confirmed experimental fact. It thus introduces a new turn of the road for the relation between religion and science. Even though the implications have not yet registered on either the sciences or the religions, the importance of the finding is enough to justify whatever "incubation period" may be needed for their acceptance. It is enough for the present to say that parapsychology has in a real sense confirmed the spiritual (i.e. extra-physical) nature of man.

Religion and the Types of Psi

The research in parapsychology however has apparently confirmed much more than the doctrine of an extraphysical quality in man's nature. In the next three sections this generalization will be developed, one step at a time, and it will reappear repeatedly throughout the paper.

However a different type of discovery has been made that belongs specifically to the new branch itself, one that came as a result of the research for the role of psi in religion. A pattern of relationships has been found that is surprising and impressive. In the first place, it is evident on inspection that the special types of psi are much the same as the familiar kinds of contact assumed by the religionist to occur between man and the divine order in which he believes. For example, the two most general principles of psi exchange, extrasensory perception (ESP) and psychokinesis (PK), are both involved in religious doctrine. From the viewpoint of divinity all the communication received otherwise than through the sense organs would of course be extrasensory; and any mental influence exerted on the environment without muscular means would be by definition psychokinetic. Exalt these powers after the manner which the inspired religionist would use in his conception of a divine being and the result would be "omniscience" as an unlimited power of perception and "omnipotence" as psychokinetic influence with an unrestricted range. These general types of psi were thus projected as the attributes of deity in theological doctrine.

The concepts of omniscience and omnipotence have somewhat varying connotations with different cultures and times, but they are fundamental to all religions that assume transcendent powers of exchange between man and divinity. The "all-seeing eye" of the divine being is equivalent to a supreme order of clairvoyance; knowledge of things to come is precognition; the searching awareness of what is in the hearts of men is telepathy, and the wondrous physical miracles that adorn the legendry of the faiths of mankind would generally conform to the concept of psychokinesis in parapsychology today. These usages seem to differ little in principle, if indeed at all, from the specific natural abilities that have now been discovered in psi research. For the present at least the comparison is close enough to invite thorough study. Even from the point of view of parapsychology alone this parallel has the importance that original practices naturally have for the science that eventually follows, practices that assumed what later had to be proved.

When we turn next to the other viewpoint to see how man is believed to communicate with deity the parallel continues quite as closely.

Prophecy is the equivalent of precognition. Prayer may be generally assumed to use the communication principle of telepathy, with a two-way transference of thought allowable. Revelation (with seership, etc.) would require either telepathy or clairvoyance, depending on the source assumed, whether personal or not. In general, then, it seems that for either deity or devotee there is much the same principle of psi exchange in transcendent religious experience. These natural parapsychical powers of man are almost literally a duplicate pattern of the communication system of general religion, insofar as incoming exchange is concerned.

Although on the side of psychokinesis the research in parapsychology is not so far advanced as in ESP, the results thus far suggest a parallel with theological doctrine of much the same order as the ESP results have shown. The PK effect on moving inanimate targets (dice, balls, coins, etc.) has been demonstrated experimentally to a sufficient extent that a conclusion can safely be drawn, and more recently a number of researches have rather strongly indicated a PK effect (e.g. of healing or accelerated growth) upon living organisms as well. It is not yet experimentally demonstrated that PK can be applied successfully by human influence upon static inanimate objects, although the collection of spontaneous case reports suggest that it does at times occur.

On the side of religion the physical miracles include all the three types of physical conditions (moving, living, and static matter) with which the PK research itself is concerned. Again, as these religious phenomena are reported, they are much more impressive in magnitude than laboratory PK results, but at the moment we are only comparing the qualitative types of psi effect. In any case, there is no adequate way to verify the reports of the miraculous physical happenings as has been done on the side of the psi investigations.

Thus, on the whole, the types of psi that have been quite independently outlined by laboratory research closely resemble the kinds of exchange that religious men have assumed in the theologies that arose out of human experience long before the laboratories of parapsychology began their work.

But the parallel between religious experiences and the phenomena of parapsychology takes on other dimensions as well. For example, after long years of study the types of psi now appear to be mere aspects (phenomena) of an underlying unitary psi process within the individual human personality that functions independently of physical limitations. In a similar way the religionist throughout all the various types of manifestation combines all these various aspects of interaction in one common concept of a divine being. This doctrine at once personalizes

and unifies the diversified modes of exchange between two worlds. Thus it came to be realized that the investment of deity with a reach and grasp of power transcending space, time, and matter removed all physical carriers to the divine presence believed to be everywhere. So a concept of omnipresent divinity was created out of a zone of human experience that has since taken ages of study to confirm as present in man's own nature.

The Forms of Psi Reflected in Religious Experience

Still more precisely parallel than the foregoing however, are the phenomena of parapsychology to those of religious communication when we look into the *forms* the experience takes. The study of spontaneous psi phenomena has brought out four general forms of manifestation in which psi more commonly occurs: *dreams, hallucinations, intuitions, and physical effects.* (Some minor forms are omitted.) These are the very same forms that, down through the ages of the history of the religions, have been the media through which men have believed they were in communication with the divine order.

