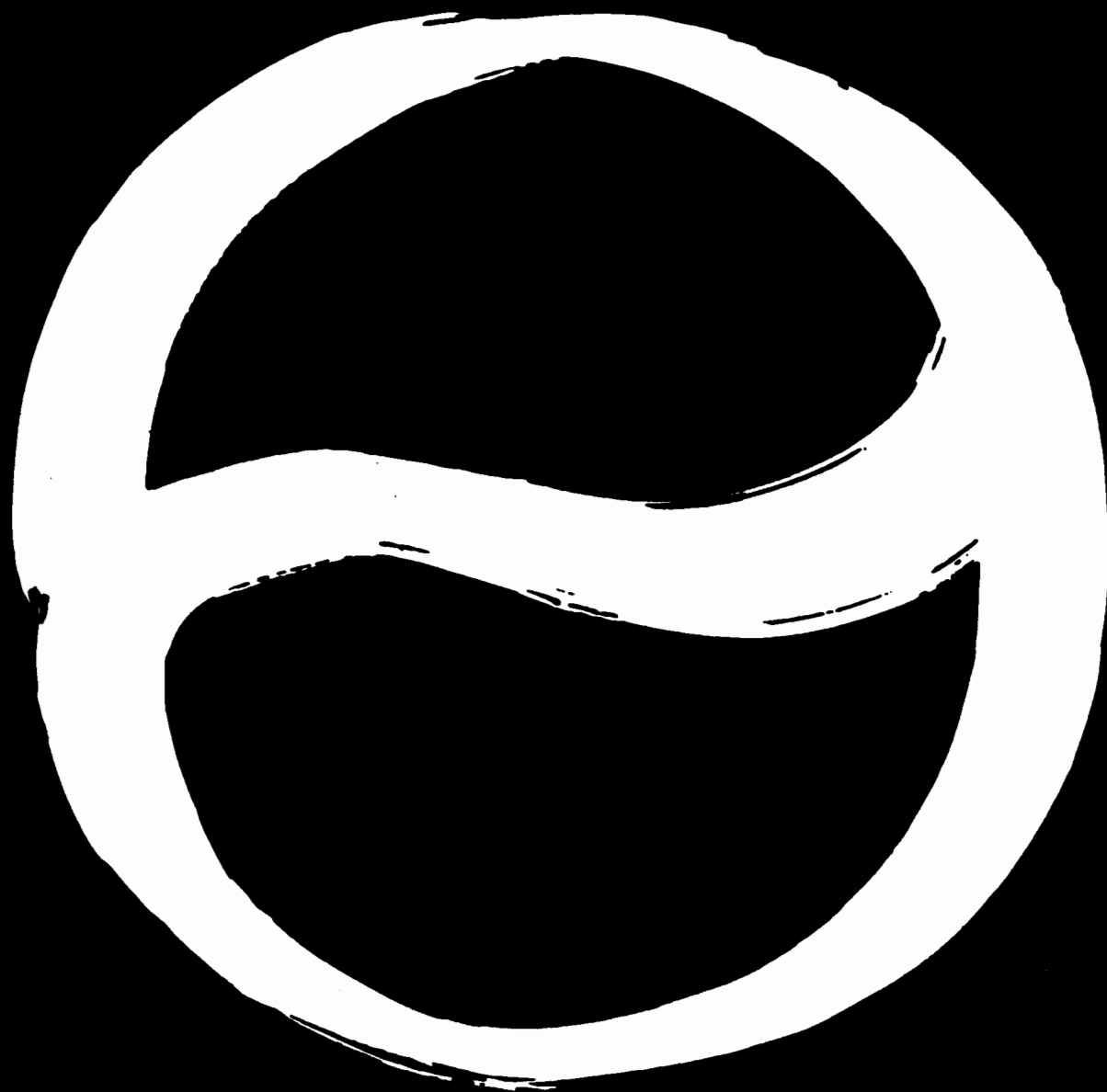


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Editorial

William George Roll

What are the implications of psychic experiences for human life? What do they mean? How can they be used? Questions like these were the focus for contributors to the conference "Psi, Science and Society," held November 6-7, 1987 at Georgia State University, Atlanta, Georgia. The meeting, which was sponsored also by Parapsychological Services Institute and the Psychical Research Foundation, brought together invited speakers and panel discussants from several parts of the United States. Some of the contributions are presented in this volume of *Theta*.

It begins with a new feature. Entitled "Forum," it is comprised of an initial article, written to provoke further reflection on a basic theme in parapsychology, followed by several brief responses. This issue's "Forum" offers the questions regarding the nature of psi phenomena posed by Dr. Mark Woodhouse in his opening address at the conference. Christopher Aanstoos, Eleanor Criswell, Michael Grosso, and I responded to Woodhouse's challenge.

In the lead article, "Memory and the Long Body," I present a unified theory of psi that shows how familiar psychological processes may have parapsychological dimensions.

This article is followed by six papers where the authors explore psychic experiences in the context of counseling and therapy. Gail Allen, Eleanor Criswell and Bruce Taub-Bynum, practicing therapists, explore procedures that may enable therapists to deal more effectively with problems in the lives of their clients. In the third presentation, Hillary Ellers approaches the client as a psi sensitive and shows how this

relationship may aid insight and healing. Jeanie Lagle examines the relations between psi and the unconscious in her clinical parapsychology. Finally, Scott Rogo, a parapsychological writer and researcher, discusses experiences of possession and the relief of these within a spiritualistic framework.

Next, four papers explore psychic experiences and altered states of consciousness in terms of their meaning to the person. Christopher Aanstoos examines experiences of apparitions; Don Chandler describes his experiences of channeling; Raymond Moody explores illness as an altered state; and Robyn Quail discusses the therapeutic value of rebirth experiences. In these papers, the emphasis is on the lived meaning of the experiences rather than on objective validation.

Next, James Klee presents the place of the parapsychological in the work of Abraham Maslow. The final paper, where Christopher Trahan describes his experiences as an apprentice to Chinese herbalists and acupuncturist, also leaves open the issue of parapsychological aspects of the practices; they seem to work, whatever the underlying processes might be.

If I were to summarize my impressions from these papers, it is that the closer we examine the paranormal, the more normal it appears, and the closer we examine the normal, the more paranormal it seems. It is also clear that we shall neither be able to understand the world nor significantly contribute to its healing if we ignore its psychic aspects. This is not surprising because psi processes connect things that seem apart and because this connection makes whole, which is another word for healing.

FORUM: Perspectives on the Foundational Questions of Parapsychology

Editor's Note: This "Forum," a new feature in THETA, is comprised according to the following format. First, an introductory article poses a series of related, critical questions on a particular issue, in this case the philosophical foundations of parapsychology. It is then responded to by several brief position papers, each addressing the questions posed. This introductory article is from Mark Woodhouse's Welcoming Address to participants at the "Psi, Science and Society" conference, held on November 6-7, 1987 at Georgia State University in Atlanta.

Some Questions for Parapsychology

Mark Woodhouse

Mark Woodhouse, Ph.D., is associate professor of philosophy at Georgia State University, where he teaches courses in metaphysics, Eastern thought and parapsychology. He is an editorial advisor to *Anablosis* and is the author of a widely adopted textbook, *A Preface to Philosophy*.

In the background of discussions relating to either theoretical or applied aspects of psi are a variety of philosophical questions which, though not admitting of the type of answer that we expect from mainstream science, nevertheless cry out for continued clarification and exploration. I view them as foundational considerations in the emergence of any master-paradigm (of which psi is a part) that will carry us into the next century. In posing them at the beginning of this conference, I do not expect speakers will address them directly. Rather, I offer them primarily for their stimulus value and in the hope that perhaps some additional light may be shed upon them in the course of our exchange.

1. *Spiritual Intelligences.* Are there "higher" dimensions of reality and, if so, how do we know this? the existence of such dimensions may or may not include individual discarnate entities, some of whom may have lived on earth and some of whom may not. Many writers assume that so-called channeled personalities are distinct non-physical entities temporarily inhabiting a body. Others urge that such personalities are merely aspects of the channel's subconscious mind or a part of their higher self. Impressive support from the New Age and parapsychological communities lines up on both sides of the question. Which is correct? Or could both perspectives be correct?

2. *The "Stuff" of Reality.* The vast majority of new paradigm commentators and, I am sure,

the participants at this conference, are agreed in rejecting both standard scientific materialism and a classical dualism of mind and matter. This leaves us with essentially three alternatives: a spectrum of (physical?) energy; a form of idealism ("Everything is an expression of consciousness"); or a neutral monism beyond mind and matter from which all further distinctions arise. There is little agreement over these latter options.

3. *Reductionism.* At first there would appear to be no problem with reductionism. All new paradigm and psi commentators are agreed in rejecting schemes which reduce wholes to parts, consciousness to electro-chemistry, or religion to organized security blankets. Yet we still encounter phrases that suggest a reductive mentality, phrases such as "Physics has shown that..." or "Reality is only the play of consciousness" or even "Healing energy vibrates at 7.8 cycles per second on an ELF scale." Some writers invite confusion on this question. Is reductionism sneaking back in? Or are we speaking of mere correlations?

4. *The Relativity of Alternative Perspectives.* Most psychics and new paradigm commentators appear to be conceptual relativists, that is, they see words and models as conventional devices that help us to describe what we experience but which cannot lay claim to being absolutely "true." However, if words are relative, how can we affirm (as most commentators do) that Systems Theoretical Holism, for example, captures reality more successfully than, say, mechanism or materialism? An extended version of this issue with multidimensional overtones is the question of assessing the truth value of claims from radically different domains, e.g., those of the physicist and the medium. Are they describing the same reality in different ways or describing different realities? Or is reality (beyond all conceptual or dimensional

perspectives) ultimately knowable? What is the proponent of a psi-generated relativistic paradigm to say when the critic turns the tables and asserts that "It's all just your point of view?"

5. *Time and Free Will.* It would be difficult to select a more incorrigible set of questions for *any* philosophical framework than those associated with time and free will, either of which we may find claimed to be "illusory." If anything, discussions from a parapsychological context add more variables to the equation. For example, if reincarnation is the case, do we live our lives simultaneously (thus in principle making possible to visit a future life which already exists) or successively (thus suggesting that the future is open)? If a clairvoyant sees my future, how is it possible for me not to conform to that future? If time is an illusion, what does freedom even mean? What would "I could have done otherwise" mean if past (and future) are part of an eternal now, as some mystics and psi sensitives suggest?

6. *What ought we do?* Psychics and psychological researchers typically avoid discussion of moral and social issues (with the exceptions of nuclear war and the environment). We do not make clear what ethical implications, if any, follow from psi-generated visions of reality. For example, what are the implications of reincarnation for abortion? The messages are mixed. Or again, we hear that we "should" not be judgmental on the one hand, but that we "should" get re-borned or visualize peace on the other. Do we have the makings of a moral theory in all of this?

7. *Will good prevail?* This question weaves its way through the background of various concerns. At an historical and sociological level, it often translates into the question of whether (something like) a New Age will prevail into the next century. At a moral and psychological level, it translates into the question of what it means to be a good person and what purposes the encounter with adversity and evil serve. And at a metaphysical level, it translates into the question of whether good and evil are fundamentally co-equal, each forever requiring the other, or whether goodness is more foundational in the total scheme of things, with evil perhaps being merely the lack of goodness. For example, is an "evil spirit" merely one that has mistakenly transposed its true god-nature or does it come directly from a universal dark force?

The preceding questions by no means capture all that is problematic in psi related new paradigm thinking. They do, however, stand at the forefront of such exploration. No doubt many of us have formulated preliminary positions on a number of the issues just described. But the fact that those positions in certain instances are far from commensurable should stimulate us to shed as much new light upon them as possible.

The Question of Reality

Christopher M. Aanstoos

I agree with Dr. Woodhouse that his provocative "philosophical questions" constitute "foundational considerations in the emergence of... [a paradigm] that will carry us into the next century," and that they do indeed "cry out for continued clarification and exploration." I have chosen his question concerning "the stuff of reality" as the focus for my comments. That issue has preoccupied an enormous amount of philosophical reflection throughout twenty-five centuries of Western metaphysics, not to mention those of other cultures.

The direction of modern thought on this issue was initiated by Descartes' celebrated bifurcation of *res cogitans* and *res extensa*, thereby giving ontological stature to a dualism of subject and object. The resulting dilemma was, of course, how two ontologically distinct realities could conceivably ever be related. Over a century later, Kant bemoaned as "the scandal of philosophy" its continuing failure to resolve this question. But it was Heidegger who grasped that the scandal of philosophy was instead its continuing attempt to answer that question. He thereby opened the postmodern era by undercutting the very terms of the old debate between idealism and materialism. His alternative approach, phenomenology, had been previously initiated by Husserl in 1900, and was subsequently extended especially by Marcel, Sartre, Merleau-Ponty, de Beauvoir, and Ricoeur.

Phenomenology begins by "bracketing" (suspending or setting aside) the "natural attitude" -- the presupposed and uncritical belief in the independent, objective existence of either term of the Cartesian dualism. In place of such assumptions about reality, phenomenologists

seek to return "to the things themselves" via description of what is given in immediate experience. Within this "phenomenal field" we encounter neither detached subjects nor meaningless objects. Consciousness always appears as consciousness of something; that is, as relational, or "intentional." And objects are always objects for a consciousness that "intends" them. Put differently, all subjectivity — from pets to ghosts — always presents itself as perspectival-ly involved, engaged, or "situated" within a world, or network of relations. And all objectivity — from a pair of old shoes to "energy" — always presents itself as a coherence of perspectival-ly relevant meaning.

In other words, as independent terms "subject" and "object" are abstractions, not given in actual experience. Nor can their abstractness be overcome by attempts to additively connect them — for the sum of two abstractions will never equal one concretion. Only when all forms of this Cartesian residue are expunged will the voice of experience be heard, inviting the researcher back to her home in the "life world" — the world as we encounter it in our pre-reflective, pre-subjective, pre-objective living. Prior to categorial cleavages. Prior to knowledge. That of which knowledge speaks. A mystery, a miracle. Not to desecralize or defile, but to wonder, to revere.

Psi-Related New Paradigm Thinking: A Few Vichian Suggestions

Michael Grosso

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We have been asked to respond to Mark Woodhouse's Opening Remarks. Professor Woodhouse has raised a number of difficult and searching questions. I would like to focus my remarks on his expression, "psi related new paradigm thinking." The notion of a new paradigm, taken over from science historian Thomas Kuhn, is very much with us these days. A new paradigm implies a new point of view, new assumptions, new questions, in short, a whole new configuration in some portion of our

thought world. Paradigm shifts often imply social revolutions, and may be restricted or large-scale and sweeping. Psi names a body of anomalies thought by many to point to large-scale and sweeping implications for paradigm change.

Most commentators on the new paradigm are critical of Descartes, and though I am sympathetic with some of these criticisms, one of the main objections to the Cartesian paradigm--its rejection of history, art, languages, indeed, its treatment of the humanities are somehow epistemologically substandard--is often not taken into account. I do not share the common animus against Cartesian dualism, since, after all, that dualism preserves the categorical distinctness of our humanity, as well as holds out a logical place for postmortem survival, a psi-grounded possibility of the new paradigm. The objections to Descartes run much deeper and center, in my opinion, around his dehumanizing rationalistic methodology.

One of the earliest, profoundest, and most revolutionary critics of this Cartesian methodology is Giambattista Vico (1668-1744) (Berlin, 1976; Verene, 1981; Vico, 1944, 1948). Vico's *New Science* of 1744 is a landmark in the shift toward a new paradigm of the human sciences; few works in the history of thought deserve credit for single-handedly establishing a new paradigm as this, which opened the door to a new body of disciplines, including philosophy of history, sociology, mythology and comparative religion, linguistics, philosophy of mathematics, and so on. It is generally conceded that Vico's work anticipates major social and cultural disciplines of modern times, from Hegel and Marx to Jungian depth psychology, modern structuralism and developmental psychology. The interest in Vico is steadily growing and, more importantly, some thinkers are saying we have yet to come to grips with the Vichian paradigm in its own right. (As opposed to seeing Vico, as Croce did, say, through the eyes of Hegel.) I want to suggest as an exercise in "psi-related new paradigm thinking" that we consider Vico as a point of departure.

Needless to say, to do such an idea justice would require a lengthy discussion. Let me here jot down a few leading ideas, just enough to indicate the broad sweep of a new direction and its possible usefulness.

Current parapsychology uses a Cartesian-Lockean model of epistemology, which presup-

poses a cluster of notions such as objective truth, rational demonstration based on types of evidence, analysis of concepts and reduction of phenomena to component parts. It is an essentially unhistorical epistemology.

Vichian epistemology operates with different assumptions. Two of them are: First, instead of the concept, the point of departure is the image or imaginative universal. In other words, it is an epistemology that begins with imagination instead of conceptual analysis. (2) Second, the Vichian epistemology is historical, genetic, and evolutionary.

An approach using the above assumptions would yield different problems and questions for psi studies.

For example, once we assume the primary of the image, the distinction between veridical and nonveridical psi would lose its central importance. There are two reasons for this.

a) In the Vichian paradigm, what is crucial for understanding lived human culture, the genesis and decline of human societies, is the image. Imagination creates the human world. All languages, arts, institutions, technologies are human creations; to understand the human world we have to understand the human creative source, which, according to Vico, is imagination. (Book Three of the *New Science*, on Poetic Metaphysics, is crucial here.)

Guided by this assumption, we would ask different questions about psi. The mechanistic-analytic model attempts to isolate psi from the lived world and demonstrate its "reality"; it then attempts to control and manipulate psi in an isolated environment, as a physicist or chemist isolates and manipulates physical or chemical variables.

Guided by a Vichian approach, we would do the *opposite* and investigate "psi" in its lived human world: in the context of its own language, needs, culture, and history. The linguistic problem is crucial. For example, what a parapsychologist calls "psi" in the context of living religious experience might be called a "miracle" or a "charism." The language shift changes the focus, if not the nature, of the investigation.

The question now becomes, how does the image of psi-events, psi-mediated beliefs, psi-producing people, psi-based practices, movements, institutions and so forth influence and shape our world. What role does it play in social development in this place at this time?

In my *Psychic Origins of Christianity*, I at-

tempted this approach. "Psi" was (and still is) a vital component in Christianity. But analytic parapsychology, as well as rational theology, have nothing to say about this vital component, as they have nothing to say about other issues, historical and contemporary, where psi may be involved. The prevailing methodology prevents one from getting at the human significance of the subject matter.

There is a second reason the veridical-non-veridical distinction loses its centrality. (The first is that it's irrelevant to the socially creative significance of psi.) In the Vichian paradigm we are dealing with a model of truth that is transformative, in contrast to the model used by natural sciences. In the world of art, culture, language, law, myth, custom, etc., we make our truth. (We don't make the truth of the law of gravity or of the fact that water is a compound of hydrogen and oxygen.) The famous Vichian formula is, *verum et factum convertuntur*, the true is convertible with the made. This is Vico's battle cry, sounding his revolutionary science of humanity.

To see the importance of this we need to clarify a distinction. That so-and-so had a telepathic episode at nine o'clock, July 4, 1987 is true or not true. A classical correspondence model of truth applies: The statement is true because something is the case. One confirms, discovers, but doesn't create or make the truth. Cartesian epistemology operates here.

But there is another dimension of "truth" that psi brings into play. Producing psi depends on attitude, belief, state of consciousness, group dynamic, in short, on a subtle psychosocial environment. Thus, whether there will be an episode of telepathy, or a PK incident, cannot be predicted on the basis of the correspondence model of truth, as we can predict that a certain metal bar will expand on heating.

The Vichian way is to use our imagination to enter the lived world of such and such, to try to understand the conditions conducive to the *factum* of some "psi" event. ("Factum" here refers to the "madness" of the psi event.) A novelist's, not a statistician's, mentality would be called for, if we hoped to understand psi: Psi is never a *datum* but a *factum*, never merely an atomic fact but a strand in a web of meanings.

There is no need to confound the two types of truth, which are complementary. So, for example, the correspondence model of truth would help us ask questions to find if in fact Joseph of

Copertino did levitate. The Vichian-transformative model of truth would ask different questions and impel us to imaginatively reconstruct and enter into the psychological, social, economic, theological, linguistic world of Joseph: in short, the creative conditions of his "making" psi. It would be hard for most of us to do this, given our rationalistic bias, but not impossible. We can, by exploring as Vico says, the "modifications of the human mind," enter into remote, foreign, even alien mentalities. This is as hard to do as splice genes or experiment in particle physics. It requires as much discipline and ability as any Cartesian mode of doing science, although the type or discipline and ability may differ.

The Vichian paradigm of truth would put us on the path of exploring the genesis of psi; at the same time, psi, especially psychokinesis, expands the explanatory power of the *verum-factum* equation. To illustrate, consider the following. According to Vico, the first men created the gods, imaginative universals, which acquire a life of their own and play a part in founding civil society. The evidence for psychic photography, group PK, collective visions, (including UFO manifestations which are most likely psi effects), would help us look at Vico's god-making dialectic in a new light. We might acquire fresh insight into the origin, the power, and the persistence of gods and other mythic constructs.