In the case collections of parapsychology the most common form of spontaneous psi experience is the dream. In the religious case material of some cultures hallucinations may outnumber dreams as vehicles of divine messages (the signs in the heavens, the apparitions of angels, or the voice of God.) Intuition is less spectacular, more easily overlooked, and less likely to be related and recorded, but it too has played its part in revelation and prophecy, as it has of course in spontaneous ESP. The physical miracles conveying divine messages by implication are just as in the case of psi experiences, much less frequent although much more spectacular and impressive—at least as they have come down to us through long periods of time and through many versions.

Conditions of Psi Experience

The comparison can be further continued as we look next into the mental states that favor the occurrence of psi experience. On the side of parapsychology, it is known that certain states of limited consciousness seem to favor the spontaneous occurrence of ESP experiences. Most familiar of these are relaxation, sleep, trance, and other more or less dissociated conditions. However, this problem-area of relevant mental states has not as yet been well studied and only tentative generalizations can be made now.

Even so, certain comparable effects of special mental conditions on religious experience might be mentioned. This relationship is implied

in some of the types of preparation of the priest, the prophet, or oracle for the exercise of contact with divinity. Even within a wide range of variations there are certain common features tending to aid deep concentration to increase receptivity and to exclude the distractions of the immediate environment. From the oracles of ancient Greece to the Buddhist priests of modern Tibet the conditions for intensive communication with divine beings bear elements of general resemblance to those regarded as favorable to the occurrence of psi phenomena.

All this has the implication that (as we now know well enough in psi research) such communication is largely not consciously controllable. It is quite evident too from the way the prophets and seers of religious history have acted that they could not just sit down and deliberately evoke their powers at will. The delicate nature of the communication system with which religion has been concerned is rather comparable, not only in the types and forms of its manifestation, but in the mental conditions under which it was expected to function—comparable, that is, to the way psi exchange has thus far been found to take place “in life and lab.”

Here too parapsychology may gain, in comparing the efficiency of various religious practices. Results would be hard to compare, of course, but tentatively promising ideas could be tested, much like a folk belief about a remedy is tried out in medicine. Folklore has already benefited parapsychology as it has some other sciences, but the cross-cultural analysis of religious practices in search of better psi test conditions would be a new and timely research project.

A Common Foundation

Even though the study of these parallels has just begun it already offers a quite unanticipated confirmation. Psi workers of the last 40 years or more, during which these types, forms, and conditions have been mainly worked out, have given little thought to these similarities of exchange in the field of religion. Yet it now appears today that the chart of findings on psi communication fits rather closely into the pattern of interaction assumed in the major religions of mankind. Indeed, no matter what one thinks about the theological claims of these religions, he can now at least see that their founders must have built those great cultural systems on a rather good acquaintance with the same powers that have now been independently established as parapsychical. The fact that certain main outlines of the way psi functions have been experimentally substantiated thousands of years later should be, by any objective standard, a finding of major importance both for religion

and for parapsychology, as well as for the history of human culture. For parapsychology at a minimum it is reassuring to find that the laboratory methods of today could screen basic principles that were taken for granted in human belief and practice so long before the sciences began.

But however much this confirmation gives us to think about, it is more important that it opens the way to further discovery. In any case the point of this comparison is not at all to try to validate the age-old beliefs of exchange between man and his divine order. Likewise it is not in the least necessary to infer that this in some way adds to the conclusive finality of parapsychology. It is enough to say that it justifies and encourages continuance of the new branch of study proposed. It gives those who will work in it assurance that a field of genuine problems exists—a field that can contribute both to religion and to parapsychology.

The Approach to Other Problems of Religion

In turning now to other problem areas of religion we can rightly proceed with a measure of confidence because of the essential similarity that has been found between the psi system and the communication pattern of religious experience. From what has happened in parapsychology it would appear that the underlying assumptions of man's religious interchange have been so essentially parapsychical in character that it would be hard to conceive of religion as having possibly functioned without it. The very authority men attributed to divine beings in general literally *depended* on the miraculous (or super-physical) character of the powers such beings were believed to exercise, capacities that are now identifiable in principle with psi abilities.

This outline of the basic role of psi in religious exchange can serve not only to justify a thorough study of the Parapsychology of Religion but to help to guide the planning of it as well. There remain however even greater problem areas to be explored and this branch of study will largely have to emphasize research for an indefinite period of time. How far the investigations of the future will continue to support claims of religion—how long the parallels will continue to appear as we go on—is not predictable in advance, or the search would not be necessary.

However, in spite of all the confirmation parapsychology has given to religion it is already evident that it will also have a revolutionary impact on that discipline just as it will on all the human institutions that depend on a theory of man's nature. But such shifts have usually been constructive in the long run. One easily anticipates, too, that

other truths of importance to mankind lie deeply embedded in the still unverified religious heritage waiting to be discovered. It has been the history of the older branches of science that the eventual discoveries surpassed to a fantastic extent the original anticipations with which they had been initiated.

In the very nature of religion the principal unverified doctrines deal with some of the greatest questions man can ask, "greatest" because they center on major human needs. Three of these will be examined in an introductory way from the point of view of the Parapsychology of Religion, with the aim of exploring somewhat further what future research may, with some promise, be anticipated.

First, is the question of whether a person can exercise some volitional control over his situation. Is he in any meaningful sense (and in even the slightest verifiable degree) a free moral agent—free, that is, of the substituent deterministic forces operating in and through his organism?

Second, is the problem of man's post-mortem destiny, whether or not death is the end of the personality as an individual agent. *Third*, is the question of the kind of universe it is in which we live. Is it in any verifiable way a *personal universe*, with a type of intelligently purposive agency within it to which man can with rational confidence turn for helpful communication in the midst of the trying emergencies of life?

In examining these great human issues in relation to the Parapsychology of Religion it should not be expected that the new study will have immediate answers of a more than introductory kind at best. For one thing, these are obviously *much more than problems of parapsychology alone*. But it does now seem safe to say with some confidence that this branch can continue to make advances into problem areas of religion where the footprints of no other science have ever been left. It will be seen too that, even on the major problems to be considered next, beginnings have already been made that seem to justify the approach, the emphasis, the method.

However this course of study, the Parapsychology of Religion, will always be limited as a science to its territory of fact finding. The religions of mankind may accept and use the new knowledge or wait until the need is better indicated. In the language of the clinic, the worker in parapsychology is not going to diagnose or prescribe; he seeks the evidence that will make those practices as reliable as possible, knowing all the time that there may be delay in understanding and accepting his evidence when he finally gets it.

Parapsychology and the Conduct of Life

The problem of religion which seems today to have the greatest urgency is that of morality or the ethical control of human conduct.

While man has made impressive advancement in his control over the physical environment and the organic basis of life, his management of his own morality has failed to show comparable progress. As a result many regard this combination of conditions as fast approaching a stage of tragedy.

Since moral conduct has throughout the ages been the principal responsibility of the religions, one readily associates the state of human ethics today with the decline of theological authority throughout the world. As people in various cultures have been finding it increasingly difficult to accept the supernaturalism on which religion's authority has largely rested, the force of its moral influence in the world today has reached a low point. It is true such institutions as schools and governments, which are now largely secularized, have begun to assume independent responsibility for conduct, and the sciences concerned with social behavior have been showing some influence; but these agencies too have been affected by the very same mechanistic trends that have undermined the authority of religion.

Now however parapsychology has reached a point where, in finding acceptable evidence against absolute physicalism in the sciences, it reopens the case for the role of religion in moral culture. It is now possible to say that whatever one thinks of the particular theology in any given case, religion may actually have done what has been claimed for it in the moral life of men. The basis for this statement is that we now know there are in human nature itself just such powers as the religions have assumed to be operating in the guidance of conduct; these (parapsychical) powers I have already described as assumed in the general concept of transcendental exchange between the human and divine levels of existence.

Psi as a Possible Factor in Conduct

How could such capacities function in the moral guidance of human life? The answer begins with the common religious doctrine that the acceptance of divine influence can give man an enhanced awareness of the right moral decisions in life. The ways and conditions by which such influence is believed to be communicated to the individual have already been mentioned above in the discussion of religious experiences in general. For example, one devoted follower might acknowledge unconscious guidance in the form of an intuitive quickening of conscience, while another might experience the more dramatic auditory hallucination of a timely warning voice. Still another benefit may come in a warning dream that leaves a sense of anticipated guilt or it may be the wide-awake experience of a physical sign that will "deliver from evil."

Thus have men often been led to believe they have been pulled back from the brink of moral crisis much as they have from physical dangers, sometimes in response to prayer and at other times more spontaneously (and probably most often without conscious awareness of the influence).

One recognizes in these types and forms of transcendent ethical experience the same sort of parapsychical occurrences as are the common stock of the psi research field. And it is just this fact of basic similarity, this *identification* of the underlying exchange, that is important today, rather than the particular theory of divine agency assumed. It indicates that a man's belief that he got some help by way of his prayers has a new basis of credibility. Thus parapsychology has, at least to a limited extent, underpinned the belief in a power that man really has and can use in the control of his moral conduct. The mere fact of the existence of such a power of potentially greater awareness marks a forward step. And it is a fact that continues to acquire confirmation.

But this is only half of the picture. Equally important is the believer's faith that he will be given added strength in overcoming evil when he becomes aware of it—increased power to overcome physical as well as mental difficulties that make his battle a moral issue. Here too we can recognize that the same forces that have been verified in the laboratory of parapsychology should (with reasonable generalization) be expected to aid him, not only (as stated) with the extended extrasensory awareness he needs in order to make better ethical judgments, but also the supporting psychodinetetic strength to overcome physical obstacles within his own system in making good his escape from temptation.

All this assumes only that psi ability works in a general way as effectively as we have already found it does on specific lines; it is not necessary here to speculate upon the increased control over the process that can logically be expected in time. It is sufficient to build on present knowledge for the present study. The natural psi powers that parapsychology has verified in human beings are in principle adequate to account for the familiar types of moral guidance in which religious men have believed. As I have said, it does not have to be decided at this point from what transcendent sources human appeals for guidance may have been answered. No particular theological assumptions are necessary so far. The point is that the ancient religious belief in a basis of moral reinforcement has actually received enough support from the facts of parapsychology to allow a new approach to the control of human conduct.