Vichian epistemology is historical, genetic, evolutionary. A fundamental principle of Vico's new science of humanity I call the principle of psychosocial evolution; Vico wrote of the *storia ideale eterna*, the ideal eternal history--the notion that every organic civil society goes through a cycle of birth, maturation, and death. Every cycle exhibits a tension between poetic imagination (at the dawn of a cycle) and humane rationality (evident in the final phase, Vico's "age of men").

This historical, genetic perspective again forces us to ask new questions. First, the student of Vico's *New Science* looks at everything in the context of psychosocial evolution. For instance, we can now ask about the absolutistic pretensions--what Vico called the *bortia* or conceit of scholars and nations--concealed in our mode of doing science, our conception of truth and value, and so on. The model of science we work with, for example, the type of language we use, the goals we set for ourselves, the epistemic

models we cherish are all expressions of very finite, very particular, and very terminal psychosocial systems.

What, in this light, (to take the first example that jumps to mind), is the significance of the demand for a repeatable experiment in psi studies? Is repeatability on demand a feature of pervasive structures at work in the alte stages of our highly rationalistic civil society? Is it, for example, a symptom of a general structure that links science with a totalitarian, exploitative, manipulative mode of civil society? Is it an ideal linked to funding procedures, status in scientific societies, response to media coverage, the war against political enemies like CSIOP?

Viewed against Vico's notion of *storia ideale eterna*, the very existence, the form, the one hundred years evolution, the peculiar trails and tribulations of parapsychology raise a host of interesting questions.

For instance, it is obvious that parapsychology could only emerge in the final, if not the dissolutive, stage of a culture's evolution. (The same could be said for disciplines like the philosophy of religion.) Parapsychology is a fine illustration of what Vico calls the *barbarism* of reflection. This phrase, as Vico uses it, expresses what happens when a culture has reached the point where, a) the imaginative universals (gods, etc.) that bind a people together lose their efficaciousness and b) when the *sensus communis*, the collective unconscious or pre-reflective solidarity of a culture, is well on the way toward disintegration.

Psychical research began as an attempt to revalidate the immortal soul (for Vico one of three essential components for any viable society) by means of reflective, analytic science. Yet the belief in the immortal soul is a product of pre-reflective man; Neanderthal man had something close to it. The tragic conflict between the demands of the reflective individual and the needs of collective humanity is underscored. Not a great deal of progress was made in the attempt to revalidate the ancient soul belief, it was thought, so psychical research evolved into parapsychology, a card-guessing enterprise, taking on more and more of the mentality of the highly mature, and ultimately dissolutive, phase of our Cartesian culture.

Parapsychology now struggles to become a normal science; to be accepted, funded, established as an integral part of the dominant rationalist culture, yet at the same time it

devotes itself, under various staid and antiseptic disguises, to the Merlinlike quest of creating a science and pure magic. This in turn arouses the wrath of witch hunters, debunkers, and other watchdogs of rationalist totalitarianism.

Parapsychology, modeling itself after the Cartesian model of science, further ties itself up into a knot; it develops methodologies that seem almost calculated to inhibit psi. Sophisticated control and trivialization of research all but blots our results. (What do "results" mean in this paradigm anyway?) This particular use of reflection to undermine the effect you are striving for, to create a thought world inimical to the phenomenon you wish to study, is an example of Vico's self-destructive reflection.

However, in Vico's ideal eternal history, this barbarism of reflection, though a symptom of fatigue and disintegration, is also a sign of a new beginning, the dawn of a new *sapientia poetica* or poetic wisdom. In short, it is a sign that mutation is at hand (as well as extinction). Psi science itself is part of this mutation, and might yet play a role in the founding of a new paradigm, a new creative thought world in harmony with the common, creative and integrative energies of human consciousness. But to do this it needs to free its imagination from the conceit of false rationalism.

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Do Ghosts Exist?

William George Roll

I am often asked, "Do you believe in ghosts?" This seems a reasonable question since I have been in many homes supposedly infested by ghosts or poltergeists. I believe that objects

sometimes have moved in my presence without any familiar physical cause and I believe that some of the people I have interviewed may have seen "apparitions," heard "footsteps," or had other experiences that cannot easily be attributed to imagination or to familiar physical forces. Yet I cannot answer the question with either a yes or a no or even with a "I haven't made up my mind yet."

The same applies to other paranormal experiences suggestive of discarnate entities, reincarnation, evil spirits and so on, which in turn have given rise to the questions to which Mark Woodhouse has drawn our attention.

The difficulty with paranormal experiences is not that they are paranormal. They are quite normal insofar as they occur in the lives of ordinary people under natural circumstances and can be evoked, at least with some consistency, in experimental studies. They are only paranormal in terms of the world of common sense and of the scientific spin-offs of that world that form our image of reality.

R. D. Laing in *The Politics of the Family* notes that in the first years of life, "I slice my experience into inside-outside; real-unreal; good and bad; me and not-me; here and there; now and then ..." (p. 91). These distinctions form the basis of language, especially in Western societies, and they form the basis of our perception of reality. They are ingrained in us from the time we learn to speak. Together with the other schemata of language, the divisions make up a cognitive matrix that acts as a filter in the way we experience the world. Experiences that formerly were natural and normal now become supernatural and paranormal and are either rejected as unreal or are described by new concepts, such as extrasensory perception and psychokinesis, and by theories as to how ESP and PK can bridge divisions of space and time.

If we did not assume a sharp distinction between her and there, between, on the one hand, a mother who dreams of an accident her son is living through 100 miles away and, on the other hand, the son, there would be nothing surprising about such experiences. Again, if we did not assume a sharp distinction between me and not-me, this mother-son interaction could be seen as taking place within the same mother-son body.

What is needed to solve the apparent problems and paradoxes presented by psychic

experiences is to recapture the original, pre-language world of psychic interactions. This cannot be done by means of theoretical and philosophical deliberations. Our concepts are contaminated and we need to move beyond them for a fresh view of the world. This means silence, not talk, not thinking, but attention to what is. We must learn to unlearn and that takes a great deal of concentrated effort. With a clearer view of the lived world we can then come back and draw a map, a picture in language, which approximates that world as closely as possible so that others can join the exploration.

This kind of practice is an essential ingredient for any explorer of human nature and should come before the design of research projects and before philosophical discussions.

Do discarnate entities exist? Is the mind of the channel separate from those of the channeled personalities? What is the relation between body and mind? What about reincarnation, time, free will, good and evil?

Questions like these are to be answered where the phenomena occur: by going to a "haunted" house, by working with a channel (or better, becoming a channel), and so on. Then, when you are in the actual situation, to let go of ideas about "ghosts," "channels," and so on, and to settle yourself in your body, which is also your mind, and be aware of what your body-mind tells you in relation to that situation. It is as simple as that and as difficult as that.

Responses to Woodhouse's Remarks

Eleanor Criswell

I greatly appreciate Mark's fine philosophical questions. As I consider these questions, I am reminded of two areas of concern: one has to do with the questions concerning the nature of reality and the other area concerns the question of good and evil.

The first area reminds me of the oft observed tendency of psi experiences to present a mirror image of our usual sense of everyday principles of physics or nature. For example, time, space, and causality may not hold the habitual positions. In classic examples from cases of spontaneous psi and crisis psi, the percipient gets the message almost instantly although separated from the agent by thousands of miles.

There are many other examples of the reversal of physical principles. It is almost like a step into an alternate reality.

What intrigues me is the sense that these characteristics more nearly match the cognitions, perceptions, and behaviors of the right hemisphere, the intuitive hemisphere. For example, time is not experienced by the right hemisphere as linear, but more as the "eternal now." The gestalt is processed in an instant.

It seems that there is at least one other, equally valid, perception of reality aside from our conscious, consensually validated one. Probably there are others. Our "feature detectors" extract from the stimulus array of our environment what they are capable of extracting. This yields a "reality" which we find quite useful, but there is much more to our world outside the range of our sensory systems. Modern physics gives us lots of evidence of that world beyond our senses.

Perhaps what western philosophers and our culture, in general, have so magnificently explored is the left, verbal hemisphere's sense of reality. This perspective may be a bit reductionistic and even simplistic, but it may help us get a handle on the elusive quality of the reality of psi experiences.

The second area has to do with the difference between good and evil. An ethical code for the use of psi in society is much needed. The ancient human temptations have haunted psi throughout history. Because it has powerful potential for good, it also has the potential to harm others. In the long run this is not helpful to the person misusing it, but there may be a short term gain that is tempting. In my way of thinking, behaviors are evil/bad when they misuse the people or environment for gains other than those of the best interest of all concerned. What is "bad" is generally irrational: it does not make sense in the balance of environmental events. It is impractical with regard to this collaborative venture we call life. Hopefully, the misuse of psi is a transitional problem. There is a natural harmony and balance and sense of union that I hope is part of what psi development can help us actualize. Some might call it the "tao."

Memory and the Long Body

William George Roll

Therefore, Subhuti, all Bodhisattvas, lesser and great, should develop a pure, lucid mind, not depending upon sound, flavor, touch, odor, or any quality. A Bodhisattva should develop a mind which alights upon no thing whatsoever; and so should he establish it. Subhuti, this may be likened to a human frame as large as the mighty Mount Sumeru. (Buddha, *The Diamond sutra, Section X*)

For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ. And whether one member suffers, all the members suffer with it, or one member be honored, all the members rejoice with it. (Corinthians, 12, 12, and 26)

A Description

When the Psychical Research Foundation (PRF) was located in Chapel Hill, North Carolina, a young married woman, Fran Benezra, who worked for the PRF as a volunteer, wrote an account of her experiences surrounding the death of her father. She begins with her mother's death: "Death came slowly and painfully to my mother, but on September 28, 1982 her agony was finally over. One night, sixteen months later, I dreamed of her funeral. It was exact, except that my father was not amongst the mourners. When I woke I wondered why I was reliving my mother's funeral. Three days later, on January 19, 1984 my father died of a sudden massive heart attack. I learned of his death on January 20th, with a phone call from the police. My father had suffered from heart disease for several years, but had seemed to be doing fairly well lately. The day before he died, I was fine. On January 19th, unaware of his death, I suddenly became unexplainably ill. It was a feeling similar to having the flu, and I was exhausted. I cancelled several appointments and stayed in bed. I remember thinking that if there were an emergency in Florida, which is where my dad lived, I would not be able to go because I felt so ill. Little did I know that two days later I would, in fact, be going to Florida on such an emergency. On Saturday, January 21st, my husband Steve and I left our home in

North Carolina and drove to Florida. We arrived early Sunday morning, and proceeded to make arrangements for the funeral. I am not a religious person, but my father was an Orthodox Jew and his religion was his life. It was therefore very important to me to bury him within the traditions of Orthodox Judaism. The articles I needed for the funeral were his prayer shawl and his phylateries, and I needed to know his Hebrew name. I found the first two, but had no idea what his Hebrew name was. I searched my memory, I called relations, I called the Rabbi. No one knew. In an Orthodox Jewish funeral one must know the Hebrew name of the deceased. I went to bed that night distraught. The next day, Monday, was to be his funeral. I arose the morning of the funeral surprisingly calm and at peace. Steve went into the shower, and as I got out of bed I felt the need to go to a specific drawer located in the living room. I knew it contained bills and various other business and transactions, but had never actually looked in it because these papers were private and my dad was a very private person. I had no idea why I was going to this drawer except that I felt a need to. When I opened the drawer I found many envelopes. I put my hand in the drawer and instinctively picked up one particular envelope. When I removed it I saw it said Menorah Chapels. This is where my mother's funeral was held and so I decided the envelope probably contained the paid bills from her funeral. I opened it and found the paid bills. I also found a list, in my father's handwriting, containing the Hebrew names of everyone in my family, including his own. I was overcome with joy. I stood there for a minute or two, and once again a feeling of urgency came over me. This time I went to a closet, to a small metal file which I had seen many times but had never opened. It was kept next to a box containing many medications, and I had always assumed it contained medical records and personal papers. I opened the box and once again found many envelopes. There were also several folders which appeared empty. I ignored the envelopes and reached towards one of the folders and opened it. What I found inside was my father's will. I had assumed his will was in

his safe deposit box, but instead here it was. I held it, refusing to open it. I could not bear to think about any gain I might receive at a time of such intense grief. I decided to place the will back in the folder, but at that moment it occurred to me that perhaps my father had a special request for his funeral and if I read the will now I still had time to honor his request. With a feeling of great trepidation I unfolded and read the will. There was no special request, only an outline of how he wanted his estate divided amongst family members. The pain I felt at the thought of receiving gain as a result of my father's death was overwhelming. I tearfully refolded the will, and at that very instant all of the lights in the apartment went out for several seconds. I was overcome with the most intense feeling that my dad was present and was telling me that everything was okay and that I should be happy and accept his gift. It was truly one of the most intense moments I have ever experienced. By this time Steve had finished showering. He returned to the living room and told me how, while he was showering, the lights suddenly went out. It told him I knew. I told him how I had found my father's Hebrew name and his will, and how the lights dimmed precisely as I finished reading the will. My husband, who does not usually believe in psychic phenomena, was truly moved. When my dad was alive and I visited him, he always went downstairs before breakfast and bought a newspaper so that I would have the paper when I awoke. He never had the paper delivered, but preferred to go for a walk and get it himself. He knew that I enjoyed reading the morning paper with breakfast, and always did that for me. On the morning of his funeral, when I opened the front door, there lay the morning paper. It hadn't come the morning before, nor any time after, just on this day. That was very special to me. On the Thursday after the funeral Steve and I were packing and planning to leave that afternoon. A neighbor came by and asked what I planned to do with the apartment since it was a condominium and my father owned it. I told her I would probably list it with a local realtor. The neighbor said she knew someone who might be interested in buying it, and asked if she could bring him by. I said she could and quoted her a reasonable price for the apartment and the majority of its contents. Several minutes later the gentleman appeared, looked the place over and said he'd

take it intact. He left, and Steve and I sat down in the living room. We were in shock. We had sold the condo and everything in it in 10 minutes! We were sitting about five feet apart, and between us to the side was a drum table and a large glass table lamp. Suddenly the lamp began to vibrate and shake. As it shook you could hear it tinkle. It continued to do this for about a minute. Steve's eyes became enormous as he asked me "Why is that lamp shaking and making noise?" I replied "Because my dad is glad we sold the condo." What better way to tell me of his joy. I left Florida still grieved, yet somehow also more at peace."

The Aim of this Paper

In this paper, I shall not discuss the pros and cons of a parapsychological interpretation of these and the other experiences I refer to. This type of treatment has been made by others. Here I wish to focus on the meaning and nature of apparent psychic experiences. I shall make the assumption that such reports usually reflect genuine psychical (psi) interactions. Should there be some chaff among the wheat, this is not a serious matter since the features that I wish to draw attention to are common ones.

Psychic experiences happen in many contexts but they seem to concentrate on events and relationships that are significant to those who have them. In my opinion, psi interactions are crucial for our understanding of ourselves and for understanding our relationship to others and to our physical environment. Extrasensory perception (ESP) and psychokinesis (PK, "the mind-over-matter effect") often emerge in meaningful and significant ways. They may help us to accommodate or to heal losses of someone close to us, as in Frances' case. Three days before her father's death, Frances relived her mother's funeral in a dream, her father's absence being a notable discrepancy from the actual event. Then she experienced a bodily weakness at the time of his heart attack. This apparent identification with her father is extended during her stay in his apartment where she carries out an unplanned course of action that leads to the document with his Hebrew name and to his will.

Note that these two discoveries were made upon awakening from sleep and when she felt calm and peaceful. States of physical relaxation may facilitate ESP reception of the information. Contrast this calm state with Frances' emotion-

al turmoil on reading the will. While she was in this aroused condition, a condition that may be conducive to PK, the lights in the apartment went out. Similarly, when Frances and her husband "were in shock" from having sold her father's apartment and furnishings on the spur of the moment, a table lamp was disturbed. Frances' conflicting emotions seemed to be expressed in her description of the lamp as both shaking and tinkling.

The overriding theme of this cluster of events was Frances' experienced connectedness with her father, before, during, and especially after his death, leading to her conviction that he was still with her. I shall return to this question of life after death when we have a more detailed picture of psi interactions before death.

Many people tell of experiences such as those described by Frances though it is unusual to hear of so many in so short a time. In two classes I recently taught at West Georgia College over half of the students said they had experienced the return after death of someone close to them. These figures are probably higher than for the average student since parapsychology courses may attract people with frequent psychic experiences. But surveys of the general population also say that psychic experiences are common.

Psi experiences are common, they are real to the individuals who have them and they often play a significant part in their lives. Psychic experiences share another characteristic. They have not been explained by present-day science. What is it about a psychical occurrence that is so difficult to deal with?

A student in one of my classes who has a twin brother says that when he and his brother were in high school, "Jim was in Physical Education one day while I was in History. While sitting in class, my arm started to hurt. I found out later that Jim had fallen on his arm and had sprained his wrist." He said that frequently he and his brother would chose identical clothes to wear and that every now and then, when he is thinking about what his brother is doing, his brother will phone. "Is it a coincidence," he asks, "or do we have a connecting bond with each other?"

Reports such as this illustrate the problem in accounting for psi occurrences: the difficulty in finding "a connecting bond" or relationship between two events across space or time when

no physical intermediaries can be found. Note that there is nothing peculiar about the two events taken by themselves. The arm injury is a common occurrence and so is the feeling of pain. What gives pause is the apparent correlation between the two. A psychic occurrence then can be described as a relation or connection between a person and another person, object or event under conditions when this relationship is not due to the transmission of any presently known form of physical energy or information or to chance coincidence.

Psychic occurrences are distinguished according to the event or object the person seems to connect with. If you are aware of the feelings or images experienced by another person, this is usually described as an example of telepathy. If you are aware of a distant object or situations unknown to anyone, parapsychologists refer to this as clairvoyance. If the feelings, images or events are in the future they may talk about precognition and if in the past, about retrocognition. Telepathy, clairvoyance, precognition, and retrocognition are all examples of extrasensory perception. We may have a case of psychokinesis if the intention or desire of a person seems to bring about a change in a physical object or event. Instances of recurrent spontaneous PK (RSPK or "poltergeist") involve the repetitive movements of objects and other recurrent physical events that seem to be related to the unconscious desires of someone, often a teenager.

In mediumship, channeling, and reincarnation, the connection may be with the mind or memories of someone who has died (or perhaps with a living person or other source who has the information about the deceased). Here too we deal with a form of ESP or PK and with two events that are somehow related, such as the impressions of a medium about events in the life of a deceased person on the one hand, and actual events in that person's life on the other. Whatever form of ESP or PK we deal with, and whether or not this may involve life after death, we find pairs of familiar events, which science and common knowledge inform us are separate but which experience tell us are connected or related. The task of parapsychology, simply stated, is the investigation and understanding of this relation between familiar events under unfamiliar circumstances.

To grasp the meaning of psychic connec-

tions, we must know the structure or nature of psychic connections. In this paper I shall discuss two conceptualizations of this relationship. One theory says that the bond that connects the two events that make up a psychic occurrence is tied in another, non-physical, realm, distinct from the world of familiar bodies and objects. This other realm is usually spoken of as a purely mental or spiritual world where the limitations of the familiar physical world have fallen away hereby enabling the human mind to reach anywhere in space and time. This spiritual realm is beyond normal vision and contact and is therefore outside sensory awareness. J.B. Rhine, who played a crucial role in establishing psychical research or, as he preferred, parapsychology, as a scientific discipline, was convinced that psi phenomena obey laws that lie outside the domain of the physical sciences.

Another approach is to say that there is actually no separation between the two events that constitute the psychic relationship. If we look closely at the events that make up this relationship, it is argued, we see that they are actually not separate and that the idea of separation has been imposed on our thinking by traditional science and education.

Regarded in this way, Frances and her father or the pair of twins are present with each other, or as we might say, people who are "close to each other" remain "close" whether or not their familiar physical bodies seem to be separated by space or time. I shall say more about this view of psychic interactions later. First let us examine the tradition of which Rhine was part. This view of reality is reflected in the thinking of most of us and is the philosophical basis from which parapsychology took its start.

The beginning of parapsychology as a scientific activity is usually placed at 1882, the year the Society for Psychical Research (SPR) was founded. The principal organizers of the SPR, "its very engine room," (Gauld, 1968, p. 141) were six men centering around Henry Sidgwick, the Cambridge philosopher. All six had been brought up in Christian homes and been more or less alienated from their faiths by the materialistic philosophy of the day. They saw psychic phenomena as glimpses of another world beyond the grey mechanics of the material universe.

There was a seventh member of the found-

ing group, not English but French and present in spirit rather than the flesh. The guiding spirit of the SPR enterprise was that of Rene Descartes and his doctrine of mind-matter dualism.

Descartes (1641/1951), a mathematician and philosopher, was a devout Catholic and hoped to prove the immortality of the soul as certainly as a mathematical axiom. His dictum, *cogito ergo sum*, could not be doubted for even in the act of doubting one would still be thinking. *Cogito ergo sum* reflects the defining characteristics of mind, thinking and consciousness. Acts of will are also exclusively mental. Matter, on the other hand, is characterized by occupying space, while sensation, imagination, and emotion reflect mind-matter interactions.

With the development of the physical sciences, the material side of Descartes' philosophy became firmly established in the mind of the educated public while the mental side remained an abstract conjecture. Proposals regarding the meaning and purpose of life, the autonomy and even existence of consciousness, and the possibility of life after death seemed beyond proof or disproof. It was this world of mind, abstracted from embodied experience, that became the focus for psychical research.

The founders of the SPR concentrated their scholarship and energy on substantiating the mental dimension of human existence as convincingly as the physical sciences had revealed the workings of the material world. Physics then meant Newtonian physics, a system which pictured the world as a collection of entities mechanically connected. In the second half of the nineteenth century Newtonian philosophy had been embraced by biology and then became the foundation for behavioristic psychology. It now seemed possible to study the psyche without the confusing concepts of mind and consciousness, that is, without the concept of the psyche.

When Rhine established the Parapsychology Laboratory at the Psychology Department of Duke University, the methodology that lay closest at hand was that of experimental psychology, an outgrowth of the physical sciences. Parapsychological methodology tried to straddle the Cartesian fence: the methodology whereby we hoped to demonstrate the reality and laws of mind was the methodology designed to demonstrate the reality and laws of matter.

This could not be done and parapsychology seemed immobilized by the methodology it had borrowed. From the experiential point of view, the meaning of psychic experiences was often drained in the laboratory and from the empirical point of view we failed the main test, replicability of results on demand, or at least accountability as to why replicability might not occur.

Before exorcising the ghost of Descartes let us not forget that dualism comes easy to a human mind that conceives of itself as an entity, basically distinct from other entities. Life on that level is played out in a realm of polarities, beginning with birth and ending with death. The central figure is the "I" set against the ground of "the other." This I moves from the past to the future, is oriented in a world of front and back, up and down, left and right, light and darkness. It is male or female and experiences pain or pleasure. Indeed parts of our body and sense organs come in pairs and our means of interpreting the world is grounded in a structure whose two hemispheres, we are told, see the world quite differently. Without pressing the analogy too far, the mechanistic conception of the world seems to reflect some of the features of the left hemisphere and the spiritualistic conception, some of the right.

In contemporary discourse the Cartesian dichotomy has become the dichotomy between the body as a machine and as a container of consciousness. In the monistic, mechanistic conception, where only matter is real, consciousness has receded into a spin-off from physiological processes that has no other reality and no effect on bodily functions. This mechanistic view also reflects experience, if only partially: experience informs us that our body is at least part machine insofar as it can perform basic functions without attention on our part. Physiology fills in the picture: our digestion, heat regulation, and other bodily functions operate on automatic pilots and some can actually be taken over by machines, such as dialysis machines. We also know that bodily conditions induced, for instance, by sleep, illness or drugs, affect consciousness.

But experience also tells us that consciousness is real: our decision to eat, sleep, take drugs, and so on are usually experienced as free choices, the result of conscious decisions. Some illnesses may be due to certain states of con-

sciousness. For instance, depression resulting from the loss of someone close may apparently lead to cancer.

Finally, we make a distinction between mechanical life and conscious life when we withdraw external support systems from patients who show no signs of consciousness. Allowing the *conscioless* living body to die is acceptable medical practice; letting the *conscious* living body do the same is a punishable crime. Whatever our philosophical persuasion, a main criterion for bodiliness is consciousness.

Consciousness is also the condition for the possibility and nature of scientific research, including medical research. In the words of Donald M. Moss and Ernest Keen (1981), "Consciousness is that by virtue of which we can observe, classify and interpret. The consciousness of the researcher establishes a field of intelligibility within which observable facts emerge" (p. 106). They refer to Charles Tart's (1976), observation that science is "state-specific": the state or organization of the researcher's consciousness determines what phenomena and relations will enter his or her consciousness.

The image of the body as both mechanical and mental then is not just a projection on a blank screen but reflects features of human experience. However, the distinction into two separate realms is not affirmed by the world of lived experience nor is the assertion that only one is real.

In psi relationships the events that are connected unfold in the familiar world of everyday experience but we do not see the link between them. Since we cannot find it, we projected it into a distinct non-corporeal world. This has had the effect of creating a distance between psychic experiences and the lived world of bodies and objects. At the same time the projection reinforced the notion of a spiritual realm removed from the world of human affairs. This split between corporeal and spiritual reality is not only of academic or philosophical concern. It leads to confusion in the search for ethical guidelines and contributes to the personal, social and ecological disturbances we are all too familiar with.

The division of reality into two realms is not supported by investigations into psychic phenomena. There are no indications that psychic connections are to be found in some

mental or spiritual sphere beyond the lived human world.

I shall suggest that not only are the two events which constitute a psychic occurrence to be found in this corporeal world but that the links that connect them are also to be found here. This view does not reduce psychic interactions to mechanical relationships but enables us to see the material world as an expression of meaning and consciousness. Conversely the psychic world will be seen not as an abstract or remote possibility but as an incarnate actuality.

Parapsychological investigations are investigations of relationships in this world. Parapsychology hereby involves other scientific disciplines, in particular disciplines that focus on the same subject matter, that is, living beings and their world.

I have elsewhere suggested that a framework created to deal with biological processes, organismic system theory (Roll, 1986) may be extended to parapsychological processes. I shall touch lightly on this theory here and then go on to my main thesis that psi processes may be accommodated by an extension of the concept of memory.

The Long Body

Parapsychology deals with the lived world of people and things and their interactions. It thus deals with the same world as biology but emphasizes the psychological perspective, in the old sense of psychology as a study of the psyche, that is, of consciousness. The focus here is not on the individual but on the relationships between individuals and between individuals and the objects of their world.

Organismic or living system theory (von Bertalanffy, 1968) provides a framework where psi processes can be treated in their own right at the same time as their relation to familiar biological and physical processes may be seen (Roll, 1986a).

From the perspective of living system theory, psi phenomena reflect relationships within a level of a living system where individuals and the objects of their environments appear as sub-units. This system incorporates the past histories of the people and things that compose it as well as the future towards which it is projected.

System theory sees the psi level as emerging from lower biological and physical levels and as continuing to interact with them. The theory

leaves open the possibility that there are levels beyond psi systems where these themselves become sub-units.

This description, however, is a rather remote perspective on lived reality. An image that pictures the psi system in more vivid colors comes, not from philosophy or science, but from native American tradition. Christopher Aanstoos (1986) suggests that the body of our day-to-day existence is more akin to the notion of the "long body" of the Iroquois Indians than to our concept of the small or physical body. The Iroquois actually experience each other in and through their own bodies (Lyons, 1976). Aanstoos sees the notion of the long body as reflecting both familiar human experiences and also parapsychological relationships. Let us now try to put some flesh on the concept of the long body.

Memory and the Long Body

Memory is a way to connect with people and things which seem distant in time or space. I remember and hereby am experientially connected to my daughter who lives in Sweden and I am connected in this way to my deceased mother and father. Memories is of bodies and objects and of our lived relationship with them. Memory, hereby, is our personal history and expresses our self-identity, who each of us is to himself or herself, and it is the anchor of that identity. Memory comes from the same root as mind, and when our memory is gone so is our mind, our identity as an individual.

At the same time as memory is personal and individual, it is also transpersonal and provides an opening to transcending experiences. Memory is transpersonal because our personal history includes other people and things. In the first place our memory includes our family and friends, people we have been near and who are still "close to us" though they seem distant in space and time.

Aanstoos (1986) relates how parents of small children may experience bodily sensations of dizziness and pain when their children fall and hurt themselves. He notes that the essential structure of this experience remains the same across greater distances and he tells of a colleague who awoke one night to the shock of feeling bodily assaulted. At the same time a close friend was being severely beaten several miles away. This report is typical of ESP experiences in three ways. ESP impressions often

emerge during relaxed states; they often relate to injury or death, and they often concern close relatives and friends, people tied to us through bonds of memory.

The ESP case studies of L.E. Rhine (e.g. 1961) provide a wealth of reports involving family members and friends. Similarly Sybo Schonten (1979, 1981) and Ian Stevenson (1970) have found that ESP impressions are facilitated by close interpersonal relationships. E. Bruce Taub-Bynum (1984) pictures a parapsychological "system or field of the Family Unconscious" (p. 17) which enfolds and coordinates family members and significant others.

Sometimes we connect with strangers, persons and situations outside our experiential record. A student told me "I was reclining on the couch one afternoon in a semi-conscious, relaxed state when suddenly it seemed as if a photograph of a man falling off a motorcycle was held in front of my eyes for a split second. I did not have enough time to recognize the incident - nor could I tell the time or place of the accident I observed. The incident did however leave me with a strong urgency to talk with my friend Donna about death. To my surprise Donna's father died three days later of a heart attack while riding and consequently falling from a friend's motorcycle." Assuming this to be a case of precognition, it belongs to a group of cases where the central figure is related only indirectly to the subject, through a common bond which may be a person or a physical object or place (see below). Since Donna's father was unknown to the subject and played no significant part in her life, he was not part of her long body. He was, however, part of the long body of his daughter and his daughter in turn, being a friend of the subject, was part of the subject's long body. We may suppose then that the immanent loss of Donna's father was through the shared long body of the two girls.

The motorcycle case shows another feature of ESP. ESP often concerns death, injury or accident. In some respects these cases of "crisis ESP" resemble "flashbulb memory" (Brown and Kulik, (1982), the imprint on memory of an unexpected, highly meaningful event. In both cases the general circumstances surrounding the event rather than just the central incident is registered. Crisis ESP and other forms of ESP are also akin to "involuntary memories" (Salaman, 1982) insofar as they emerge unex-

pectedly and suddenly, and reflect incidents associated with strong emotions. Involuntary memories give a sensation of living in a past moment and contain a disturbance or shock which, however, may have lost its trauma for the individual. Similarly in crisis ESP, the experienced event, which may be past, present or future, is not necessarily traumatic to the ESP percipient though it very often is traumatic to someone else.

Psychic impressions take many forms. An ESP dream may copy a distant scene in photographic detail or represent it symbolically. Sometimes the experience has a bodily component. Tenhaeff (1966) speaks about "co-feeling." He quotes from a dream told by a Mrs. Severn who woke up at 7 one morning with the sensation of having received a hard slap on her mouth. The impression was so vivid that she pressed a handkerchief to her lips, thinking she had been injured. She then realized that she had been dreaming. At 8:30 am her husband returned after an early morning's sailing trip, holding a handkerchief against his mouth. A sudden squall at 7 a.m. had caused the tiller to hit him in the mouth (p.69).

Such experiences may be more common than we think. Elaine, another student at West Georgia College, relates that she awoke one morning having dreamt "that a bucket of sand was accidentally thrown from a wall as I walked under it. The sand hit me on the left side of my face which I found myself rubbing as I became fully awake. My left cheek and temple continued to smart as I tried to brush the sand from my sheets and pillows. I also remember thinking about my fiancée at that time. Slowly it dawned on me that I was in bed and that there was no sand around for miles." Elaine thought no more of the experience until she read about Mrs. Severn's dream in preparation for a term paper. "Immediately my own dream came to mind and I wondered over the similarities between the two. I couldn't help but ponder over the possibility [that] my fiancée had a similar experience. When I did make my inquiries, he said he had been hit in the face with some sand that was being loaded into a mixing machine. He did not remember or believe that the sand struck the left side of his face more than the right."

Such cases of co-feeling or co-sensing, perhaps a better term, are rather common. A woman told me that when her son Kenny was a

senior in high school, she was unable to sleep one night. "I couldn't sleep that night because my right knee was hurting so bad. The next day my husband called and told me that Kenny's knee was injured and he was in the hospital. Same knee, right knee. My knee never hurt before and it hasn't hurt since. I immediately knew why my knee hurt when I heard about his accident. It hurt most of all night. Maybe I slept half an hour."

Another woman wrote, "about one month before my dad died I was sitting at Denny's restaurant about twenty miles from where my dad was in the hospital (for cancer). It was around 11:00 p.m. and I felt a tremendous pain in my heart that took my breath away. I told my husband that my dad was having a heart attack -- but it was too late to call. The next day I asked my mom if he was okay and she told me that he had a massive heart attack around 11:00 p.m. the night before."

An interesting form of co-sensing is the "couvade syndrome," the bodily sensations some men experience during the pregnancy and labor of their partners. In a study of this phenomenon, David Allan Reharick (1987) relates his own experiences before he heard about the couvade phenomenon.

The idea of a sympathetic connection occurred to me only when unfamiliar or rarely felt bodily sensations were experienced. A description of swelling in my feet, experienced about one month from term, is illustrative. During a business trip, I experienced swelling in both feet, followed by stiffness in my hands and fingers. Within a week, the problem had intensified and I could not strap on sandals. I thought that my swelling was caused by hot and humid weather. I also wondered if the toxic chemicals which I had recently been using might have had some effect. When I returned home, I learned that Sally had experienced fluid build-up in her feet and ankles. I was surprised by the fact that the problem extended to her hands and fingers. (pp. 8-9)

Reharick suggests that the reason men may fail to recognize the connections between the experiences of their wives and their own symptoms is that they may attribute their symptoms, for instance of swelling, headaches or gastrointestinal upsets to more familiar causes such as tension (p.8) or that they may simply ignore unfamiliar localized pains (p.10).

Reharick attributes this to our tendency to turn away from our own body as a source of knowledge and perception. He refers to Don Johnson who characterizes the disconnection from our sensual awareness as a "technology of alienation" which creates a gulf between "I" and my flesh, and between "I" and "you." Instead of relying on external authorities for explanation and direction, a shift toward a "technology of authenticity" may redirect us toward our own perceptions and feelings.

Connection with Objects

Aanstoos (1986) suggest that our capacity for attunement with another person is also lived between our body and things. This attunement with things is reflected in the ESP practice of "psychometry" where the person connects with others through contact with objects they have touched. The French psychometrist, Alexis Didier, is quoted by Tenhaeff (1966) as saying that "with the help of a simple lock of hair or a letter, I come into contact with them (the owner of the hair or letter), irrespective of the distance separating us. I see them, I hear them, they live their lives in me. I feel myself suffer their pains, having part in their joys."

The idea that our lives may be ingrained in the things of our existence is foreign to anyone with a sound Cartesian upbringing. But the practice is widespread where psychic relationships are lived aspects of existence. In tribal societies psychometry takes the form of "contagious magic" (Frazer, 1913): objects, such as pieces of clothing and nail parings, remain part of a person's long body even when spatially separated from the small body. Personal objects may therefore be used to obtain information about that person and also to influence his or her health.

Psychometry was an integral part of the methodology of the research with mediums conducted at the British and American Societies for Psychical Research. Leonora Piper and the other mediums usually needed objects for their ESP responses to persons who were not present during the tests. In that way the medium could be in touch with the long body of the target person.

William James (1909) proposed that memories may exist not only in association with human brains but with other physical objects as well. According to James' theory a person's memories may persist after death in the objects

with which the person was connected when living. A psi sensitive may then obtain information about the person by contact with his or her object.

The concept of psychometry, which links "psyche," that is, the mental aspect of an object with "meter," or measurement, its physical aspect, seems a clear violation of Cartesian belief and the practice died out with the development of experimental methodology in parapsychology. However, a number of rather impressive psychometry studies have been conducted over the years and the possibility of psychometric linkage has also come up in more conventional ESP tests (Roll, 1966b, 1967; Pratt and Roll, 1968; Roll and Pratt, 1968; Roll, 1986a). In free response psychometry studies there may be a tendency to respond to traumatic events, such as accidents or sudden death, and also to frequent or recent events, tendencies we also find in other forms of ESP as well as in familiar types of memory.

Memory, our personal history, is mind stretched out in time, into the past. On the level of the long body, our mind is also stretched out in space. By having been close to us in the past, people and things are brought close to us in the present; even though distant in space, we can call them to mind.

Remembering the Future

Memory reaches into the future as well. Through our dreams and plans we project our personal history ahead and, more or less successfully, bend the future to our desires. The form of memory which concerns future actions has been called "prospective remembering" in distinction to "retrospective remembering" (Meacham and Leiman, 1982) which is concerned with the recall of the past as past. Precognitive experiences seem akin to prospective remembering. Like other forms of ESP, precognitive experiences are expressed in terms of the memory images of the person who has the experience. L.E. Rhine (1954) notes that people who report precognition often "marvelled at the fact that the precognitive experience was just like 'remembering' the future" (p. 121). There is nothing surprising about this: when I plan for tomorrow, the class I am to teach, the friend I am to dine with, I also "remember the future." The difference between precognition and familiar forms of prospective remembering is that the knowledge required to foretell the

precognized event is not available to anyone at the time of the experience, nor does it seem likely that any person has the means or power to bring that event about. In precognition, it seems we tap into long body awareness or planning. We may become party to a larger awareness and to a larger potential for action.

The Memory Record as Sense Organ

There is another important characteristic of memory. In our traditional conception of memory, we regard it is a private, subjective record of our individual history. Memory is assumed to be merely mental (or certical) and to have lost its grip on the real, physical world. Memory is therefore regarded as subjective not only because it is ours and ours alone but also because it is colored by who we are as individuals. When we match the memories of a person against written records from the past or against the memories of others, we may find large discrepancies. Ulric Neisser's (1982) study of the memory of John Dean of the Watergate events provide colorful example. Memory has a dual aspect, it reflects the objective and it reflects the subjective world.

This dual aspect of memory comes out in ESP experiences. Let me illustrate this with some observations from two mediumistic studies, the first with Herbert Beyer. During an informal study, when a colleague of mine had just been the anonymous target person, Beyer asked, "Is your name Othol?" My friend said it was. I knew that his first initial was "O" but not what it stood for since he used his second name. I had never heard the name Othol and asked the medium how it came to his mind. Beyer replied that he saw an image of his uncle whose name was Othol and that this made him say the name.

Another example: In the course of my studies of the British medium, Douglas Johnson, he told the target person, "I see an open book whose right page is blank. To me this means that there will soon be an important change in your life." In this case the memory was not of an actual person or happening but of a symbol which represented a certain type of event in Johnson's mind. In both cases memory images made up the mediums' responses.

Other studies of mediumship, ESP, and precognition suggest that ESP responses are constituted by memory images (Roll, 1966a; Kanthamani and Rao, 1974, 1975; Irwin, 1979).

Unlike vision, hearing, and the other sen-

ses, ESP is not confined to any special modality but can assume any form that is available in memory and that fits the target. ESP comes in garb borrowed to suit the occasion.

The ESP process can be pictured as follows: The percipient responds to events in the long, remembered body by means of the percipient's personal memory record. Memory, then, may play a dual role in ESP. Firstly, memory provides a link between the small body and an event distant in time or space. It is the means whereby our long body connects with its members: persons and things that are significant to us, and with the long bodies' of others as in my student's impression of the motorcycle accident of her friend's father. Secondly, our memory record provides the means whereby this information is reflected in the (ESP) response, the image or impression that conveys information to an individual about the distant event. In this second respect, memory functions like a sense organ for ESP. Insofar as our mind is constituted by memory, it can also be said that mind is a sense organ, as held by Buddhist psychology.

The type of memory we speak of in both cases are forms of long term memory rather than short term memory, the latter by itself perhaps playing no significant role in ESP.

Psychokinesis

The experienced body also reaches beyond the accepted range of the small body's action on the environment. In golf, as Aanstoos (1986) notes and in other sports the players use "body English" to affect the ball to move it in the intended direction.

This experienced connectedness between body and object appears in psi studies under the heading of psychokinesis, the ability to affect physical objects without known physical instrumentation. I suggest that here, too, memory may provide the link between the small body and the psi target. PK is sometimes referred to as "the mind over matter effect." Since mind comes from the same root as memory, we might translate this phrase to "be memory over matter effort," or better "the memory in matter effect."

PK reflects features of the experienced body. When, for example, you reach for your teacup, this action is carried out without any awareness of the processes that, from a physiological perspective, make it possible to bring the cup to your lips. PK seems to operate in the same "goal

directed" manner. It is no help to the participant in a test with a PK machine if he or she knows how the machine works. What is needed is attention to the desired outcome, the goal of the action (Schmidt, 1974).

The goal directed activities of our small body, such as bringing the cup to our lips, are patterned by earlier actions ingrained in our body. Similarly PK suggests patterns ingrained in the long body.