Likewise, there is no point in trying *at this stage* to compare the present limited demonstrability of psi capacity with the efficacy expected by the devout believer in his prayers. The experimental psi-test results are generally far from equal to the reported demonstrations of mirac-

ulous effects. But on the one hand it would be impossible to evaluate and authenticate the theological claims themselves in a reliable way, and on the other it would be of little value at this early stage to attempt to consider the ultimate potential of psi ability itself on the basis of its undeveloped state at the moment; for this we can safely wait. As it is, what we already know about psi, its coverage, its range of application and its adaptability will, if kept in proper perspective, suffice for the present. Even the question of how long it may take to gain sufficient application is not just now the primary concern.

What *does matter greatly* is the realization that this vital issue of morality has finally got beyond the interminably futile contest between the countless speculative and authoritative doctrines and disputations of the ages. The issue can now be connected with the underlying verifiable stratum of factual nature; there men have learned to solve their problems in a way that can be confirmed as repeatedly and meticulously as is individually desired. The rest is a matter of research on how much the study of psi can do and how best to develop its full potential.

Psi and Volitional Freedom

The bearing of parapsychology on morality however consists of more than this support of the role of religion in the guidance of conduct. A more specific connection can be seen in what the psi principle brings to the understanding of volitional freedom or "free will." Although this freedom would appear to be essential to morality (if not to behavior in general), it seems to be an almost forgotten idea in modern psychology. It may therefore need a word of explanation.

The essential concept of free will is simple enough to be readily appreciated by the average child; for example, he knows he will not be blamed for wrongdoing if he was *made* to do what he did—that he had no choice; he did not act of his own free will. We all recognize the machine has no mental choice and that moral and legal judgments require for a "verdict of guilty" evidence that the accused had enough appreciation of right and wrong to permit a choice and the freedom to exercise it. Free will then is choice of action with an option—a choice made *against* something from which the agent could exercise some kind and degree of independence.

Parapsychology is important to free will because it has shown that man has a degree of independence of physical law. So his life and conduct are no longer completely determined by the physical world to which he also belongs. This discovery tells *one way* (not the only way) in which volition can be free. It rules out the exclusively mechanistic

determinism that assumes that human decisions are wholly produced by the physiology of the nervous system in its sensorimotor exchange with the physical environment. Such a belief as that of behavioral fatalism leads the guilty individual to say the "fell clutch of circumstance" forced him to do his socially undesirable deed; his mind was made up for him; he had no alternative. Under this (rather current) physicalistic ethic the concept of morality is losing force; as a result such concepts as "moral fibre," "strength of character," "power of will," "self-discipline," and the like no longer have much social relevance.

One can perhaps see therefore how corrective it could be to the critical moral deterioration of the modern world to introduce the rediscovery of an angle on man's nature he once accepted on faith alone. It would restore the principle of personal choice based now on a firm scientific foundation, one that refutes the assumption that all human decision is based on mechanistic causality alone.

Let us focus more closely on how the research on the psi process can help to reinstate the "free will" concept. The individual who exercises free mental choice has to use processes that have some degree of independence of the physical order of nature to which his organism and environment belong. Parapsychology has shown that the psi function is in some way and degree demonstrably nonphysical. Accordingly psi allows the conclusion that in a relatively clearcut and important degree certain mental operations (at least) are free of physical determinism.

So in asking whether volitional judgment is free, it is enough to know that it is at least free to an experimentally demonstrated extent from the limitation of physical determinism that has come to be considered to be all-encompassing in the realm of natural science. While these matters will need more extensive investigation for fuller understanding and more precise limitation, this one fact is fundamental: The psi process departs so much and so strikingly from known physical law as to allow personal human agency to be considered in some way independent of unrestricted physical determinism—and hence to this extent capable of some freedom of choice. These are still small gains of course; and they are first steps over new ground. But their importance for man is neither small nor uncertain.

Some Recognized Limitations

I am aware that from the viewpoint of a pure science of parapsychology this freedom has nothing necessarily to do with morality or any of the social consequences of conduct, just as it has nothing to do,

strictly speaking, with application to religion or any other discipline. This viewpoint is important for clarification as to what this freedom, this independence of determinism really means. It will be interesting to see if there is not in the more purely parapsychical function of personality an increasingly large degree of freedom as with the greater development of psi ability it is further disencumbered of the interaction with the physical system of the organism and its environment. The search along this trail will of course lead to the fuller discovery of what this psi system is in the person, the living organism, and the universe—what lies behind the processes studied in the laboratory and the exceptional outbursts of psi manifestation that sometimes occur spontaneously.

One thinks, for example, at once of the possibility, perhaps even the likelihood, that while psi is independent in some degree of the physical framework through which it registers itself, it must accordingly of course have its own principles and order of functioning—its own binding lawfulness and limitations. Absolute freedom would be equivalent to chaos. It hardly needs saying that with this step into an understanding of mental freedom we shall be coming upon further problems, some of them doubtless still unknown.