The memory aspect of PK emerges in other ways. In reports of apparent PK incidents in natural settings, the disturbed object usually reflects a disturbing event, such as a crisis or death befalling a close friend or relative (Flammanon, 1922; Rhine, 1963). A colleague of mine, Oscar Miro-Quesada, whose family lives in Peru, told me that one evening when he was a doctoral student at Emory University, he was reading a paragraph in a medical book describing the personality of patients. He read about a type of cancer that his brother was terminally ill with. Oscar was struck by the accuracy of the description, when a picture of his brother that was standing on a shelf above the desk, fell to the floor. A minute afterwards the phone rang. It was his father calling from Peru to say that his brother had just died. In many cases, such as pictures that fall and clocks that inexplicably stop at their owner's death, the event has symbolic or mnemonic meaning. This feature is also found in RSPK ("poltergeist"). In the Lessing home (Roll, 1968), the bottles that lost their screwcaps with explosive sounds seemed suggestive of the bombers and rockets the ostensible agent saw in the Rorschach cards. In the Indianapolis case (Roll, 1970), in which the incidents seemed to reflect a conflict between the agent and her mother, the first occurrence was the breaking of the mother's coffee cup. PK may also act in a healing mode as in reported cases of "psychic healing."

I suggested that our memory and mind are enfolded in the objects of our environment. The interaction of memory (and imagination which builds on memory) with matter may provide the means whereby the long body acts on things. Our mind is enfolded in the objects of our environment and may hereby enable us to grasp them.

Dissociation, Memory, and ESP

In our active, waking life memory and mind are usually oriented to a narrow span of time

and space: the meeting yesterday, the desk where I work, the food and utensils in the kitchen. This narrow field may obscure the larger context of our life. We may become aware of the latter when we disconnect from the former. This dissociation may occur naturally, as in sleep or be deliberately induced as in hypnosis. Such conditions may facilitate conscious access to memory and may also facilitate the play of imagination where our current life situation is expressed through the metaphors and symbolisms of memory.

In Ian Hunter's (1982) study of the memorist Professor A.C. Aitken, the latter says he needs to be relaxed but also to be vitally interested in the meaning of the material to be learned. "One must be relaxed, yet possessed... [A]t first one might have to concentrate, but as soon as possible one should relax. Very few people do that. The thing to do is to learn by heart, not because one has to, but because one loves the thing and is interested in it. Then one has moved from concentration to relaxation." (p. 421) In this state of relaxation, an imaginary conceptual map emerges into which Aitken weaves the items to be remembered.

We noted that arousal and crisis may serve to imprint memories in the mind and make these memories subject to involuntary recall ("flashbulb memories") as well as to involuntary ESP. However, when a deliberate attempt at recall is attempted, relaxation may be more beneficial.

It has been found that most cases of ESP in natural conditions occur when the person is resting or lying down, usually asleep or dreaming (L.E. Rhine, 1954; Schouten, 1979, 1981). In ESP experiments high scoring subjects usually induce a state of relaxation before testing (White, 1964; Morris, et. al., 1972; Roll and Klein, 1972). In experimental studies of subjects who do not claim special ESP abilities, significant results have been obtained the most consistently when methods are used that induce relaxation such as ganzfeld, remote viewing, and hypnosis. At the same time these procedures ensure that the subjects are mentally alert and oriented to the ESP target. When comparative studies have been made between states of high and low arousal, the subjects usually do better under the latter conditions (Braud, 1981).

Psi sensitives ("mediums" and "psychics")

are adept at entering dissociated states, either induced by themselves or others. Eileen Garrett (1943) who often did her mediumistic work in a hypnotic trance, gives us a sense of the lived psi relationship. At such times, she said, "I have an inner feeling of participating in a very unified way, with what I observe -- by which I mean that I have no sense of I or any other, but a close association with, an immersion in, the phenomena."

In dissociated states, the constricted environment of the small body may be substituted or complemented by awareness of events usually thought of as remote in time or space, of the long body and its environment. Hypnosis, which combines relaxation with a state of heightened suggestibility, may be especially conducive to ESP (Palmer, 1982). In an ESP test under hypnosis the suggestions are usually worded to support the belief that ESP is likely to occur in the test and may hereby help reinstate the subject's experience of the long body. Hypnosis and other forms of dissociation may clear "the eye of ESP," the memory record.

Arousal and PK

In ESP there is often a sense of openness to the world, the person allows impression to enter the psyche. In PK, on the other hand, a mental pressure seems to be exerted on the environment and the attendant feeling is often of arousal. ESP is a form of receiving, of taking in the environment; PK is a form of acting out, of pushing against the environment. ESP tends towards passivity and unification, PK towards activity and separateness. On the physiological or small body level ESP may be associated with the parasympathetic autonomic nervous system, and PK with the sympathetic system. The association of arousal and PK comes out in reports of PK in natural settings and also in laboratory studies. Analyses of spontaneous cases of "strong" PK indicate that the person near whom the event occurs is often in a state of arousal (Rhine, 1963; Roll and Montagno, 1985; Roll, 1986b). Cases of RSPK also occur in proximity to a person who is in an aroused, often angry or anxious state (Owen, 1964; Roll, 1976, 1977; Rogo, 1986). In experimental studies of strong PK, the subject may work himself or herself up to a state of heighten arousal in preparation for the test (Gregory, 1982; Owen and Sparrow, 1976; Batcheldor, 1983; Watkins and Watkins, 1974).

Physiological Descriptions

The long body model does not deny the importance of the small body that is of the physiological level of description, it only emphasizes that it is not the primary level. For instance, the decision of an ESP subject to enter a dissociated state in order to connect with another person, may be experienced as a conscious, free choice. The person then relaxes and hereby induces a change in the autonomic nervous system, the processes of which may be described in terms appropriate to that level. For instance, there may be an increase of alpha waves recorded from the cortex as in our studies of Sean Harribance (Morris et. al., 1972). Several other studies suggest relationships between psi and the central nervous system (Roll and Montagno, 1985; Roll, 1986a).

In other words, with respect to relationships within the long body, these are seen as emerging in the long body and then working down and hereby engaging the small body and its physiological processes.

ESP as Subliminal Perception

ESP may be described as a form of sense perception where the memory record functions as sense organ. Like other senses ESP may serve the organism of which it is part, as suggested in models such as Rex Stanford's PMIR model. In particular it appears that ESP serves the larger body of which the person is part, for instance by registering major long body injuries or changes, such as accidents or death involving friends or relatives. ESP may also provide a warning system with respect to geographical locations that may be dangerous to humans because people may have experienced sudden injury or death there. By alerting people to potentially dangerous areas such impressions, whether in the form of unpleasant feelings or of a vision of the "ghost" of the deceased, may cause the person to avoid or leave the place in question. Hauntings then may have more to do with survival in this life than in the next. Similarly, precognition may help us avoid potentially dangerous situations in the future.

ESP seems to show the same characteristics as subliminal sense perception (Beloff, 1974; Kelly et. al., 1975; Rao and Rao, 1982; Roll, 1986a). Both may be facilitated by parasympathetic dominance and right hemispheric mentation, in both unconscious target avoidance may lead to negative scores, and in

both we find memory images rather than objective representations of the target.

These similarities may suggest that ESP and subliminal perception both involve the same processes of the nervous system. The main difference may be that one is aided by the familiar sense organs while the other relies on the "sense organ" for ESP, the memory record.

Since certain brain structures and processes may be engaged when we remember, it has been proposed that the same may be involved in ESP, in particular the temporal lobes (Roll, 1966a; Nelson, 1970; Neppe, 1983). It further appears that the right hemisphere is more likely to be involved in ESP than the left (Broughton, 1977, 1978; Roll, 1986a).

ESP Amnesia

It is a main theme of this paper that ESP is a form of memory in two respects. Firstly, the act of connecting with the ESP "target," the distant person or situation, is an act of reconnecting with, of re-remembering, a part of the long body. Secondly, ESP is a form of remembering insofar as the ESP response is composed of revived memory images.

In the lives of most of us, however, ESP is more conspicuous by its absence than by its presence. In terms of memory functions, forgetting rather than remembering seems to characterize ESP. A study of forgetting may throw light on ESP.

If ESP is a form of memory, we might expect that the conditions which induce forgetting might also apply to ESP and that the conditions which aid remembering might improve ESP. The common insensitivity to ESP, what we might call ESP amnesia or long body anesthesia, seems to involve a radical form of forgetting. It is so radical that many people are unaware of their ESP abilities. Some go further and insist that ESP does not and cannot exist, that the human mind does not possess the cognitive schemata entailed by the postulate of ESP, in other words that it is impossible to bridge the spatial and temporal distances described in purported instances of ESP.

There is a form of forgetting that is familiar to most of us and that is so radical that it is all but impossible to penetrate; this is childhood amnesia. Most people are unable to recall events from the first years of their lives. Freud (1938) proposed that childhood amnesia is due to the repression of infantile sexuality brought

about by feelings of shame instilled in the child as it grows up by the moral codes of adult society. Ernest G. Schachtel (1982) proposes a hypothesis for childhood amnesia: "The categories (or schemata) of adult memory are not suitable receptacles for early childhood experiences and therefore not fit to preserve these experiences and enable their recall. The functional capacity of the conscious adult memory is usually limited to those types of experience which the adult consciously makes and is capable of making." (p. 192) Schachtel supposes that it is because adult memory schemata has no place for the child's wholehearted search and indulgence in pleasure (p. 200) that childhood experiences cannot be reached by adult memory.

The child's world of sexual gratification and intimacy which, according to Freud and Schachtel, is forbidden territory to the adult may be unreachable for another reason. On the cognitive level this world may be a world of unity where there is no distinction between the child and its mother and therefore no distinction between self and other. In that world past and future may not have been separated from the present and the there may not have been separated from the here. This unitary space may be beyond adult thinking and language, or at least Western thinking, with its sharp delininations into self and other, and its sharp temporal and spatial categories. As the child learns to speak, it learns to experience the world in terms of these categories and to ignore events, feelings, and impressions that are not encompassed by them. At the same time there would be no means whereby the older child and the adult could consciously recapture and recall its earlier experiences.

There are exceptions to childhood amnesia. One such exception may be what Sheryl Wilson and Theodore Barber refer to as the "fantasy prone personality." These persons, who may constitute four percent of the population, show characteristics that are relevant to our discussion. They report an unusual capacity to recall early childhood memories, they are highly imaginative and spend a significant part of their days day-dreaming and fantasizing, and they believe themselves to be psychic and to have frequent ESP type experiences. A study of the childhood of some fantasy prone individuals, suggests that they had a stressful childhood

and that they escaped into or perhaps never left, the unitary world of early childhood.

The purported recall of childhood memories and of psychic are rarely verified and it needs to be determined to which extent the memory and ESP claims are genuine. With respect to the latter it is perhaps suggestive that some psi sensitives ("mediums") whose ESP capacities have been empirically demonstrated are probably fantasy prone. Perhaps the fantasy prone individual avoided childhood amnesia because they retained their psychic schemata into adulthood, thus establishing a continuation with their earlier experiences.

The effort to retain or restore the world of psychic connections may entail allowing more rein. It is the ESP subjects capacity to imagine that makes possible the arrangement of available memory images so that they match the distant situation. The play of imagination in ESP, however, creates a problem because of the difficulty of distinguishing imagination evoked by ESP from imagination evoked by other, more personal factors. The successful psi sensitive may be the rare individual who has an active imagination who is able to experience the connections between things that usually seem distant, and who knows enough about the workings of his or her mind to identify the sources of its images.

Implications for Methodology

Performance in laboratory memory tests is usually poorer than in natural situations (Istomina, 1982; Keenan, MacWhinney, and Mayhew, 1982). Similarly results in laboratory tests for ESP rarely reach the quality of reported cases of ESP in real life situations.

Experimental methodology in parapsychology has largely been based on the dualistic image of a mind that can be detached from its body. In a test of ESP or PK the subject's body is placed in a room in a laboratory while the subject's mind is instructed to go to the target wherever it might be in space or time. This mind, supposedly unbounded by physical limitations and governed only by its free will, would then be expected to go where directed. When results did not follow expectations, we speculated that the impediments were mental; the subject did not have sufficient belief, confidence, or motivation. And indeed some studies showed that these conditions do affect results. Nevertheless when all known psychological factors were taken into

account, we have still been unable to replicate results at will or even to give a convincing account for our failure to do so.

If parapsychology deals with the long body, then that body not the small body should be the focus for research methodology.

Conventional test procedures may impede rather than support the participation of the long body by the very parameters of the experimental design. The test often has little personal meaning to the subject; it typically takes place in an alien environment where the subject is surrounded by strangers with whom he or she shares no history. From the long body point of view, the body we attempt to engage in an ESP or PK test is often an amputated body.

If psi phenomena reflect relationships within a system that in part can be described in terms of the subject's personal history then that history must be engaged if consistent or meaningful results are to be expected. The researcher needs to determine the meaning of psi in the life of the subject and the extent to which the test responds to that lived meaning. If the subject comes to the test hoping to understand and perhaps develop his or her psi relationships, the researcher needs to address these aims.

Then, if results are obtained during initial testing it needs to be determined what effect these results have on the subject. Opening oneself to ESP impressions in relation to people with whom there can be no other intimacy may engender anxiety and may lead to a closing or distortion of the psychic connection. ESP entails a disclosure or sharing of one's personal history, of who one is and what one hopes to be. It is an act of intimacy that we cannot expect to be lightly given or accepted.

The subject in a psi test is not only the person who walks into the laboratory to be tested. The experimenter effect, where the subject's performance is affected by the experimenters, including assistants who may not even interact physically with the subject, suggest that experimenters and subject have become members of the same long body. The meaning of the test to the experimenter then also becomes a focus for attention and gives rise to the same questions asked of the subjects.

According to the long body model, this also includes the physical setting of the test. By connecting with the laboratory and equipment the subject connects with the past and present

users of the laboratory, an interaction which may affect the results of the test. The long body model implies a laboratory psi effect no less than it implies the experimenter effect and it implies a methodology that responds to the possibility that the psychometric aspects of the laboratory may affect results.

A psi study is not necessarily replicated by reproducing the manifest test conditions. The meaning that the earlier study had to the participants must be recaptured if similar results are to be expected in the later study. Like other living organisms the long body is a changing body and it may be necessary to change the test conditions to retain their meaning.

These conditions can fairly easily be met and have actually been met in several parapsychological studies. In the PK work of Kenneth Batchelor (1966) in England a group met repeatedly to produce movements of objects and other large-scale PK effects. Batchelor reported PK occurrences of several types under what appeared to be good conditions of observation. C. Brookes-Smith (1973) and Brookes-Smith and D.W. Hunt (1970), also in England, obtained similar effects under improved conditions of observation. Batchelor's approach also bore fruit in Canada where a group was formed by A.R.G. Owen (Owen and Sparrow, 1976) with the purpose of materializing "Philip" a ghost whose identity and history the group members themselves had invented.

In all studies a lighthearted state of arousal was maintained in the group coupled with a focused intensity aimed at PK effects. For the Philip group, there was a sense of "complete rapport" which "was more than just a good friend's feeling; the group members have come to regard themselves as a family, and they behave together very much like a closely unit family." (pp 76-77). This special rapport also resulted in apparent instances of telepathy between these.

In the area of ESP I have conducted several group studies where ESP exchanges within the group seemed to emerge following procedures that stimulated group cohesiveness and dissociated states.

Survival After Death

The dualistic image of a mind attached for a time to a body has been the guiding hypothesis for research into the question of life after death. Being of a different substance from the body the mind would not be subject to the

mechanical laws governing that body so that when the bodily machine winds down the mind would continue. But the exploration was crippled by the very hypothesis that initiated it. If the human mind is unfettered by limitations of time and space, it seems impossible to test the survival theory empirically. It could always be said that the medium who apparently obtains information from a discarnate personality about that person's life on earth is weaving a fantasy about survival: using ESP information about the deceased collated from existing sources, such as the minds of living survivors and obituaries, the medium invents a communication from the deceased. Similar arguments undercut the evidence for survival from apparitions of the dead, apparent reincarnation memories and so on. This type of material typically emerges during dissociated states of consciousness when the human imagination has free rein, giving added strength to the argument that we are dealing with fictions of survival rather than facts.

To say that dualist philosophy has provided more problems than solutions for parapsychology is not to say that it is false. I have made a survey (Roll, 1982) of a substantial part of the evidence suggestive of survival of personality after death in the attempt to discover if the phenomena are independent of the world of time and space, that is, of the material world, as we usually conceive of it. Let us take a look at reports of apparitions or visions of deceased persons. These visions nearly always take place either in the areas which the deceased person occupied when living or in proximity to individuals who knew the deceased in life. It is probably this tendency of the dead to be seen in their physical or social environment that has led to the legend of haunting ghosts. There is another characteristic of these visions. They are most frequent at the time of death and then decrease rapidly during the following days and weeks with few reports after about a year. There is an exception to this in that images of persons who died suddenly or violently may persist longer. A further characteristic of apparitional sightings is that they are usually made by close family or friends of the deceased rather than by remote relatives or acquaintances. Again, individuals who died suddenly may form an exception and also be seen by strangers. The same characteristics may hold for deceased in-

dividuals who seem to communicate through mediums and for ostensible reincarnation memories. It is a little known fact of great interest that in most of the reincarnation cases which actually checked out, the deceased person had lived in the social, or physical environment of the subject (see Stevenson, 1970). In other words, rebirth cases in that respect are similar to mediumistic cases and to apparitions of the deceased. In all three the information about the deceased is obtained in that person's social or physical environment. If this survey of the evidence for survival after death points in the right direction, it does not suggest that human personality exists after death as a mental or spiritual entity independent of the physical world. On the contrary, the findings might be chalked up on the materialistic side of the Cartesian system. We could, for instance, go to the four-dimensional theories of space-time proposed by some physicists (Rucker, 1984). Here past events are conceptualized as remaining within a space-like matrix. The life history of a deceased individual would lie spread out in this space, accessible to anyone with the required sensitivity--and perhaps eventually with the required detection devices. It is true that personality would survive according to this picture but only in the restricted sense in which it survives in audio or video recordings.

I predict that the materialist, once he takes the trouble to study the evidence for survival, will be surprised and delighted to find new grist for his mill. And the parapsychologist will discover that the evidence laboriously accumulated over so many years for a spiritual aspect of human nature turns out not to be that at all but only further evidence that man is a machine. Indeed I know of no findings which suggest that psi processes are disconnected from the realm of physical space and time and a great many findings which suggest that psi relates to that realm. If consciousness and meaning are extracted from our image of the world, only a lifeless machine remains.

An experiential (or phenomenological) view of psi restores the balance because it recognizes that the world of matter is interwoven with mind and meaning. It has "soul." Maurice Merleau-Ponty (1963), the French phenomenologist, points to consciousness ("the soul") as a superordinate or supervening function.

The body in general is an ensemble of paths

already traced, of powers already constituted; the body is the acquired dialectical soil upon which a higher "formation" is accomplished, and the soul is the meaning which is then established. (p.210)

If the lived body, the experienced body, is not restricted to the physiological structure known to traditional science and medicine, but "is a higher formation" that includes other people and things, this results in a reformulation of the survival question. If the physiological body is only one aspect of the lived body then it is conceivable that the dissolution of the former might not terminate the life of the latter. The situation may be analogous to the physiological body the components of which, the cells, continuously die so that the body may live.

Rosalind Heywood (1976), relates some experiences suggestive of long body survival. The first occurred during a visit to the House of Commons.

Arriving as usual, too early, I settled down on a bench in the long entrance to Westminster Hall, relaxed and let the world fade out. It was perhaps due to my mood--how could one help? that I found myself passing into the ambience, the consciousness--what words can one use?-- of a profoundly wise and powerful Being who, I felt, was brooding over the Houses of Parliament. In that inner space he towered so high that the actual buildings seemed to be clustered about his feet. Metaphorically speaking. There was no image of him. Nor was I aware of anything like feet. But I was acutely aware that his task, his deep concern, was to influence for good the deliberations of Parliament and also that he thought in terms of long evolving patterns rather than of one particular moment in time (p.6).

Heywood's visit to the House was not a casual one. She was consulting on ways to relieve unemployment in Great Britain. In other words, her intention was relevant to the experienced meaning of the consciousness of the "Being," perhaps a condition for this type of event. Heywood said that she could not hold the experience, nor repeat it next time she went to the House. However, a friend of hers described a similar occurrence.

A similar situation unfolded several years later when Heywood was waiting for her son at Eton: "I once more seemed to pass into the ambience of a great Being. He appeared to have the

school in his care, and, like his fellow at Westminster, he created an atmosphere of brooding wisdom and calm" (p.6). What was most convincing to Heywood about the two "presences" was the intense "reverent awe" they induced which she felt was beyond anything her own mind could have invented. She raises the possibility that such beings "might grow greater down the ages through the accretion of disincarnate members of a particular church, nation, or any other community, which those members had loved and worked for in life" (p.6). The histories of individuals might here appear as strands in a larger fabric where personal identity gives way to a larger consciousness and purpose. This, however, was not what the explorer of the survival issue usually hoped to find.