Can Morality Be Explained Without Parapsychology?

On the other hand the relation between psi and volitional freedom makes it appear that it is the fact of the existence of the psi function in man that *makes it possible* for us to consider him a moral creature. This is not to forget what was earlier stated that psi is, as scientifically investigated, a mere ability or instrument; nor is it to overlook the fact that a great wealth of function, both individual and social, is involved in the total moral act. Admittedly too psi may not be the only extra-physical function in man's nature. Also it is the social order itself that determines the actual value system within a given society. *But the actual choice on which any system of true morality depends comes back to the volitional freedom of the individual* (i.e. to act with some independence of the forces of mechanistic causality within him). In other words, if we leave out the superphysical role of psi ability, it would be impossible to account for the morality that as we have seen depends on this freedom from physical determinism. In the present textbooks all the facts about the organism and the environment reduce, in as far as they are "explained," to physics and chemistry. It is *only* by establishing, as Beloff and a few others have recognized, that on the basis of the psi evidence we can now say the mind exists as a relatively distinctive reality and hence that

we can confirm the common personal feeling of freedom. Indeed, how else?

Thus the relevance of psi to morality is at least clear enough to make it a major project of scientific research. Why then should we not consider the entire problem area of the parapsychical process in ethical behavior as a designated branch of scientific study? The strength of the linkage of psi with volitional freedom is of course a major problem for parapsychology; and if religion is to be responsible for moral guidance it will need the help of parapsychology to explain what psi can do to increase man's self control and moral mastery. That it can do something, even if the extent is unknown, is the essential fact now. No other established scientific principle is known that can explain free volitional conduct in human society. It would appear to be man's problem No. 1, even if only dimly visible as yet.

Parapsychology and Post-Mortem Survival (PMS)

The aim here is to see what the Parapsychology of Religion can do on the question of the post-mortem destiny of man. The question has never been seriously taken up in the natural science, and thus among the conventional disciplines remains of interest only to theology. It has, however, been a tenet of almost all religions that a person in some way or degree survives the death of his body. The range of variety of the forms and conditions associated with this doctrine of continuing personal existence is very wide indeed, but one common social principle is rather evident in them all, namely their usefulness in the universal task of controlling human behavior. The heavens and hells and other forms of post-mortem rewards and punishments have been very closely interwoven into the systems of moral discipline.

It is not that the major religions have encouraged personal contact of the living with the dead. Rather it was a quite unorthodox development that led to the modern search for direct evidence of post-mortem existence and communication. It was not until the 18th century when the religions of the western world had already begun to lose their great authority over western thought that the practice of unorthodox and independent communication with discarnate beings through mediums was initiated; and when it was begun it was neither approved nor recognized by the church or temple or seminary. When however, around the middle of the 19th century, a lively practice of Spiritualism swept around the world with a loosely organized religion of its own, it captured so vigorous a popular enthusiasm that it could not be stopped by mere lack of support by the conventional institutions.

Nor could the wave of interest in spirit mediumship be stopped by the scepticism of scientists. As a matter of fact it was, along with a number of related cultist developments, something of a product of the controversial interaction between science and religion. Biology and especially the growing knowledge of the way the mind evolved along with the nervous system and the close connection of mind and body in the maturing embryo, made the idea of the existence of the mind without its organism increasingly hard to accept. It discouraged the belief in the soul as a separable entity capable of independent existence.

On the other hand, scientific speculation about new physical principles of universal character (such as the ether), combined with the phenomena of hypnotic trance and claims of psychic manifestations, helped to give some plausibility to notions of "etheric doubles," "astral bodies," and a spiritual state of existence with which entranced mediums could communicate, if only by telepathy. By the final quarter of the 19th century this combination of factors led to the formation of societies for psychical research, primarily oriented toward mediums.

The Duke Experiments in Mediumship

A few university scholars on both sides of the Atlantic took some part in these psychical research explorations, one of the most active being Professor William McDougall, F.R.S. of Oxford (after 1920 at Harvard and after 1927 at Duke). McDougall's sponsorship made it possible for an investigation of the claims of mediumship which (assisted by J. G. Pratt) I carried out in the mid-thirties at Duke with the well-known medium, Eileen J. Garrett. (I drew heavily on the work of others, especially of English investigators).

Mrs. Garrett's mediumship was observed under special conditions designed to exclude all sensory knowledge. The objective (or blind) evaluation of results too was handled with some newly developed precautions to avoid the effect of bias in the appraisal of success. Nevertheless it was found that the mediumistic communications were significantly appropriate to the individuals for whom they were intended; in the language of that day, "the occurrence of supernormal knowledge was demonstrated."

This looked as though the medium had at least the transcendent powers essential to communication with discarnate individuals who would of course be incapable of sensorimotor communication. If such persons really existed and could still communicate with the living, the exchange would naturally have to be by means of extrasensorimotor (psi) communication.

But while she was at the Duke Laboratory Mrs. Garrett was also independently tested for ESP ability and for a considerable period she performed comparatively well in the tests given her. These card-guessing tests gave approximately the same order of success both in the waking state of the medium and in her trance state (with what was said to be a "control personality" participating).

The main result of the Duke experiments with Mrs. Garrett, however, as seen in retrospect, was to focus closer attention on the logical inadequacy of the mediumistic type of test of the survival hypothesis. It was recognized then that in principle it should never have been considered to be capable of such a demonstration. The weak point is that there have to be existing sources of information to use in checking on the accuracy of the medium's own extrasensory powers. No way is known of getting around that alternative and regarding the medium's messages as acceptable evidence of spirit agency. Moreover, it is the same, not only with the information coming from the medium, but also with the many spontaneous message-bearing experiences that seem to suggest spirit agency to the persons reporting them much as the mediumistic utterances do to the medium.

The Failure of a Method

Where does this leave the matter? Nearly four decades have passed since the intensive re-examination of the survival evidence was made at Duke; and thus far no acceptable way of solving the problem of post-mortem survival has been found. In fact, no new proposal of an alternative method of solution capable of meeting the requirements has been encountered. The hope of proving survival has rested on the practice of mediumship with some support from spontaneous personal experiences of similar contact. No other source of evidence is known.

For the present, then, the survival problem, while still an open question for religion, had best be left so far as the Parapsychology of Religion is concerned on the shelf of problems without an adequate method. This is a shelf that is necessary in every branch of inquiry.

Having to set aside the survival question, however, is not the same as a completely negative finding. It is negative only to the methods on which the claims have been based and the types of evidence they used, but not to the question itself. The mistake about the method, for that matter, was in the original thought that such evidence ever could be conclusive. But that was an error much easier to make in the 19th century than it is today. Actually the result of the subsequent investigation is quite an advance from the point of view of the larger objective of science—finding "the way to what is *actually* there."

Then too it is a progressive step for parapsychology to have verified the psi ability of a medium when she was operating in a way that had been assumed to indicate survival. Very much as Mrs. Garrett did in the Duke Laboratory, many other mediums too have probably exercised the ability to reach out beyond themselves to sources of knowledge hidden from the sensory range of powers. In time and with better understanding and control over them, these same powers to intermediate between man and wider ranges and sources of knowledge could add enough to man's understanding of himself and his world to overshadow the dim and nebulous intuitions and speculations of the past as to whence the messages came.

But while the hypothesis of post-mortem communication cannot be crucially tested by known methods, the presence of a transcendent superphysical factor in the biology of man has been established. The further exploration of this other side of man's nature should be expected eventually to discover whether it is in some degree independently separable, and capable of discarnate existence and survival. But this is also part of the main program of parapsychology itself, and just as the extraphysical aspects of man's nature themselves emerged incidentally from the ongoing psi research program—so we must expect to encounter extrabiological indicia as well, if any such exist or occur.

Meanwhile it is well to remember, while thinking about this question of the termination-versus-continuation of human consciousness at the time of death, that science has yet to discover the evolutionary *origin* of conscious experience in the universe! Until it does so we should not expect to find it an easy matter to solve the problem of its destiny beyond the grave! We still have only speculative guesses at its underlying relation to the great driving energetic system of nature. Only the most venturesome philosophers even try to theorize as to how conscious thought "gears in" with the brain. Many important problems will have to wait for eventual enlightenment on the large mind-body relation and this one (PMS) may perhaps be among them.

How the Problem Remains

The Parapsychology of Religion is of course only one research branch that is searching for knowledge of man's nature. Other areas of fact too must be considered and the intellectual changes of the times also recognized. Religion itself is in flux, and in parapsychology the interest in PMS has shifted greatly during the last fifty years from a generally favorable attitude (approaching conviction) to one of minimal confidence and to a greatly diminished interest in the problem.

The educated public too has lost much of its former interest, except among those occult and semi-clerical groups that easily thrive on uncritical demonstrations of pseudo-scientific character. But those who have studied the sciences of man know the close parallel between mind and body in evolution, in the maturation of the individual, as well as in all the variations of health and education. Thus as knowledge has grown, the mind-body interaction has come to look increasingly like an unbreakable unit. This means that the evidence of complete mind-body separability, if any should ever be found, would have to be very strong to be acceptably conclusive.

At the same time another change has been occurring. The use of concepts of immortality as moral weaponry has waned almost to the vanishing point. The burden of the graveside sermon has taken on more of an emphasis on the contribution of the deceased to his fellowmen in this world and less on the rewards awaiting him in the next. Today the prospect of mankind's crucial need to face up to the compelling global challenges of his earthly existence threaten to intensify this preoccupation with the here-and-now so far as to obscure otherworldly concerns.

However the Parapsychology of Religion in its own search for the transcendent nature of man need not be influenced either way by the swing of interest and preference, or even by arguments of the social value of a given doctrine. In any case, the history of mankind assures us that on the basis of the past the balanced growth of continuing knowledge holds the best promise of the truth about man's destiny. Keeping the Parapsychology of Religion on a truly scientific course is the thing, or an essential part of it.