Guided by the image of the small body, the psychical researcher looked for the continuation after death of a small spirit. The best evidence for this was the continuation of clearly identifiable personal memories, motives and attitudes associated with the personal existence of a given individual. This search was not successful. Even in the famed SPR studies of cross correspondences, the purposes and skills which could be identified with the deceased communicators were always interwoven with those of the living mediums and researchers. There is little if any evidence for the independent existence of the deceased (Roll, 1982). At most we find evidence for interactions between the living and the dead. This to be sure may at least in part result from the methodology of such studies, relying as they do on the living participants through whom the deceased manifest. However, should we survive death as distinct personalities with distinct personal motives, these should at least on occasion come through.

Near Death, Experiences

Following Raymond Moody's book (1972), near-death experiences (NDEs) have emerged as a rich source of apparent psychic experiences and as pointers to a possible life after death. During the NDE itself but also afterwards when the person has recuperated, he or she may experience the return of deceased friends and relatives, members of the long body. There are often out-of-body experiences during which the person seems to move beyond the small body, sometimes obtaining veridical information about events beyond its sensory range. A stu-

dent of mine, a Mrs. A.B. who had a near death experience as a child thought that this may have facilitated later psychic experiences including vivid experiences of a deceased friend and of a relative. She noted the similarity of these two experiences to remembering and therefore could not determine if they were just vivid memories projecting into new situations or if her mind provided a connection or channel the deceased could use. In any case, the experiences left her with the conviction "that these two people live on through me."

In NDEs there may also be an experience of approaching or merging with a "being of light," which is experienced as a universal or god-like being. The combination of ESP and transpersonal experiences following NDE's may suggest engagement of the long body. This extended sphere of consciousness may be reflected in the person's behavior and attitude to life. Kenneth Ring (1984) finds that "after NDE's individuals tend to show greater appreciation for life and more concern and love for their fellow humans while their interest in personal status and material possession wanes."

Michael Grosso (1986) relates the near death experience to Bergson's theory that the brain is a filter that usually excludes memories irrelevant to biological life: "Normal consciousness, fixated upon the plane of life, is usually locked into a narrow band of the present. In the near-death experience, that fixation is broken, and consciousness dilates on the whole field of memory, just as Bergson predicted it would. It dilates beyond the present, overflowing toward the future, embracing the collective life-plan, surfing beyond itself and escaping the constraints of brain-filtered consciousness." (p. 69) The possibility that we might survive within long bodies is perhaps also suggested by mediumistic and reincarnation cases where the memories of deceased individuals seemed to be confused or combined (Roll, 1982).

The long body view sees the traditional evidence for survival in a wider perspective. Apparitions of the dead, together with other images of the past, are potentially present in the physical places and objects where the events occurred. All homes, places, and objects are "haunted" by their past and may affect anyone who shares their space. Similarly, all persons in a sense are "possessed" by those with whom they have been associated, whether the "posses-

or" be living or dead. A problem only arises if the memories disturb or overpower the family or individual in question, we may then have a case of "haunting" or "possession" as usually understood. It also can be said that mediumistic communications are not reserved to "readings" by mediums nor do they only involve the deceased. All individuals, living or dead, continuously communicate, that is, share their being, with those to whom they are close. Reincarnation, too, is not reserved for the person who can recite a stream of memories from a previous life. Reincarnation, that is the impact of experiences associated with the small body of another person, is continuous. Through the people and places where our lives are lived and where they are embedded, these lives become flesh, *carno*, again. Our actions and intentions are imprinted on our long body and their effects are ("karmically") expressed in its actions.

Conclusion

The division of the world into separate categories of mind and matter is supported neither by ordinary experience nor by scientific investigation. Donald Moss (1981) accuses dualism of being "conceptually dishonest" (p. 165) because "mind" is assigned characteristics that are actually derived from observing embodied behavior and because bodily mechanisms are assigned characteristics that are found only in animated, "ensouled" bodies.

The polarization into a physical and a psychical world has had a dulling effect on the lived meaning of corporeal human existence and has stifled scientific research, including psychical research. As Moss (1981) notes, "in dualism, body becomes mere mechanism and matter is stripped of the vital and humanly meaningful qualities which adhere to it in everyday life. Mind, on the other hand, becomes a spiritual entity devoid of concreteness" (pp. 164-5).

Moss criticizes the tendency of psychology to fall back on body-mind dualism as conceptual laziness. For psychology and, we may add, for parapsychology, "human consciousness and behavior can be comprehended neither as objective material things, nor as spiritual processes" (p. 161). A study of memory as an intentional, meaningful relation to other bodies, animate and inanimate, suggests that memory is not only a reflection of our individual personal history but is also the means of our lived inter-

action with people and things in the present. Memory is our means of bringing the past into the present, not only in the sense of reviewing scenarios long gone but also in the sense of actually incorporating them into the context of our present lived relationships.

We have used the metaphor of the long body to describe psychic interactions and we have used the concept of memory to draw the contours of that body. The long body, we have suggested, is composed of persons and things that are close to us, that we feel connected with, and that, hereby, we are capable of remembering.

Memory, is involved in another way as well. Our personal memory record, I have suggested, provides the "sense organ" for the long body.

It is by means of our memory images that we are aware of, that we can "sense" our long body and the long bodies of others.

Our memory images that we are aware of or "sense" our long body. To talk about a body, including a long body, is to talk about something that has a contour or a surface. Thus our small or physiological body is limited by the skin. The "skin" or contour of the long body, I suggest, encompasses the small body and it encompasses the bodies of those we are close to as well as significant parts of our environment. The long body reaches into the past as retrospective memory and psychometry and it reaches into the future as prospective memory and preception.

Long body membership can be defined in terms of memory. Those persons and things that we can remember are members of our long body and we of theirs. The family is a group of which we are all members. This is the seed of our long body which takes further growth in the other social groups that we join such as school, sports team, church, political party and business corporation. The more we identify with a specific group by committing ourselves to its purposes, by joining group activities, and so on, the more we contribute to the cohesiveness and strength of that group.

A new organizing principle may there be formed with its own purpose, direction and perhaps "group consciousness" with which its members may connect. Here individuals, with their long bodies form a new / or join an established / long body, the body of the tribe, church, corporation, and so on. These long bodies behave like living organisms, they seek to grow,

multiply and they compete for resources against other organisms. In this competition psi may be used to further the purposes of one's group to the detriment of other groups. Thus we see both the USA and the USSR exploring parapsychology as the source of a psychic defense technology. Instead of this narrow perspective we see are increasing recognition of the planet as the long body to which we, as living beings, ultimately belong. This does not entail the rejection of either our individual or group identities. In the same way as our individual history and memory provide the means to connect with those we remember, so do the histories and collective memories of the national, religious, racial, and other groups of human society provide the links to the rest of humanity. The recognition that we belong to the same living organism and that our life and well being is dependent on the life and well being of that organism may not be an instant cure for the ills of the planet but it may be a step towards healing.

The long body, we said, is defined in terms of memory. If you cannot remember someone or something that person or thing is not part of your long body. Science and the humanities, especially, genetics, archeology, history, and anthropology have reminded us that human beings are related to all living things and that our history goes back to the origin of life. More recently we learn that all humans come from one biological family and that our histories through the centuries are intertwined. This past that we share is contained in our genetic and social memory and is, I suggest, available to us as a living presence, if we allow ourselves to remember. How they can we remember our planetary membership.

Expanding the range of our memory is to expand our cognitive schemata, to experience connections across time and space. It is by means of our memory images that we sense our long body and the long bodies of others.

Like other forms of perception, ESP is limited by the range of its sense organ. If our eyes lack cones, we cannot see colors, and our possibility for action is correspondingly limited. For instance, without color vision we cannot pick a ripe orange from the green ones. Similarly, our memory record and its conceptual schemata limit the vision of ESP and hereby the reach of the long body.

This extension of consciousness can be

achieved by the procedures that have been found conducive to ESP, such as relaxation, imagination, and purposeful attention, on this case to the emergence of our shared human memories.

We may then encompass our genetic and social history and even identify with our pre-biological origin. Physics tells us that our bodies are composed of granite of light energy and that these granite originated in the star that formed the planet. A remembering or recollection of that origin presumably would be an experience of light as the source of the universe and of ourself.

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Clinical Perspectives on Assessment and Treatment of Individuals Reporting Disturbing Psychic Experiences

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Traditionally, psychic experiences have been overlooked, if not ridiculed, by mental health professionals as these experiences have been subject to skepticism and have been poorly misunderstood phenomena, at best. Psychic (psi) experiences represent a valid and unexplored dimension of the human consciousness. Frequently, clinicians and parapsychologists have been locked into limiting clinical and parapsychological paradigms. They feel lost in a vague, and, poorly defined world when attempting to deal with the individual who reports disturbing psychic experiences. Consequently, these individuals, who seek the assistance of professionals in an attempt to regain a sense of mental and emotional "grounding," find that their experiences are invalidated or misunderstood by such professionals, and they end up feeling even more "ungrounded" and anxious after seeking therapeutic treatment. Clinicians who are unfamiliar with the parapsychological dimension of human consciousness often tend to interpret the reported symptomatology as evidence of a mental disorder such as schizophrenic disorder or some other type of personality disorder. The implications of such diagnostic labeling become clear. Once the individual has been diagnosed with a mental disorder the diagnostic label can become a self fulfilling prophecy and particularly detrimental. This is especially likely to happen if he or she has no access to a support system who can validate his or her experiences and assist in the integration of such experiences in a way to regain a mental and emotional balance. Not only can the label of mental illness be stigmatizing; but the notion of being needlessly institutionalized or medicated is a terrifying proposition.

Another complication emerges when certain psychological stressors contribute to the occurrence of disruptive psychic experiences. For instance, out-of-body experiences may serve individuals with histories of physical or sexual abuse as coping strategies to dissociate from the traumatic experiences. Also disruptive psychic experiences may lead to the exacerbation of psychological stress and disorder. Perhaps both may be occurring. Further exploration of the absence of presence of certain precipitating psychosocial factors concomitant with disruptive psychic experiences may reveal interesting correlations.

Until now, research and pragmatic therapeutic applications have been scant. An introductory clinical model of assessment and treatment will be proposed. Topics to be addressed will include the following:

1. Diagnostic criteria for delineating pathology from psychic experiences occurring in otherwise functional individuals.
2. Overlap of symptomatology occurring in clinically pathological individuals and functional individuals.
3. The psychic experience and its adaptive functions and possible reframing strategies.
4. An integrative approach to the treatment of individuals reporting disturbing psychic experiences including proposed strategies of therapeutic assessment and intervention.
5. Implications for future clinical and parapsychological research.

Historically, worldwide literature has made reference to the association between psychotic and psychic experiences (also referred to as religious or mystical experiences) (Dodds, 1951; Rosen, 1968). Psychiatric literature has also noted the similarity between psychotic

symptoms and aspects of mystical experiences (Arieti, 1976; Buckley, 1981; James, 1961). Hastings (1983) has addressed the need for developing a working knowledge of both clinical psychology and parapsychology in order to deal effectively with the problematic symptomatology presented by individuals reporting disturbing psychic experiences. The informed clinician ideally should understand how psychic experiences and pseudopsychic experiences interact with psychological elements such as emotions, motives, needs, self-concept, belief systems, personality, and coping strategies. In addition, parapsychologists have received limited or no clinical training and are consequently restricted from providing adequate psychological or psychiatric support to individuals in crisis. The need for developing systematic models of assessment and treatment intervention strategies becomes increasingly apparent.

Limitations of Current Diagnostic Procedures

There are no clearcut diagnostic criteria established for the assessment of disorders related to paranorma experiences.

In the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorder's (DSM-III-R, APA, 1987) diagnostic categories that address individuals who report disturbing psychic experiences will be found. Since this manual is widely accepted for communicating about disorders, it is obvious that severe limitations will continue to exist in standardizing assessment and treatment strategies for the population reporting problematic psychic experiences. If the clinician relies on the current DSM-III-R as a diagnostic guide, then the reported symptomatology will continue to fall into one or more of the pathological diagnostic categories presented below. Wherein the prognosis is poor.

A glance at the term "psychotic" sheds light on the limitations of the DSM-III-R and the limitations become more severe as the current diagnostic categories are examined in more depth. According to the DSM-III-R (APA, 1987), psychotic refers to "Gross impairment in reality testing and the creation of a new reality. The term may be used to describe a person at a given time, or a mental disorder in which at some time during its course all people with the disorder are

psychotic." (p. 404)

Thus psychotic can refer to either a temporary state with regards to the behavior of the individual wherein the prognosis is often optimistic or it can refer to a chronic state with severe life-long implications. Clinicians and researchers working with psychotic individuals have developed categories for psychotic episodes with growth oriented potentials resulting in positive outcomes. These categories include: problem solving schizophrenics (Boisen, 1962), positive disintegration (Dabrowski, 1964), creative illness (Ellenberger, 1970), spiritual emergencies (Grof and Grof, 1985), and visionary states (Perry, 1977). Despite the consensus and congruency of these clinical observations, the diagnostic manual does not distinguish psychotic episodes with growth potential from those which indicate a more chronic mental disorder. If such a differentiation were acknowledged, an innovative approach could be implemented wherein the prognosis of individuals with acute psychosis could be vastly improved by providing appropriate treatment conducive to their need to express and integrate their experience in a safe and accepting environment.

Before elaborating upon the diagnostic categories, a distinction between the overlap of psychic experiences and psychotic episodes must be made. Lukoff (1985) has described the relationship between these experiences as follows: simple "mystical" experiences (otherwise referred to as psychic experiences), psychotic episodes, and an overlap between the two categories, which are further delineated into "mystical experiences with psychotic features" (MEPF) and "psychotic disorders with mystical features".

Another way of conceptualizing the relationship between disturbing psychic experiences and pathology is to view the disruption and pathology on a continuum where comparisons are drawn between the level of pathology (i.e. degree of psychological functioning) and the degree of integration of psychic experiences. One end of the continuum reflects severe debilitating pathology with no evidence of extrasensory perception (ESP) or psychokinetic (PK) functioning. The other extreme represents positive states of well-being where diagnostic or treatment issues are not raised; that is, the reported occurrence of

psychic experiences is integrated into the person's reality in a manner which is not disruptive to the person's psychological or social functioning and can play an instrumental role in producing positive life changes. The portion of the continuum between the two ends reflects varying degrees of the positive adjustment to and integration of occurrence of psychic experiences which incidentally are concomitant with some type of mental disorder symptomatology (See Figure 1). This continuum model is only a preliminary attempt to represent the relationship between reported pathological symptomatology and individuals ESP and PK experiences. Although this figure does not convey the overlap area between "mystical experiences and psychotic disorders" addressed by Lukoff (1985), we need to entertain the possibility that there may be a distinction between "mystical experiences with psychotic features" (MEPF) and "psychotic disorders with mystical features."

Hastings (1983) also addresses the difficulty in distinguishing unusual psychological states associated with psi phenomena from psychopathological states. Are out-of-body experiences purely imagined fantasies indicative of a depersonalization disorder or is the consciousness of the individual, in fact, able to separate from the physical body and make observations from outside of this body? When an individual reports that he or she is demonically possessed, is that individual actually experiencing a persecutory delusion, or some form of dissociation? Or is this individual actually possessed with another entity or practicing psychokinesis? When "voices" are heard, do they represent a repressed part of the person's personality which has been separated from the conscious mind and is externalized through a psychotic or schizophrenic episode or are "spirits" actually telepathically speaking to the individual? There are certain types of situations where one can determine if the experience being reported is actually a psi phenomena or imagination. For instance, a precognitive experience and in an out-of-body experience information can be retrieved and checked for accuracy by going to the remote location the individual described. Other than those cases where it is possible to conduct such reality tests, there has been no reliable means to separate the psychological states associated with psi ex-

periences from psychopathological states. To complicate matters, if there is some validity to psi experiences, then we can probably assume that even a schizophrenic may not be exempt from having genuine psi experiences and in his or her own mind differentiate them from fantasy and hallucination.

Unusual or Disruptive Psychological States Associated with Various Psi Experiences

This article will address only the most common forms of psi experiences that are associated with psychological states reported as unsettling or disruptive. It is important to note that the individual who has learned how to integrate these experiences into his or her reality in a non disruptive meaningful way will not experience psi as problematic and will likely appear free from pathology.

Spontaneous ESP. Spontaneous ESP can include: precognitive dreams; telepathic dreams; clairvoyant awareness of locations or events; telepathy of another individual's thoughts; premonitions, clairvoyant or telepathic awareness of danger.

The most common emotional reactions which are reported in response to these phenomena are: fear, anxiety, dread, a sense of helplessness, anger, depression, feelings of "overwhelmingness" and "out-of-controlness," and feelings of fragmentation and confusion. These feelings are particularly strong with individuals who have had their sense of reality shaken with a spontaneous ESP experience when the individual has no recall of having had such experiences and has no strong beliefs in psi, or in cases where these experiences keep repeating in ways that feel beyond the individual's control. In those cases where the perceived event was negative, the emotional reactions become even more intense and frequently individuals going through such an experience appear terrified and in a desperate panic. The individual may reveal that "I'm so scared that I'm going crazy" and maybe appropriately terrified that he or she will be diagnosed as psychotic. The individual may or may not receive the support of loved ones and in those cases where no reassurance is given, the person may report feeling extremely isolated and question "why have I been singled out to have this experience?" and "how do I make it stop?" If the individual in crisis makes the

decision to "risk" coming in for treatment, an overwhelming sense of instability and fragmentation is often apparent. Frequently, the individual reports that this experience has already begun to disrupt his or her interpersonal relationships.

A clinical overview of such a case presents an array of problematic symptomatology ranging from interpretation of the reported psi experience to the subsequent emotional complications. It becomes easy to see how the diagnostic assessment of this type of case can present a challenge to both the parapsychologically informed clinician as well as to the clinician who is naive to psychic phenomena. Furthermore, it is difficult to assess whether or not the individual is actually having a psychic experience or whether the experience is projection and a distortion of reality resulting from unresolved emotional conflicts or from other personality disorders. In some individuals with unresolved issues the crisis may be a delicately interwoven play of both psychopathology and disruptive psychic experiences.

Out-of-body Experiences (OBEs). This experience is characterized by the sensation that the center of consciousness is separate from the physical body

The most common psychological reaction to an OBE that was not consciously induced but occurred spontaneously is shock and fear. The individual may report being surprised to find himself or herself looking down at a body that it is his or her own body. A common reaction is fear that he or she has died: "why else would I be outside of my body?" is the question that races through the mind.

Unless the individual is willing to undergo reality testing it is difficult to determine if he or she is showing evidence of a depersonalization disorder or having vivid or lucid dreams.

An interesting clinical pattern seems to be emerging among some individuals who have suffered repeated episodes of physical or sexual abuse in childhood with respect to OBEs as a form of dissociation in coping with the trauma. Some of these individuals, report that they had OBEs to cope with the early traumatic experiences and believe that psychosocial stressors (not always directly related to the early childhood trauma) may have triggered their recent OBEs. Again, it is difficult to determine whether or not the reported OBEs are indicative of a deper-

sonalization disorder or if the person's consciousness actually leaves the body as an avoidance coping strategy.

Poltergeist Phenomena as a Form of Psychokinesis. The belief currently held by most parapsychologists regarding poltergeist phenomena is that, in most cases, this phenomena seems to be a form of unconscious psychokinesis coming from a human agent who has repressed feelings of frustration, anger or blocked impulses. Roll (1972) notes that objects may appear to move, break or malfunction, or noises are heard, without apparent physical causes. Stevenson (1972) indicates that discarnate entities may be a possibility, although most investigations of the sites of the reported phenomena point toward a human agent.

Frequently, the individual reporting the poltergeist activity is unaware of the dynamics of a human agent as the primary factor in causing the psychokinetic reactions. Whether the individual is the human agent or a witness to this activity, the situation seems to be met with fear, confusion, and anxiety. Again, there is a sense that things are occurring beyond the conscious control of the individual. the individual who is repressing his or her emotions may be engaged in denial and not aware of this repression, let alone that he or she may be serving as the human agent setting off these seemingly bizarre occurrences.

As in the other cases, the same complexity exists in differentiating pathology such as psychosis (with distortions of perception and projection) from genuine poltergeist phenomena.

Possession. In this state the person seems to be under the control of another agency, entity or consciousness. It is sometimes accompanied by the appearance of a trance state where the person appears to be in a dissociated state without voluntary control over his or her movements.

Emotional reactions to reported possessions include fear, confusion, anxiety, and/or a sense of feeling out-of-control. Some individuals report feeling afraid that this entity may make them perform acts against their will, especially harmful or evil in nature.

It is difficult to ascertain whether the individual is actually possessed by another entity or consciousness or is in fact suffering from a psychotic or schizophrenic episode.