Meanwhile another mode of human survival is becoming an increasingly important part of the cultural complex. This is the social heritage that lives on, the impact and imprint that everyone leaves. As the ways of recording and communicating human behavior expand and occupy the entire space and time of our daily lives, the separations at the end of life are naturally much less acutely poignant. The very fullness of man's growing social involvement and enrichment does much to reduce the gap of personal loss. Social evolution gives the individual ever greater opportunity to leave the message of his life in the product of his work and his example, and all the complex social structure his life touches, and by this the break of bereavement is lessened. Could any past conception of a spirit heaven or summerland, compare with the vital influences in the world today through the *social survival* of Jesus, Shakespeare or Pasteur? Indeed such survival extends their own life-

time's contribution countless thousands of times; and still grows endlessly.

Thus we can see the post-mortem survival of man is a great question that remains; but it does not remain the same. Rather, as in any science, new advances may provide new methods for this problem. Suppose for the moment that we learn how to improve psi-testing and training so as to provide subjects with a more reliable order of awareness of success (confidence response); such an advance should permit us eventually to judge whether or not the subject is correct in claiming contact with a discarnate source of messages. This testing of *sources* of information is in any case a mainline project for psi research just as is the improvement of tests of accuracy and confidence in general. In other words, if psi can identify all the types and conditions of targets claimed for it thus far, we should be able to push this ability to the point of identifying non-living sources if they exist. Thus far no limits have been found to the range of psi cognition. I anticipate that a method for discriminating living targets from non-living can be developed like any other distinction. I have suggested (Rhine, 1975) an approach via animal tests to see if psi ability can be registered as continuing beyond the end of other life activities, or in any way independent of vital functions during terminal stages of life. New approaches do seem to be opening up for scientific test.

Parapsychology and the Question of Divinity

Has parapsychology anything to do with the question of whether there is a divine or personal order in the universe? If this query has ever been raised within the circle of psi research it has so far as I know left no trace. Now however, it must be considered, for logically parapsychology can, as we shall see, be shown to have a definite relation to this question, in fact, almost the same relation as that between parapsychology and the PMS problem.

The best approach would be to take the question of divine agency (DA) in its most elementary form somewhat as follows: Can any verifiable personal agency be identified as operating in the universe beyond that of living things (or those who were once alive)? This formulation frees the discussion from some closely related issues that do not concern us at this preliminary stage. For example, the parenthetical addition excludes the PMS question. For the present we need only to search for evidence of intelligently purposive action outside the range of human and animal behavior. Other questions must wait if this one is, as intended only a beginning question.

Surprisingly enough, this formulation is almost an exact parallel of the question of PMS. Both doctrines do assume alike the existence of incorporeal or spirit personalities; in the one case divine or extrahuman personal entities and in the other, discarnate forms of deceased human beings.

Fortunately because of this close similarity of the two problems, it will not be necessary to review in great detail the specific way in which the already existing findings about psi bear on the present question. I have already pointed out the probable parapsychical nature of the varieties of communication men have believed they have with spirits of the deceased. Those who are familiar with the types of experience through which men have believed themselves to be in contact with their *divinities* will recognize the similarity of these experiences to those of spontaneous communication believed to have been experienced with discarnate *human* spirits.

The more dramatic forms of these communications of divine messages are much like hallucinatory psi experiences. They might, for example, consist of an angel's voice or the visual apparition of deity; again the message may appear as handwriting on the wall or as a portentous sign in the heavens. Dreams likewise play a prominent part as vehicles of celestial exchange. So also does the silent communication that may come as intuitive revelation to one in state of surrender to divine influence. These are communications of cognitive guidance. But actual physical manifestation too may be taken as a medium of divine communication when sufficiently meaningful to be interpretable as a miraculous sign from the "hand of God." The sun itself has been said to stand still, or a city wall to fall down.

The parallelism of these types and forms of occurrence is obviously a double one. First, as noted above, the human experiences leading to belief in DA are almost identical in form and modality to those which have led mankind to belief in PMS; and second, both are in principle essentially like spontaneous psi experiences as these have been studied and classified in parapsychology—although usually of greater magnitude.

The differences are of course important too. For example, the *experiments* that established the case for psi communication in humans (and its types and forms and conditions) had to demonstrate significant effects in controlled laboratory tests before they were acceptable. On the other hand, in all experiences in which men believed themselves to be in close exchange with either the divine order or the world of discarnate spirits there is so far no conclusive evidence in any case that they actually were. Even when in the study of mediumship at Duke (in

relation to the PMS problem) it was found, as we have seen, that under controlled conditions a medium could to a significant degree simulate spirit communication, the discarnate source (i.e. in a spirit world) of the messages has not been reliably verified thus far.

As I have indicated however, no comparably controlled experiment has been attempted on the question of divinity, but the two problems are so similar that it hardly needs to be done; both would have to involve the same capacity to receive communications beyond the range of the sensorimotor system. Accordingly, the possibility of psi receptivity on the part of the seer, the prophet, and all the founders of the religions can be recognized in this case as it can now be in the case of the medium.