Mediumship and Channeling. This process differs from spontaneous ESP that is not consciously planned or intended. Mediumship or channeling assumes a more deliberate or intentional process where the individual who is serving as the medium or channel has become aware that he or she has this ability and accesses information through "intentional" clairvoyance, precognition, or retrocognition. Many of these individuals report receiving information from "discarnate spirits" who have passed into the other side. Information which is ascertained can vary to the degree of accuracy and it is safe to assume that the individual's biases, belief systems, projections, coping strategies, and emotional reactions are incorporated into the responses fed to the medium's or channel's clients.

The most common psychological problems presented by mediums and channels are usually not as severe as the cases presented earlier. For the most part, they are usually not in crisis. Those individuals who seek therapeutic assistance usually include persons who have just recently acquired and acknowledged psychic abilities. They seek counseling for any of the following reasons: to further develop their psychic skills; to deal with feelings of being overwhelmed by either the ability itself, or the type of information that they pick up; to deal with performance anxiety; to deal with feeling guilty and anxious as a result of not knowing when and how to disclose certain types of information, and inadvertently overwhelming their clients; and to deal with "burn-out" resulting from feeling responsible to do something with information, especially when it is negative in nature. It is apparent that these presenting problems are analogous to what the clinician is often confronted with.

The clinician who is unfamiliar with psychic phenomena or is closed to this aspect of human consciousness, may discount the validity of the person's reported psi abilities and instead interpret the disclosure as evidence of grandiose delusions indicative of psychotic or schizophrenic behavior.

DSM-III-R Diagnostic Descriptions of Mental Disorders

Closer examination of the diagnostic criteria outline in the Diagnostic and Statistical Manual of Mental Disorders (Revised 3rd edition, APA, 1987) makes the implications for misdiagnosis

quite clear. Due to the similarities in symptomatology presented by persons reporting psychic experiences and those falling under the diagnostic categories of mental disorders, there is extensive confusion over the differentiation between various pathological diagnoses and psychic experiences with disruptive psychological characteristics (that psychic experiences always occur without evidence of pathology). Only those DSM-III-R categories which parallel the most commonly reported symptomatology presented by persons purporting to have psi experiences will be outlined below.

Schizophrenic Disorder. This disorder involves characteristic psychotic features during the active phase of the illness. Level of functioning in the areas of work, social relations, and self-care is lower than before the onset of the disorder. This diagnosis is made when it has been determined that the etiology and maintenance of the schizophrenic disturbance is not organic in nature and that the symptoms are not due to Mood Disorder or Schizomood Disorder. Schizophrenia is chronic and has a duration of at least six months including a prodromal phase with marked deterioration from a previous level of functioning, a change in personality, an active phase with psychotic symptoms, and a residual phase exhibiting a flattening of the affect and impairment in role functioning. Frequently, individuals do not return to the full premorbid level of functioning as the residual impairment continues to increase between episodes during the early years of this disorder. Onset usually occurs during adolescence or early adulthood with an earlier onset in males than females though it can appear during middle or later adult life. The degree of impairment is severe during the active phase and can vary during "remission" from minimal to severe. Often these individuals end up being institutionalized or wandering homeless on the streets.

Characteristic psychotic symptoms indicative of schizophrenia show up in the following areas:

Content of thought, i.e. delusions of reference or of being controlled; somatic, grandiose, religious, nihilistic, or persecutory/paranoid delusions; thought broadcasting or thought insertion.

Form of thought, i.e. loosening of association with an incoherent fragmentation of the

flow of thought and speech.

Distortion of perception, i.e. auditory hallucinations as in hearing single or multiple "voices"; visual hallucinations as in seeing "spirits" or seeing one's own body; tactile hallucinations reported as tingling, burning or electrical sensations on the skin; gustatory hallucinations; olfactory hallucinations; and somatic hallucinations as in feeling like "snakes are crawling in the abdomen."

Flat or inappropriate affect.

Changed or distorted sense of self with a loss of ego boundaries and extreme perplexity about one's own identity and meaning of existence.

Withdrawal from involvement with the external world where the person becomes emotionally detached and pre-occupied with egocentric and illogical ideas and fantasies in which objective reality-based facts are obscured, distorted or ignored. This may resemble an autistic type of behavior when severe.

Limited or lack of volition where the person loses his or her ability to follow through with goals.

Retarded psychosomotor behavior, e.g. catatonid.

Examination of this symptomatology reveals a striking resemblance to some of the psychological characteristics of individuals who report psi experiences. Many of these symptoms begin to emerge during the prodromal phase. If we are to entertain the possibility that some of the individuals who demonstrate these symptoms may have initially experienced genuine psi phenomena, provision for environment may play a significant role in allowing them to reintegrate their experiences in a meaningful way and return to a fully functioning state consistent with their premorbid level of functioning. When the prodromal phase is long, the prognosis is usually poor. Therefore, attending to the client's reality during the early development of schizophrenia may possibly help to arrest the schizophrenia at the prodromal phase.

Schizophreniform Disorder. The diagnostic features are identical to that of schizophrenia except that the duration (including the prodromal, active, and residual phases) lasts less than six months and more than two weeks. Also, this disorder is usually not preceded by a

psychosocial stressor. The characteristic features include: an increase in emotional turmoil, confusion and vivid hallucination; acute onset and resolution; and likely recovery to premorbid levels of functioning.

Many individuals who initially report disruptive psychological problems are able, eventually, to return to a functional state of being. Perhaps, then, if the disruptive psychological problems connected with psychic experience are to some degree pathological, this category, more than others in the DSM-III-R, may be useful to the PSI sensitive clinician. In other words, perhaps this category can be applied appropriately to an individual who is having a genuine psychic experience with pathological features.

Delusional Disorder. This disorder is marked by a persistent, nonbizarre delusion that is not due to any other mental disorder such as schizophrenia, schizophreniform disorder or mood disorder. The type of delusional disorder is based on the predominant delusional theme. The behavior appears normal when the delusional ideas are not actively engaged and impairment in daily functioning (i.e. intellectual and occupational) is rare. Social and marital functioning is impaired. Onset usually occurs in middle or late adult life and the disorder can be chronic as the delusional component waxes and wanes.

This diagnostic category would seem to describe the individual who reports occasional disruptive psychological symptomatology associated with psi experiences, but otherwise leads a "normal" functioning life.

Dissociative Disorder. In this disorder there is some type of disturbance or alteration in those functions which serve to integrate an individual's sense of self, including identity, memory or consciousness. The disturbance can be sudden or gradual, transient or chronic. A traumatic event or series of events such as child abuse, rape, violence or a severe accident can serve as predisposing factors which may trigger these disorders. With the exception of psychogenic fugue and psychogenic amnesia, impairment can be mild to severe and the illness is chronic.

Dissociative Disorder [Multiple Personality Disorder]. The characteristic feature of this disorder is that the person's customary identity is altered as one or more new identities are as-

sumed or imposed within the same individual, and the distinct personality identity fully controls the person's behavior. The transition from one identity to the other is sudden, occurring within seconds to minutes, rarely over days or hours and is often triggered by psychosocial stressors. Often the various personalities have varying degrees of awareness of the other ones. Most of the personalities either lose a sense of time or distort time. One or more of the personalities may be adaptive while others are dysfunctional. They appear to assume different identities with respect to age, sex, racial backgrounds, belief systems, and coping strategies. Although this illness is chronic, the switching between personalities seems to decrease over time. Onset usually occurs in childhood.

Frequently, individuals who report being possessed by another spirit, person, or entity are reported to be symptomatic of a Multiple Personality Disorder.

Dissociative Disorder [Depersonalization Disorder]. This disorder entails an alteration in the perception of experience of the self in a way that changes one's own experience of reality in that the person feels detached from his or her mental processes or physical body. Various types of sensory anesthetics (i.e. numbness) are involved as well as a feeling of not being in control of one's voluntary actions such as speech. This diagnosis is made only when the symptom of depersonalization is not secondary to any other disorder. Onset is in adolescence or early childhood.

Individuals who report out-of-body experiences are apt to be diagnosed with a Depersonalization Disorder since the experiential components of the OBE parallel the characteristic features described above.

Mood Disorders. This group of disorders (formerly called "Affective Disorders" in the original DSM-III (APA, 1980)) is characterized by a disturbance of mood. They are accompanied by a full or partial manic or depressive syndrome which can not be attributed to any other physical or mental disorder. Mood generally refers to an emotion such as depression or elation that is pervasive in the person's life. The degree of impairment can vary from minimal to severe, making it virtually impossible for the individual to care for him or herself. Often the major mood disturbance (i.e. depression or mania) is secondary to the previously

presented diagnostic categories. They often have a chronic history of two years or more that frequently does not include psychotic features. However, manic symptomatology can include "flight of ideas" and grandiosity accompanying an increase in activity, restlessness and distractibility.

Although the individual reporting psi experiences with an array of presenting symptomatology may indicate that he or she is experiencing some depression or what resembles characteristic features of mania, often other presenting characteristics will lead to another primary diagnosis.

Brief Reactive Psychosis. This disorder does not have a period of increasing psychopathology, and there is a precipitating psychosocial stressor (e.g. loss of a loved one) that immediately precedes the onset of short-term psychotic symptoms. This usually lasts only one or two days and no more than two weeks. Characteristic features include emotional turmoil (labile affect which can range from inappropriate to volatile); suicidal or aggressive behavior, bizarre behavior, and transient hallucinations or delusions. There are transient secondary effects (including loss of self-esteem and mild depression) before the individual eventually returns to the previous level of functioning. Onset is usually in adolescence or early adulthood.

It is possible that this is one of the disorders that concomitantly occurs with the distressed individual going through disruptive psychic experiences. This may especially be true when the psychic experience feels traumatic or negative in nature. The individual may then retreat to a sense of worthlessness and may internalize the felt negative nature of his or her experience. He or she can no longer separate the negativity of the experience from the self which leads to the brief reactive psychotic episode. What becomes obvious is that the boundaries between self and the world in addition to the boundaries between parts of the person disintegrate and become fluid (Engler, 1984). This failure to integrate, which also typifies the "Borderline personality," leads to the sometimes volatile aggression displayed during the episode as primitive drives. Self and object representations are perceived as either "all-good" or "all-bad", and affects readily emerge into the consciousness of the individual. Thus, the individual ends up relying on primi-

tive defenses such as denial, projective identification and splitting during the episode (Rinsley, 1981). This typically fits the picture of clients reporting disruptive psi experiences that are episodic rather than pervasive.

Personality Disorders. These disorders are characterized by certain pervasive and persistent personality trait patterns of perceiving, relating to and thinking about oneself and one's unique style of interacting with the environment in a maladaptive manner which causes significant impairment in social and occupational functioning or personal distress. This diagnosis is made when it refers to the person's long-term functioning rather than to episodic changes in one's behavior. Most personality disorders become apparent in adolescence or early adulthood and persist through most of adult life. Even though the personality trait is pervasive, impairment is episodic and rarely leads to hospitalization with the exception of antisocial, schizotypal, and borderline personalities (unless there is a superimposed primary disorder such as Major Depression).

Stone (1980) proposes a unique way of conceptualizing personality types. He suggests that nearly all of the commonly recognized personality types (including, but not limited to the more pathological character types such as schizoid, paranoid, and infantile) can occur at any level of personality organization including healthy, neurotic, borderline or psychotic. In other words, he suggests it may be more clinically promising to think of personality type in terms of a continuum from most to least pathological. He proposes a three-dimensional model of personality typology which depicts the relationship between personality type, level of personality organization, and degree of constitutional or genetic loading. His distinction between structure and character may prove to be a promising breakthrough in furthering our psychodiagnostic understanding.

Personality Disorders [Schizotypal Personality Disorder]. The characteristic feature of this disorder is the pervasive patterns of peculiar content of thought as manifested in paranoid ideation, odd beliefs, magical thinking, ideas of reference, suspicion, and eccentric behavior and appearance. Interpersonal relations are strained, especially with strangers. Despite these peculiarities, the behaviors are not severe enough to the criteria for

Schizophrenia.

The DSM-III-R (APA, 1987, p. 340) states that "examples include superstitiousness, belief in clairvoyance, telepathy, or 'sixth sense,' or beliefs that 'others can feel my feelings'.... Unusual perceptual experiences may include illusions and sensing the presence of a force or person not actually present." This excerpt is probably the most direct and blatant invalidation of psi experience conveyed in the diagnostic manual.

Therapeutic Intervention Strategies

With unclear diagnostic criteria, clinicians often feel immobilized about what can actually be done to help the individual in distress over reported psychic experiences. What clinicians often fail to recognize as they get buried in their own sense of helplessness and lack of understanding about psychic phenomena is that they do not have to feel as if they are starting from ground zero in dealing with the client who reports disruptive or problematic psi experiences. The therapeutic foundation has already been established as many of the same principles of effective traditional therapeutic intervention can be successfully applied in helping the individual to make sense of their experience and reintegrate him or herself. Establishing an understanding of the nature of psi experiences and developing innovative therapeutic strategies could be catalytic in facilitating reintegration and restoration to optimal levels of emotional, mental and spiritual well-being. However, the clinician does not need to feel that he or she must be an expert in the area of clinical parapsychology in order to begin the restabilization of an individual in crisis. Even the clinician who is not well versed in parapsychology can be instrumental in the initial process of crisis intervention and then refer the client to a clinician who is trained in dealing with the clinical assessment and treatment of disruptive or problematic psi experiences.

When the individual is experiencing disruptive psi events, he or she is often feeling overwhelmed, terrified and in panic. Because these events seem to be occurring outside of his or her volition, the individual frequently feels as if he or she is losing control. In those cases where the psychic experience feels negative, the person may be afraid of being hurt or of hurting others or afraid that someone may be hurt by somebody else. In situations involving

premonitions, the individual often feels as if he or she must be responsible to warn or do something, but ends up feeling lost and helpless as to what he or she can actually do. It is important to recognize that the feelings just described, regardless of whether or not there is a genuine psi component, can be dealt with through traditional therapeutic interventions of empathic listening, reassurance and validation of feelings. Unfortunately, what seems to occur too often is that the clinician gets buried in the content of what is being said and feels as if he or she cannot understand this "foreign language." The client picks up on the discomfort of the clinician regardless of whether it is verbally or non-verbally expressed and subsequently feels discounted, alienated, isolated and in the worst cases, "crazier" after seeking assistance from the helping professional.

Ideally, the therapeutic goals should be aimed at restoring a sense of freedom and choice of feeling, thought and action; restabilizing the individual and reintegrating the seemingly negative psi experience in a way that can have meaning and purpose in enhancing the quality of life. The growth potential of continuing therapy beyond resolution of the problems becomes obvious if the individual decides that he or she would like to develop their psychic in a meaningful way, for the enhancement of actualization rather than in service of ego needs (Maslow, 1968) and transpersonal values (Walsh and Vaughan, 1980).

Reframing the Crisis: "Chaotic Disintegration-Assimilation-Reintegration"

Reframing the psychologically disruptive psi experience can indeed serve as a powerful catalyst for humanistic and transpersonal growth. Depicting the role of the "crisis" in this manner can be easily seen in the "Chaotic disintegration- Assimilation-Reintegration" model presented in Figure 2. The horizontal axis serves as a function of "Time" with the end extending to the right moving into the future and the vertical axis is a function of increasing "Personal Growth and Awareness" as it moves in an upward direction. The "Spin Cycle" loop depicts the process of "chaotic disintegration-assimilation- reintegration." As the individual goes into the loop which can symbolize a new experience, he or she may feel as if he or she is entering a chaotic world and losing the reality that has always been consistent, predictable and known.

As he or she experiences fear, anxiety, confusion, anger, depression, despair, panic, apathy, and/or a sense of loss of control, various parts of the self are in the process of reintegrating. As the reintegration reaches completion, the individual emerges outside of the loop as a more integrated individual with a higher, more sophisticated level of awareness. A supportive therapeutic Milieu is essential in order to allow the individual to move beyond the defenses that normally serve to "protect" the individual from his or her fears; otherwise, the individual will hide underneath the armor of denial and continue to feel incapacitated while maintaining the "spin cycle."

Many psychiatrists and social scientists have drawn parallel comparisons with respect to the similarity of themes which occur in both myths and psychosis (Campbell, 1949; Grof, 1975; Halifax, 1979; Laing, 1967; Perry, 1976). Both anecdotal accounts and drawings by psychotic individuals reveal the experiential level of their mythic reality. Yet, traditional psychiatric practices do not acknowledge the validity of the experiential reality which is so frequently reported by the individual during both the acute phase and post-psychotic period. This devaluation and reference to the experience as evidence of a "diseased" or "insane mind" only serves to intensify the sense of isolation and withdrawal brought on by the psychotic experience itself.

Campbell (1949) in his classic tale, *The Hero with a Thousand Faces*, conveys a systematic pattern of three stages comprised of "separation-initiation-return" in the Hero's Journey.

Separation-initiation-return: . . . A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man. (p. 30)

This pattern is consistent in mythology cross-culturally and across time. Metaphorically, these three stages are analogous to the "Chaotic disintegration-assimilation-reintegration" model conceptualized in Figure 2 and described earlier in this paper.

Lockhart (1983), a Jungian analyst emphasizes the importance of the therapeutic and intimate etymological relationship between

myth and words: "We need rituals of telling ... telling is a way to myth-making in our life - it is telling our myth. One's myth must be told. Not telling is poison and makes us sick" (p. 129).

The therapeutic implications for a cathartic and healing reintegration of the self becomes clear. Therapeutically, it seems only reasonable that the clinician provide the client with an accepting and safe environment conducive for completion of the "Chaotic disintegration-assimilation-reintegration" journey by entering the client's reality and validating his or her experiences. Since the client's reality is the context for the so-called "disorder," the acute psychotic episode can be transformative enabling the client to perceive, understand and integrate the newly recognized and experienced symbolic meanings which emerge through the psychosis. Thus, the individual can complete the journey in a way that is relevant to deepening the meaning of his or her life as he or she regains a sense of emotional, mental and spiritual balance.

Multi-tracking

Several levels of therapeutic observations and interaction are necessary in order to develop an accurate and comprehensive clinical picture of what is actually occurring. The process of therapy is much like a dance or work of art in motion; the therapist allows the client to take the lead but responds with interpretations of the client's behavior and ideas. Much like a dance where attentive watching is necessary, attentive listening and watching (with any critical judgement suspended) is essential if the therapist is to serve as a catalyst for facilitating the client's healthy restabilization and reintegration. The interaction between the client and the therapist provides fertile ground for growth, but to maximize the absorption of nutrients for such growth, "multi-track" processing of the therapeutic session on many levels is essential. The therapist's trust of his or her own intuitive abilities will facilitate spontaneous multi-tracking as the therapist automatically shifts the focus of his or her attention to many different levels of experience within a single therapy session. The shifts are subtle and the levels do not necessarily follow any progressive order. As the therapist becomes skilled, he or she finds that it is possible to pay attention to several levels simultaneously. The levels are outlined below:

1. Overall view of the client's reality
2. Insights with regard to the immediate therapist-client interactions (both verbal and non-verbal) as a microcosm of the client's reality outside of therapy
3. Interpersonal dynamics between the therapist and client (including both process and content oriented information)
4. Client's intrapsychic dynamics (including past, present and future)
5. Therapist's own experience of the client and his or her interaction with the client (including observations and interpretations of client's verbal and non-verbal disclosures, intuitive hunches, and the therapist's own bodily sensations giving cues as to what is occurring in the immediate moment)

Crisis Intervention and Restabilization of the Client

The following steps are effective in crisis intervention and restabilization:

1. Listen attentively and empathically to the client while attending to both the content of the disclosures and the process of how the disclosure is being made and how the individual is dealing with the crisis.
2. Reaffirm that the client is "not crazy" and help the client to identify concretely his or her personal strengths and positive coping strategies.
3. Put a label on the client's experience (eg. "It sounds as if you had an out-of-body experience and this sometimes occurs. There's a lot of literature that has been written about this type of experience. For example, ..." Assist the client in discovering the meaning of his or her experience. The therapist might suggest that the client see this experience as a growth oriented process wherein the meaning will become obvious over time. Again, reassure the client that this is not necessarily a pathological sign.
4. Help the client to become aware of psychosocial stressors which may trigger the disruptive psychic experience.
5. Teach the client stress management skills and recognition of subtle experiential bodily cues which can alert him or her to the impending onset of the psi experience. Teach methods to stop the experience if he or she so chooses.
6. Begin to establish communication between the various parts of the client that are in conflict regarding the occurrence of the psi event. This involves the application of a

systems approach in working with the different parts of the self which can lead to a healthy reintegration (Schwartz, 1987).

Conclusion

Close examination of the DSM-III-R (Revised 3rd edition) (APA, 1987) illuminates the confusion about diagnostic criteria for establishing pathology and the psychological symptomatology presented by individuals reporting disruptive psychic experiences. It is essential that we pay closer attention to the psychological characteristics of these individuals so well as to the types of treatment which promote to a fully functioning state. The need for closely followed longitudinal studies is apparent if we are to refrain from unnecessarily institutionalizing and medicating these individuals.

The whole area of psi phenomena is clinically uncharted in spite of the fact that early historical records contain accounts of mystical experience. It is imperative that we broaden the extent of our knowledge with respect to the clinical and parapsychological aspects of psi phenomena so we can continue our journey through this new frontier of human consciousness.

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Psi in Psychotherapy

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The psychic dimension is an inherent part of the psychotherapeutic process. This paper will explore psi in psychotherapy from the following perspectives: varieties of psi in psychotherapy, psi and the counselor, psi and the client, treatment goals for the psi sensitive client, treatment plans for the psi sensitive client, and therapeutic outcomes for the psi sensitive client.

My recognition of the role of psi in psychotherapy stems from the fact that I have been concerned with psi since childhood. I was a psychic child, as most children are. It has played a part in my life in various ways: I tend toward telepathic, clairvoyant, and precognitive experiences.

I first observed psi in psychotherapy while undergoing Jungian analysis in the early 1970s. For the past ten years, I have observed psi in psychotherapy from the counselor's perspective. My current approach to psychotherapy is humanistic/transpersonal. It is basically client-centered blended with relevant Jungian concepts.

The client-centered approach to psychotherapy, originated by Carl Rogers, emphasizes the necessity for the counselor to remain congruent, authentic, and unified in words and actions. It encourages unconditional positive regard for the client, and empathy. This approach is particularly important in working with psi sensitive clients because they are so perceptive.

Jungian concepts are particularly useful in understanding the makeup of the psyche, processing dreams and synchronistic waking experiences, apparent psi experiences; and to understand how psi relates to life development and the individuation process.

VARIETIES OF PSI IN PSYCHOTHERAPY

Varieties of psi experienced by both the counselor and the client in psychotherapy include: telepathy, clairvoyance, precogni-

tion/retrocognition, psychokinesis, near death/survival issues, and others.

How do you know psi is present in the psychotherapeutic process? Jan Ehrenwald (1978) has written about the concept of "tracer elements" in the communication. For example, there may be a particular, idiosyncratic word or phrase or topic suggestive of psi mentioned by the client or found in the dream of client or counselor.

Another, more subtle aspect of psi in psychotherapy, is psi missing. Psi missing may be present when the rapport between counselor and client has been disrupted and insights are not as readily available or communication seems more labored.

Ehrenwald (1978) speaks of psychotherapeutic psi as need determined. It is available due to the psychological need of the client rather than what he calls flaw determined as might be seen in the statistical analysis of psi in laboratory research. Psi in psychotherapy seems to show itself when rapport is particularly strong or when there is a psychological urgency.

PSI AND THE COUNSELOR

It is helpful if the counselor has psi sensitive tendencies. The psychic counselor is then able to recognize more easily when there is communication suggestive of psi. If a client tells you that psi is a problem for him, you will be able to sense instances of the validity of his claim. This means that you have tuned your own instrument well and have a fair sense of the validity of your own perceptions.

A counselor who is empathic and aware but who is not psychic can work with a psychic client. It requires a client-centered approach and a trust in the client's perceptions. It is very important for the counselor to be as honest, open, and congruent as possible because the psychic client will be very aware of incongruence. That awareness will interfere with the therapeutic rapport and necessary trust level.

Unconditional positive regard is important regarding the variety of presenting issues of the psi sensitive client. This is particularly true as the psi sensitive client may feel unworthy of positive regard because of the learned attitude fostered by society that psi is unacceptable.

Counselor preparation includes a thorough grounding in the therapeutic discipline-social work, psychotherapy, psychiatry, etc. It also ought to include personal experience in psychotherapy receptive to the psi process. This would enable the counselor to come to terms with his own psi processes and nature. Sufficient supervised practice with a supervisor trained in this orientation is necessary. At present we would have to utilize supervisors who were at least knowledgeable about psi and receptive to its presence in human functioning. Supervised practice should include work with psi sensitive clients.

As a counselor with psychic tendencies, I try not to shift the center of direction to myself. It is tempting to become a psychic reader for the client. This, although pleasant for both parties, increases dependency and interferes with the client's ability to access his own psychic information and capacities. Instead, I use my own psychic tendencies to support and confirm the client's insights and sense of direction. I try to model a more integrated sense of the use of psi in any human endeavor.

What is the origin of psi in the psychotherapeutic relationship? There are three avenues toward understanding its origin: the symbiotic nature of the relationship, the altered states of consciousness fostered, and the mutual impact of the unconscious of both the counselor and client.

The rapport of psychotherapeutic relationship echoes the early symbiosis experience of the client. Various theorists have written about the close transference experience that develops in psychotherapy. This has been observed from a variety of orientations. Some orientations place more emphasis on the transference/countertransference process. For example, some orientations feel that it is the most significant aspect of the therapeutic process. Regardless of the orientation, there is the sense of a caring relationship which is a reminder, on a certain level, of the early childhood experience of the primary caregiver relationship. In the original symbiotic state the mother and child

were unified and there is a subsequent process of differentiation toward autonomy that occurs beginning around age two. Spontaneous psi is often noted in early childhood. During the psychotherapeutic process, there is a good measure of regression to earlier stages of functioning, an echo of the earlier symbiotic relationship, and the spontaneous psi that often accompanies it.

Children tend to score higher than adults on tests of psi functioning. This tendency seems to persist until sometime around puberty. Most children will grow out of it and show fewer behaviors suggestive of psi as they get older. This is true for three reasons: 1) There is maturation neuronal growth and myelination of neurons of the central nervous system with a development of the cortex's ability to inhibit lower brain functions; and 2) the socialization process has effectively taught the child to inhibit perceptions and behaviors that are considered by society (with its consensually validated sense of reality) inappropriate. For example, a child who tells someone what he is thinking is more likely to get denial or rejection from the other than confirmation and support; and 3) there is a shift from right hemisphere (associated with intuition and psi functioning) to left hemisphere dominance sometime between five and seven years old. This is true for most people. However, some individuals retain their psi sensitivity in adulthood: Some because they possess psi tendencies in greater measure from the beginning (as with most psychological traits, psi is probably normally distributed within the population); some, due to environmental factors respond by overdeveloping psi sensitivity. For example, a child growing up in a dysfunctional family may develop enhanced psi sensitivity in order to detect problems (present or future) and to minimize their effects.

The second factor in the psi-conductive nature of the therapeutic process is found in the altered state of consciousness that develops in the therapeutic session. The counselor and client enter into an altered state of consciousness with one another. It is a quiet room; they do not engage in much motor performance; and attention is restricted to the topic at hand (for example, the counselor becomes focused on every behavior of the client: words, tone of voice, facial expressions, gestures, respiratory patterns, silences, etc.). The client also is in a state

of stress and is particularly motivated to focus on the helper's words and gestures for helping elements.

There is evidence, during a therapeutic session of altered states such as changes in time perception, changes in bodily sensations, changes in awareness of the environment, etc. At times, there is a sense of a merging of consciousnesses between counselor and client: One ceases to feel separate from the other. There may even be a shift to right hemisphere dominance as the dialogue becomes somewhat hypnotic. There seems to be an increase in right hemisphere function during hypnosis as seen in electroencephalographic measures of hemisphere dominance. The right hemisphere has been considered the non-verbal, intuitive hemisphere.

Altered states of consciousness have been considered psi-conducive in that psi experiences are most frequently reported.

Various theorists and writers from the psychoanalytic and Jungian tradition have emphasized the impact of the unconscious of the therapist on the unconscious of the client and vice versa. Alice Miller, a psychoanalyst, has written about that process in childhood. The unconscious has been considered the royal road to psi. It has been said that the "active ingredient" or "specific treatment effect" of the therapeutic process may be the impact of the being of the therapist on the client. Others have written about the mutual impact that affects both therapist and client.

PSI AND THE CLIENT

There are two kinds of psychic clients. The first is the individual who presents with a psychic complaint or problem. The second is a person who presents other problems and for whom psi becomes more of a factor than usual. Parapsychological research has shown the psi sensitive client to have the following characteristics: extraverted, imaginative, sensitive to external stimuli (they identify too easily with others around them), field dependent (needing the context of a situation in order to make decisions), and others. They often tend to resemble Jung's extraverted intuitive type.

In working with the psi sensitive client it is important to do a thorough initial evaluation. One needs to gather information about the history of the complaint, medical and psychosocial history, current environment, mental situation,

and family history of similar complaints. As with any psychological complaint the final diagnostic consideration has to do with whether it interferes with social or occupational functioning or causes undue distress.

Differential diagnosis has to focus on two crucial areas: psychosis and organicity. Individuals with psychotic tendencies may present problems with possible psi experiences which are actually hallucinations with no veridical elements. Individuals with organic brain conditions may also report experiences suggestive of psi. Both conditions need more appropriate interventions than psi-oriented psychotherapy. The first needs psychiatric evaluation and treatment; the second, neurological evaluation and treatment.

The presenting problems of the psi sensitive client may include the following experiences: the feeling of being outside of one's body; hearing, seeing or sensing energies or strange things around one's self; an awareness of meaningful coincidences which defy explanation by mathematical probabilities (synchronicity); the experience of the presence of a deceased person; precognitive dreams; problems of being psychically controlled by others from a distance; poltergeist activities or RSPK (recurrent spontaneous psychokinesis); problems with psychic children or being a psychic child; bi-location experiences; encounters with entities associated with automatic writing or Ouija boards; beginning mediumistic experiences or channeling (dissociative states); hyper-sensitivity; feeling witchlike; having a low level of self-esteem (due, for example, to feeling like just a channel); feeling haunted; a feeling of being psychokinetic; visual illusions; "seeing too much, hearing too much"; feeling possessed; caught up with so-called past life impressions; the need to protect oneself from unwanted information or experiences; the need to control psychic experiences--as to regulate when to experience them; how to change from negative precognitions to positive ones; repeated déjà vu experiences; absorbing the emotions of others, such as intense pain or fear or anger; apparent localized psi effects ("hauntings"); and others.

In my work, I differentiate between the psychic and sensitive. I use the term psychic to refer to the individual who perceives his source of information as coming from somewhere else. For example, a person who is channeling a per-

sonality may experience the other personality as giving him information derived from a source suggestive of psi. The sensitive, on the other hand, does not experience the information as having been given to him by an intermediary. He uses more of the psi functions such as telepathy or precognition directly from the source. For example, telepathic information seems to come from the mind of another and clairvoyance seems to be direct perception of an event without another mind as intermediary.

I am beginning to feel that the term "intuitive" should be reserved for persons who are neither "psychic" nor "sensitive." The intuitive seems to engage in direct knowing. There is no intermediary and no sense of a psi process being involved.

I often engage in a team approach in working with clients. From time to time, quite spontaneously, my clients will go to someone for a psychic reading. They may also go to an astrologer, palmist, or tarot reader. They bring the notes, recollections, or tape recordings of the psychic reading to our therapeutic session. The client and I process the information using the knowledge and wisdom that the client has about his life development and individuation. It is often wonderful confirmation of the insights that are beginning to be developed in the therapeutic process. Sometimes it is the reverse: A client will allow himself to receive certain messages about his developmental direction that he had not been ready to acknowledge previously. Sometimes I will teach the client to use the *I Ching* so that he will have a way to engage in this process under his own self-direction. This is particularly useful if the client is not able to remember his dreams or is not dreaming very actively at that time.

TREATMENT GOALS FOR THE PSI SENSITIVE CLIENT

Treatment goals for the psi sensitive client include the following: an increased understanding of the psi process, increased self-acceptance, increased ability to work and to engage in leisure time activities and relationships; a decrease in fear and distress; an increase in the sense of one's life development and individuation; and an integration of the self-directed sense of this process.

Increased understanding of the psi process includes the educational aspect of the therapeutic process. For example, the client

may not know what a psi process is called or that it is natural in certain situations such as crises. It also includes recommended readings in the parapsychology literature and attending workshops and classes from time to time.

An increase in self-acceptance comes about as a result of the unconditional positive regard of the counselor and the model of acceptance of the client. Information about the nature of psi and the extent to which psychic sensitives often begin with low self-esteem because of the empty feeling that accompanies the sense that one is a conduit or channel for information.

Fear and distress often decrease as a result of the therapeutic process. The information about psi gives it some grounding in reality; the calm, understanding attitude of the counselor serves to lower the arousal level of the client. This, then, reduces some of the fearsome elements of the experience.

The increase in a sense of connection with one's life developmental course gives the client a new feeling of purpose in life experiences. It often intensifies a sense of joy in being connected with one's potential, life direction and reason for being. There may be a decrease in inhibition, which often accompanies acceptance and understanding, along with an increase in available capacities and energy.

TREATMENT PLAN FOR THE PSI SENSITIVE CLIENT

The treatment plan for the psi sensitive client includes strategies for recognizing the psi experience. For example, during the psi experience, time, space, and causality may seem to be altered. Ways of enhancing the psi process may be appropriate; these include dreamwork, meditation, processing synchronicity and waking experiences, education and biotherapeutic procedures (biofeedback and adjunctive procedures), validation of psi in the therapeutic session, a discussion of ethics and contraindications. (There is a risk in enhancing psi functioning in that ego inflation may result. Psi needs to be used by the person in an integrated fashion.)

Principles from Jungian analysis are helpful in analyzing dreams and waking experiences suggestive of psi. The principles include: clarification of the exact details of dreams or waking experiences; associations to and amplifications of the elements of the dream or experience at personal, cultural and archetypal

cal levels; and the meaning of the amplified dream or apparent psi experience placed in the context of the client's life situation.

THERAPEUTIC OUTCOMES FOR THE PSI SENSITIVE CLIENT

Therapeutic outcomes include healthier, more comfortable functioning in the world as well as increased self-understanding and self-esteem. In addition, the client may be able to use his new skills in self-directed problem solving. Psi functioning needs to be comfortably integrated into his life development, his process of individuation and his sense of unification with existence.

The following case of Marilyn (not her real name) illustrates the successful working through of apparent psi experiences toward psychic integration. Marilyn was a 63-year-old woman whose presenting problem was that she was distressed because things seemed to be moving around mysteriously. Things in her environment would disappear and then reappear. Objects would move as she watched them. She felt it might be psychokinesis.

She had experienced a severe depression in 1975 which she overcame through a series of extensive letters to her brother who was undergoing Jungian analysis at the time. She was also experiencing visual images of great intensity and beauty. She was in a difficult marriage at the time, complicated by the alcohol abuse of her husband.

She subsequently divorced her husband and moved with her sons to San Francisco.

At the time of our initial meeting, she had a successful career in department store sales. She had completed the raising of her family, lived well alone, and had mastered her trade. The moving objects seemed to be saying--that is not all there is to life. She had the feeling that she wanted something to "happen," that she expected something to "happen" to her. She felt as though there was something within her that wanted to come out.

Weekly 50 minute sessions were held over a period of several years. During those sessions, we worked with her dreams. We clarified the details, developed her associations to the dream material using personal, cultural, and archetypal associations where possible and appropriate, and placed our understanding of her dreams in the context of the issues that she was currently working with in her life. She also

began to paint some of her images in answer to a heartfelt desire that she be able to do something creative. There had been a great deal of creativity in her family--her mother had been a New York vaudeville singer and then a Christian Science healer. Her only brother was a brilliant publicist. She had been the appreciating sister in her brother's shadow. He was no longer living. It was time to develop her own potential.

During the course of her therapy, she was encouraged to take classes that might help her understand her experiences and life stage situation. Books were recommended or were found by her in her search for self-understanding. Her dreams were used as cues for areas to look at or new areas to develop. She tried to find personal meaning in her dreams and daily experiences. She read extensively in the Jungian literature and found it enormously helpful. She painted her inner visions, beginning with a simple mandala design and soon much more elaborate designs.

The nature of her internal visual images is quite complex. Some of them are suggestive of mandala images of the Self; some seem to be synesthesia (auditory stimuli evoking visual images); some seem to be remote viewing; and some even seem to be precognitive, concerned with future events.

She became very concerned with synchronicity in her life, trying to find the personal meaning in the coincidences, and letting them lead her toward additional insights.

My first goals for our work together were to come to understand her experience from her perspective and to help reduce her distress. The second goal was for her to learn as much about situations like hers as possible. (This she did through extensive reading, attending workshops and classes, and our in-session information exchanges when appropriate.) The third goal was to explore the meaning these experiences had for her. During the work on these goals, the degree of distress and neurological, medical or psychiatric implications were monitored.

At this point in time, she has made a successful adjustment into this stage of her life. She has effectively retired from her department store position, has moved out of San Francisco to a nearby community and has a part-time job as art director for a small special-interest magazine. In addition, she has recently begun

a new enterprise--greeting cards featuring her paintings. She also has a good handle on the tools necessary to facilitate her ongoing individuation process, and has learned to work well with her dreams--description, interpretation, implementation.

Marilyn has learned to manage her depression, if and when it arises. Furthermore, she is working very effectively with her two sons as they go through their own developmental stage changes. Relating to her psychological process from both a psychic and psychotherapeutic perspective made a significant contribution to

her personal development and life adjustment.

In conclusion, the psychic dimension has increasing contributions to make to the psychotherapeutic process. It is a fascinating experience full of potential for expanded human function and health.

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The Transpersonal Dynamics of Psi and the Family Unconscious

E. Taub-Bynum

Dr. E. Bruce Taub-Bynum, Ph.D., is a family therapist and Director of the Behavioral Medicine Clinic at the Health Services of the University of Massachusetts. He is the author of The Family Unconscious, published by Quest, and also The Mirages of Light (to be published).

The following are well documented, not uncommon occurrences of family life:

On the night of February 21, 1961, I had a dream that actually came true — twenty four hours later. I dreamed that my husband's brother had died, and his wife called me long distance to tell me about it.

In the dream she was crying and screaming, and I woke up terribly upset. I told my husband and later in the day, a neighbor. They both just laughed at me, and said that dreaming of a death meant a birth.

However, the next day we got the phone call. I answered. It was my sister-in-law and she was crying and screaming just exactly as in the dream. She said her husband had been killed that morning. He had been topping a tree and fell. It just can't be a coincidence. My husband has four brothers, so why should I dream about that particular one? It is so mystifying I wish I knew what caused it. (Rhine, 1967)

Also this similar constellation of images, energy, and events:

During World War II a man's sister, M., is stationed as a WAVE in Washington, D.C. She becomes ill and is hospitalized. One night M. dreams that she is sitting on a high wall--if she lived, she would have to stay on the wall, if she fell, she would die. Thankfully she lives.

Several weeks later her father contracts pleurisy and is dangerously ill and hospitalized. The family, feeling that M. will worry (collective family thought), and that M. was already so ill, decide not to call her home unless absolutely necessary. One night after a visit to the ill father by the family, the door to the room opened and there was M. demanding "where is Dad and how is he?" It seems M. had had that same dream, but this time their father was on the wall, so she went AWOL and reached home, knowing in-

stinctively that their father was ill (Rhine, 1967).

Clearly, family-related feelings and family consciousness are some of the most powerful emotional influences on the psychological patterns of individuals. The influence of family patterns of relationship and communication are extraordinarily powerful in their depth and intensity. Because of this, we frequently dream about the members of our families. It is quite common and normal to have dreams in which family members are prominently involved. The vast majority of these dreams are the usual dreams in which a parent or sibling is doing something that we generally recognize as their normal behavior. Sometimes, however, as in the above examples they are doing something unusual or even paradoxical in our dreams. Very often, extremely strong feelings and images occur which show us the emotions we feel toward these special people in our lives. The dream, with its strange contours and story-line, is the perfect shared or common field on which to portray "raw" emotions, and consequently, the dream can really be a pulse taken on the heartbeat of family life.

Over the last century Freud (1965) and others have shown us that dreams both hide and cryptically reveal that we deep down *really* feel and think about each other and ourselves. In the dream state our hold on the shifting sea of reality is not as well navigated as it is when we are wide awake. Our psychological defenses are to a large extent gone and what appears to be "reality" becomes very intense and visual. We have learned from Jung (1935) and his followers that there are great spiritual energies, treasures, and messages from the collective unconscious hidden in dreams. This collective unconscious is a vast reservoir of knowledge, wisdom, and experience that has been experienced and collected by humanity through

the ages.

We also know that lucid dreaming and ancient healing practices make use of entering the dream in a certain kind of way and using its power to transform reality (La Berg, 1985). Thus it has become quite clear that we can influence the dream much more than we had earlier thought we could. Finally we know from many parapsychological studies that ESP or psi occurs a great deal in certain kinds of dreams. Any number of possibilities can occur when we are dreaming because the "boundaries" between individuals change significantly in the dream state.

Here is another example: After a sleep-filled night in December, my wife and I mentioned our dreams to each other as is our custom. I had dreamed a strange dream in which a "grandmother type" was trying to reach or catch me. She triggered "mixed feelings" in me as to whether she was trying to protect me or somehow "get me." Also in the dream the grandmother attempted to steal or cut off a pickle I had! Having a somewhat Freudian lens, I made note of the sexual aspect of this: I later woke with a slightly eerie feeling about the dream, but otherwise OK.