The point that emerges here is that parapsychology has already confirmed in principle the identical types of transcendent intercourse between man and another order on which the acceptance of religious experiences through the ages has been based. This observation is of course the close equivalent to the outcome of the survival issue, as already reviewed. In other words, we now know that mankind must at least have had the capacity needed to make the contacts on which these two main doctrines of the religions were founded. That much has been cleared. Without such powers of superphysical communication and without the repeated human experience of its reality in daily life it is hard to see how there could have been anything like the religious systems that have emerged throughout the cultures of the human race.

On the other hand, the scientific discovery today of the very principles that gave religion the impressive authority of seemingly miraculous powers—authority that brought it into conflict with the physicalistic sciences as they emerged—has given it a new status of security. Its basic claim to a transcendent order of reality has thus been experimentally vindicated.

The Evidence is Inconclusive

The question still remains, however, as to whether these recognizably essential (psi) abilities as such actually yielded any conclusive evidence of DA in the messages from deities that came to the founders of the religions. The answer to that question—so far as the methods of parapsychology go—is quite as inconclusive as it was with the question of PMS. Thus far no person having a religious experience which he interpreted as bearing a divine message could have known clearly whether or it was indeed of such an origin; he had no reliable way to verify that interpretation of his subjective experience; nor do we have any even today. The prophet may have had ever so strong a *conviction* about the

source of his authority, and his messages might well contain (as in the comparable case of the medium) significant wisdom and information beyond his own capacities to supply. Nevertheless it is always possible to interpret the messages of the dream, or vision, or the miraculous physical sign as products of the recipient's own parapsychical powers just as it was seen to be with the purported communications with the spirits of the dead.

The logic of this type of personal evidence of DA has been that such a "miraculous" message simply had to come from divine sources; it was otherwise unexplainable (but so too are the almost parallel cases of ordinary spontaneous psi). Again, much of this "evidence" appeared to the interpreter as miraculously realistic signs of divinity—perhaps a vision of God himself. Such vivid projections seem however after comparative study to be quite plausibly explainable as subjective hallucinations and cultural artifacts, and cannot qualify as acceptable evidence of the existence and agency of deity as they suggest.

The same logic applies not only to the transcendental experiences that have contributed to the founding of the theologies of the past but quite as well to the personal experiences that have served to sustain the individual's faith in his relation with the divine order in his own private life. As we have seen, these types of experiences, if genuinely parapsychical, could logically serve as a sufficient mode of personal contact between mankind and the higher personal agencies his religion has taught him to accept, whatever they were. But this was not *necessarily* so.

Where the Question Stands

We come now to the present frontier of the Parapsychology of Religion on the issue of DA. The evidence of DA based on religious experiences (like that of PMS based on mediumship) cannot from the nature of the type of evidence be taken as conclusive. Rather it leaves that problem (again paralleling that of PMS) as one on which the present methodology of parapsychology still offers no dependable solution. In fact it is now in order to put the question in a more searching form: *What could a divine being conceivably do to give the scholar today the kind of proof of agency he would need for a reliable conclusion?* Obviously until we have a positive answer to this question, one that gives us a method to try, the Parapsychology of Religion will have to let the question wait, along with the already much more investigated (though hardly more advanced) problem of PMS.

But while the Parapsychology of Religion must leave the question of ultimate origins and divine agency for the present, it has brought

out the evidence of the principle of superphysical interaction in man himself and something of what this implies about his relation to the universe. For example, it seems fairly certain that this psi principle gave ancient man the basis for his concept of a supernatural order of DA in the first place. The science of psi makes at least rationally possible and even plausible, some of the kinds of evidence of DA that have been accepted, though it does not make the DA interpretation in any way conclusive. Also it does render the supernatural attributes of omniscience and omnipotence reasonable derivatives and projections of man's own natural, though superphysical, potential—given only the theological license to make them awesome, supreme and unfailing (which conceivably may yet be ultimately done by an enlightened science of the future, even as today's engineers have equalled the power of Jove's thunderbolts).

Meanwhile the worker in the Parapsychology of Religion will continue his search for more knowledge of the parapsychical and of the entire system of personal agency in the universe. He will study the range and penetration of the psi principle, its place in the world of causality, its control and universality. In the broader Science of Man a stage may eventually come when it will be clearer than it is today as to just what part, if any, personal agency plays in the universe, its origin, evolution, and in the affairs of human society. But again, as with PMS, the hope can rightly be held that methods will be discovered to explore the possibility of DA in the universe in a conclusive, scientific way. *Just as the medium may eventually be trained to reveal through her psi capacity the additional knowledge of origin as well as the content of her communications, so may the seer who believes he is divinely inspired in the source of his messages may be helped to identify whatever divine features be present.* It would appear quite logical to expect such capability to be developed in this search for divine origins of religious experience as in any other type of inquiry.

The Parapsychology of Religion will have these great problems to cope with as parapsychology itself moved ahead. Progress in the control and extended use of psi will naturally find these and many more areas of application. Our main need is to keep the questions clear and watch for opportunities to attack them with the new methods and insights of this field.