On the same night my wife dreamed my grandmother had a necklace with a moon-shaped crescent locket which fell partly from her neck and turned into a knife or sharp edge. My wife then wondered in the dream whether the grandmother was gay.

Notice here the correspondences in the grandmother images, the sexual feelings, and the act of cutting. These appeared in both dreamscapes as though they shared a common field. Neither of us had discussed grandmothers for a long time and we could remember no events recently that would account for the dream in terms of day residue. These dynamics intrigued me since they seemed to transcend psychodynamic processes and opened to transpersonal dynamics.

While on a post-doctoral fellowship, I had the opportunity to study the dreams of families in therapy. To my surprise, we discovered that recurrent patterns of interaction and behavior are reflected in the dreams of each family member. This was especially true when the family was going through a crisis or some intense situation.

We note the simple fact that families are

often living in the same place, including the same house and rooms for decades and sometimes for generations. They are often in similar sleep and dream cycles at the same time of night. Certain coordinating tendencies could be seen. It became very clear to us that the major emotional issues in the family were each reflected in slightly different ways in each family member's inner landscape. In a certain sense, each family member's dream life reflected the dream life of each other family member.

In one family, we noted the following recurring dream of a 15 year old girl. She dreamed that she "escaped" from her parents' house and jumped into their car. As she drove away, the father would run toward her but never quite manage to catch her. The closer he got, the faster the car went. Finally the girl fully escaped him only to run headlong into a telephone pole and kill herself. In this family's therapy sessions, the themes of autonomy and separation with a great deal of anxiety occurred repeatedly. The daughter fought continually with her parents over her own intense involvement with a young man of whom the family did not approve. She felt rebellious and dominated by her parents, in particular her father. However, when she stayed away from home too long, she began to experience somatic problems and wanted to "lose" herself in male companionship.

Another dream by the girl's 12 year old sister revealed a similar theme. The younger girl dreamed that a large "awful" man ran around screaming at her mother, her older sister, and herself. Finally, the man stepped on all three but did not kill them. The dream recurred several times. The family that provided this dream series was composed of a father who had a manic-depressive psychosis, an extremely religious, compulsive mother, and two teenage girls. All three women in the family had psychosomatic problems, such as stomach cramps, or irritable bowel syndrome, persistent gas pains, migraines, and frequent depressive episodes.

In working with families in therapy and others, we noted that psi or telepathy often occurs in a variety of situations. We noted that different families naturally had different styles and that certain families communicated, albeit irregularly, with each other through dreams. Some families rarely, if ever, did. This seems to be related to the content and level of family idea-

tional and emotional motifs. This we outlined in *The Family Unconscious*. In some measure these psi or paranormal dreams can be predicted and observed. We found this a very exciting discovery and as we talked with others, we found out more and more people have had the same kind of experiences in their families.

What we discovered was a field of *shared* images, ideas, and feelings in each individual within the family. This shared family emotional field, which we call the family unconscious, is a shifting, interconnected field of energy that does not obey the conventional rules of space and time in the waking state. This field of interconnected energy, influence, and information in many ways parallels some of the developments in sub-atomic physics (Taub-Bynum, 1985). In a curious way, each emotional dreamscape reflected or implicated each other dreamscape. A certain kind of hologram appeared in which each part could reflect all other parts in slightly different ways.

The particular trans-boundary or transpersonal dynamics we observed in these cases appeared to take the following constellation. Please note the earlier mentioned psi and dream episodes and this pattern:

- A. There is a shared history of recurrent transactional patterns between the persons in the waking state. A family history or very close affective bonds provides this common psychoemotional "field" that is both *between* individuals and enfolded *within* individuals.
- B. The "sender" of the dream information (information!) is in the highly agitated psychophysical state of adrenergia. It is charged and acute.
- C. The "receiver" of the dream information is in the very relaxed psychophysical state of cholinergia. This is found in deep relaxation, hypnosis and dream states. The "boundaries" are open and expansive.
- D. An intense or archetypal event occurs to the sender which "activates" the system e.g. crises, near-death, etc.
- E. Each person in the communication system has a slightly different view of the same highly charged situation.

We know that our "boundaries" and identities intermingle in the dream state with those we dream about. This seems to take a systematic approach when it comes to the dreams of people who are deeply and powerfully interconnected with each other over years and years

by shared events, feelings, and patterns of behavior such as in family life. The powerful emotions and the shared histories of families make this possible. There also seems to be a significant rise in psi experiences among such dreamers. As we have outlined in *The Family Unconscious*, dreams among family members can be used for all kinds of transpersonal work, including family therapy and other kinds of healing. As we continue to collect data about family dreams and explore other areas of the family unconscious, we are growing more and more convinced that a vast reservoir of healing is located in the collected dreams and memories of the people who are most dear to us through so many important years of our lives.

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A CALL FOR FAMILY DREAMS

We are in the process today of collecting and studying family dreams in which family members dream about each other and occasionally communicate with each other in paranormal ways. Our group is called the Family Dream Research Project. This is an ongoing project and we invite you to take part in our study by sending us one or several of your own dreams or those of other family members. Include the following:

1. First name and last name initial of the dreamer and the people in the dream itself.
2. Date(s) of the dream/dream series.
3. Who was in the dream, e.g. the persons involved and their relationship, e.g., mother-daughter, brother-sister, etc.
4. What occurred in the dream, e.g. the events, dialogue, actions of the dream.
5. The feelings in the dream, e.g., happy, fearful, conflicted, etc.
6. Story or outline of the dream, e.g., a family argument or meeting or a powerful situa-

tion. This is open to all situations, regardless of how matter-of-fact or strange they seem. Include any "communication" that occurs.

7. Correspondences to any other events, symbolic or emotional, that occur in the

person's life.

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THE PSYCHIC AS THERAPIST

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My intention in this paper is to share with you ways in which my work as a psychic interfaces with the psychotherapy movement, and how I am used as a consultant. I will also share information about psychic counseling as a therapeutic tool. All that I share with you I have personally and directly experienced in my work.

I have difficulty defining the nature of my work. I don't feel very connected to a lot of other psychics, and I'm not, in technical terms, a therapist either. However, twenty years ago when I began exploring my psychic ability I discovered that I could "tune into" people, know things about them, and feel feelings they were experiencing. I found I didn't have an interest in tuning into anything else. In other words, I wasn't particularly interested in world events, the stock market, baseball games, or the outcome of lots of other things that psychics hit the front page of newspapers predicting. All that I really feel interested in is people and what makes them tick. Because of my philosophy and approach to my work I am able to be of use to therapists. I have worked with numerous therapists in Atlanta for the past 15 years.

In this paper I present my philosophy, the approach I take as I work with my clients, what I believe to be true about consciousness, and the tenets upon which I base my work. I believe that these tenets are in fact what enables my work to be healing for people who are my clients.

First of all, I have a very strong belief that intention sets the mold for what will follow. At the very beginning of my work, I always make a declaration of intention. For me, that declaration of intention takes the form of a prayer. It is a universal prayer in which I call forward and ask for communion with the part of the client that knows and understands their process. In other words, I call forward the part of my client that knows and understands the answers that the client is seeking.

Secondly, my work as a psychic is healing because I work from a merged place in con-

sciousness. When I am in psychic attunement with my clients, what I feel and experience is what I assume to be true in terms of my client's process. When I enter a psychic state, I feel what my client is feeling and I experience what they experience. This is substantiated for me often by my clients. That total sense of empathy as it forms between two people is, in itself, healing. I sense that this begins to help people feel companioned; I sense that it helps people feel as though they aren't carrying what they are going through alone.

When I begin to merge with another person and feel what they feel, I am very, very open. I am psychically unbounded at that point. I find that I actually move my client's feelings through my body. I am willing to feel for my client. In that moment I experience something for them. That is very important, especially for my clients who have energy patterns that are blocked or repressed.

When I first started working with the therapists in Atlanta, some of them came to me for psychic consultations. As they grew to trust my work and to trust me, they began to ask me to tune into their clients. When the information that came forward proved to be helpful to them, they asked me if I would work with their clients directly. At times when I am called in as a consultant, the therapist will be present while I am working with the client. Then, whatever is accessed in the work can be approached therapeutically right at that moment if necessary. This work can be very dramatic and emotional. It often brings up big pieces of information, much like fishing for whales.

Let me give you an example. A therapist I had been working with approached me and said, "Hillary, I want you to work with one of my clients. I have worked with this woman for quite a long time. She is having an unusual and specific problem that we aren't getting anywhere with. I have a sense this might be coming from one of her past lives and I want you

to check it out." She didn't tell me anything at all about the nature of the problem. I do believe in reincarnation, yet I would not give past life readings because I experienced people misusing the information about past lives. I saw them using that information to pull out of the now, away from this life. I knew people who became caught up in the fascination of that other lifetime. It seemed to me to be a way in which they were short-circuiting their power in the now. After some thought, I said, "All right, let's go with it." I saw the possibility that in a therapeutic setting the past life information could be anchored in the now, thus healing and empowering the client. It was ironic to me, that I was led toward past life work by a therapist.

When I work with people I ask them to state their name and birthdate. This gives me an "energy signature" of that person, like a little piece of their individuality. It is through this that I track them down psychically. In this case, that's all I was told about this woman, although she was physically present.

To get into a trance state, I simply relax. As I relax I focus my intention to be connected with the client, and soon I am connected. I went into my state of attunement with this woman, and I moved into a powerful emotional place; I began to feel all kinds of feelings and I started crying.

The first thing I felt was a block in my throat. I felt that this woman would start to say something and lose her ability to speak right in mid-sentence. Then an image with even more emotion came. I was a young black boy, between 9 and 11 years old. I was scared, really scared. I was terrified. I was hiding in a barn behind some bales of hay watching a small group of white men beat my father to death. I was afraid to speak or scream for fear I would be beaten too. I felt tremendous fear and I did not know what to do. I felt powerless and terrified. I felt that after this experience the young boy was so traumatized he was never able to speak. All I could do was observe this, report it, feel it, cry and let all the feelings move through me.

After that session, the therapist told me that the client did indeed frequently lose her ability to speak, but that after that session, she never had another recurring episode of loss of speech. My assumption is that she and her therapist took that event and worked on it as if it had happened during this lifetime, at her age of 9 or 11. I get lots of feedback like this about the work I

do psychically, not only from therapists that call me in as consultant, but, lots of times, just from my clients who come and tell me changes that are happening for them.

Sometimes it has been difficult for me to work as a psychic and support my clients in their independence. A lot of clients want me to "know," and they want me to be "the answer." As I said before I verbally ask for the part of my client that knows the answer to come forward, and I ask that we be in communion with that wise, all-knowing part. I always help reflect back to my clients that some part of them knows. As a psychic, I see myself as simply being a spokesperson for the wisest part of my client. This in itself is empowering to the client. Jung referred to this all-knowing part of my client as the Superconscious. It is also called the High Self, Greater Self, the Inner Teacher. It is given many names through different systems. We all have this Inner Teacher, and when it is accessed we can experience powerful transformation.

Consciousness is contagious. Have you ever noticed this? I was taking a trip with a friend, and while driving one of us became sleepy, then the other could hardly stay awake. This contagiousness of consciousness is what is healing about being around someone who has a very positive force field. That positive energy is contagious. We get a high, so to speak, from someone who is high in consciousness. I find that as I ask for the High Self of my client to step forward, I need to go into my High Self. Moving into my High Self awareness helps my client there too. My clients go into trance as I go into trance and in fact they tell me that they can feel this happening. It's hard not to become entranced when you are sitting in the presence of someone who is entranced. Entrancement is contagious. The level of consciousness from which the psychic is working gives something to the client.

I feel that as the field of psychotherapy is opening up to psi information, both fields are evolving. Recently, some of the most exciting work I do is with my clients who experience multiple personality disorders. There is something phenomenally intriguing about working with people who demonstrate multiple personality. By exploring multiple personality disorder, discovering what caused the separation and also what facilitates the re-integration of their con-

sciousness, a whole new ground breaking philosophy is beginning to develop. I feel that multiple personalities are not so different from the rest of us. It's just that the parts and pieces of their consciousness are more visible. I call these pieces of consciousness, Zans. As I operate from this theory, my work is more effective. I'm learning which Zan in a person is "up" and talking to me, which Zans are still being submerged, which Zans are getting shoved in the corner and need more attention, or which Zans are being beaten down and abused by the other parts. I experience the psyche as a whole intradimensional family. the relationships within this intradimensional family are mirrored in the client's interpersonal relationships. There can be co-dependent relationships between the Zans of this inner family. In fact, part of what facilitates the formation of multiple personalities occurs when people are traumatized. One of these Zans decides to carry the brunt of the trauma and protect the other Zans from knowing about it, or having to feel it. If the trauma is extended over a long enough period of time, or is intense enough, several Zans of the person may take on the trauma to shield and protect the other Zans. When this shielding and protection is done, a secret is kept. Not only do these protective Zans come "up" and experience the trauma when it is going on, they keep the other Zans from even knowing that the trauma occurred. Thus a separation in consciousness occurs, which contributes to the development of multiple personalities. The reintegration usually comes forward as the secrets are allowed to be told. The therapy often is centered around first helping the client feel supported, secondly helping the Zans that have been the protectors understand that the psyche as a whole is getting the support it needs, has grown and is stronger, and can handle knowing the truth. Those Zans which were the protectors, then, are coaxed into letting the secrets out. At this point, often in dramatic and moving ways, healing and integration begins to happen.

I'm always aware that especially at this delicate point of integration psychic information

could be very jarring, literally like dropping a bomb. It is important for a psychic to be sensitive to what the client is ready to know. In my work I always share everything that comes forward for me. I don't hide information from people. I act on the assumption that this is safe to do as long as I am connected to the client's Greater Self and the information is presented in a loving and constructive manner.

Symbolically I see a psychic reading personified as the nonlinear or female part of the mind. I see the client as the male or linear part of the mind. Symbolically the linear male is flooded by contact with the female. The male and the female are brought together by the psychic reading. She is very disorganizing to him; she brings him all kinds of feelings he can't understand. He can't understand what the psychic process is. As she brings her energy to him he has a chance to loosen up. A lot of his structure gets disorganized and rearranged by her energy. Thus a change in consciousness can happen. From this powerful feeling of changing or rearranging people are often awe-inspired or a little scared by a psychic reading, which again points to the need for the psychic to be present with sensitivity and caring.

One of the other empowering aspects of a psychic reading happens as the client comes into contact with the future through the psychic reading. I believe that my clients build and create their own futures, and I believe this totally. I feel that we often create the future from an unconscious place in ourselves. Through the psychic reading the client can access that part of them which is creating so that what is being created can either be supported or changed. Part of the value of exploring your own psychic sensitivity is that by so doing you bring into awareness more of the unconscious part of your own process. As you begin to do this you access more of your conscious creativity. You begin to operate an unconscious process more consciously.

I support you in this investigation and extend to you my excitement about these ideas.

Clinical Parapsychology

Jeannie Lagle

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In the historical *Memories, Dreams, and Reflections*, Jung (1965) tells of a tremendous struggle in his life that involved very elaborate psychological and parapsychological phenomena. In his account, he reports talking to "spirits" and communicating with fantasy entities and speaks of his dreams and visions of his house being "haunted." These events represented "symbols" rather than "symptoms," symbols from "the unconscious" which reflected the wakings of the psyche. As he struggled with integrating his inner world with the outer world, he and his family began to feel "haunted." One daughter reported seeing an apparition of a woman; another daughter related that twice in the night her blanket had been snatched away, and his son had an anxiety dream that contained several symbols that Jung had been experiencing in his own dreams and fantasies. The doorbell was heard ringing by the whole family and Jung saw it move, but no one was in sight outside the door. He writes "The whole house was filled as if there were a crowd present, crammed full of spirits." It was at this point he poured out his pseudonymous work *Septem Sermones and Mortuos* (in Jung, 1965).

More contemporary writers, such as Eisenbud (1970) and Mintz (1983), have also reported the occurrence of psi in psychoanalysis and psychotherapy as providing valuable therapeutic material. Working with Tina Resch (Stewart, Roll & Baumann, 1988) revealed to me a view of parapsychological phenomena that was completely natural and sensible. Our psychological closeness and the PK results appeared so obviously connected, and I observed that the psychical phenomena became a natural extension of our psyche. In this case, hypnosis was used to establish quick and strong rapport, as well as bring into her awareness the PK behavior. The success of this procedure with her led me to speculate whether cases of parapsychological disturbance, at least, were personifications of unconscious psychic elements and could be should be dealt

with through the unconscious with methods such as hypnosis and guided imagery. At this time, I had also participated as a subject for students learning mediumship from Patricia Hayes. My experience involved my deceased stepbrother, about whose sudden, accidental death I had indeed felt troubled. The results of the psi session, for me, were deeply beneficial in my understanding and acceptance of his death. Also, from a professional standpoint, I recognized their procedure as being very similar to gestalt therapy techniques, particularly the empty chair technique. In counseling families disturbed by haunting and possession experiences, Bill Roll and I combined the seance room style with gestalt and Ericksonian hypnosis techniques in a consistently effective manner.

The success of this procedure, I feel, stems from an understanding of the psychodynamic quality of spirit. In Jung's essay, "The Phenomenology of the Spirit in Fairytales", he explains the experience of spirit as "a functional complex which originally, on the primitive level, was felt as an invisible, breath-like 'presence.' The primitive mentality finds it quite natural to personify the invisible presence as a ghost or demon. The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. The view that the psyche is a spirit is implicit in this, when, therefore, something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit. But, if anything happens which seems to him strange, then it is somebody else's spirit, and it may be causing a possession. The spirit in the first case corresponds to the subjective attitude, in the latter case to public opinion, to the time-spirit, or to the original, not yet human, anthropoid disposition which we also call the *unconscious*." (Jung, 1973)

In light of Jung's explanation, an approach that illuminates the personified possession would bring recognition and subsequent in-

tegration of the possessing element.

I would like to cite a case of which I have had the longest ongoing contact. The client, a woman in her mid-thirties, obese, and, at the time, under psychiatric treatment for depression, called the PRF asking for help with her problem. For six months she had suffered from a strange entity's torments. He pinched her, pulled her hair, laid on her, smothered her, walked on and around her, and, a few times, moved items in the house during the night. Sometimes, she heard "adolescent male voices" and felt there was more than one entity present. She was terrified to the point of not being able to sleep, which was affecting her performance at work. She was feeling more and more socially alienated, and had no social contact except with her female lover. The entity was beginning to go with her everywhere, even to work, where her students and she had witnessed an object in the room move paranormally (the client is a teacher of children with emotional and behavioral disorders).

I began talking with her on the phone one or two times weekly and asked her to attempt communication with the entity, simply talk to it. She did this, reluctantly at first, for a couple of weeks until she was friendly enough to give "it" a name, Bigfoot, due to his large size. This relieved a considerable amount of fear, but she was still tormented by his presence and wanted to be rid of him. His most offensive behavior was his probing, sexual touches. She had engaged in only homosexual relations in the last eight years, so a male touching her was even more distressing. After about 20 sessions on the phone, she asked to come to North Carolina to participate in intensive psychotherapy sessions, intended to relieve her of the entity and integrate the experience positively.

Typically, as part of the counseling process, two counselors will conduct what is called a psi session with the client and someone close to the client. In séance room style, the participants are asked to close their eyes, relax and become open to seeing and reporting any images, impressions or feelings. The intrusive personality, the entity, is then invited to join the group. This happens either through imagery reported by the group or one member of group spontaneously begins to speak as the entity. When this happens, the group member speaking is in a deeper hypnotic state than the other members. Result-

ing behaviors and communications are interpreted as contents from the client's and the group's unconscious, which provide symbolic and factual psychical information concerning the client.

It was in the psi session with this client that a dramatic psychic event occurred which began the integration process. Four people, the client, her lover, Bill Roll, and I participated in the session, which had started off very slowly. For thirty minutes, we had all sat receiving very few impressions of anything psychical other than some telepathic material consisting of her everyday life details—a particular student in her class and her house. After attempting to communicate with Bigfoot, with no response, I was about to end the session when I began to feel a great weight over my whole body from my waist up. I felt I was paralyzed in my seat by some weight on me. I opened my eyes and saw nothing unusual about my arms and body, but still could not move when I tried. I became mildly panicked and asked the client to help me. Since I could no longer move, I could no longer help her. And since she was the only one to whom Bigfoot would respond, would she please pull him off me. I instructed her to reach out and pull him away from me. Within seconds, I felt a lightening and then loss of the weight, and the client reported a simultaneous experience of pulling Bigfoot from me. At that moment, she experienced, for the first time, power in controlling the entity.

Interestingly enough, the entity refused to leave her, but obviously would comply with her. Other sessions utilizing guided imagery and visualization practices were provided to familiarize the client with the inner world from where Bigfoot came. Upon returning home, she has continued close contact by phone. Immediately after her visit, she reported Bigfoot had shrunk and she now referred to him as Bill, Jr. A few weeks later she began to meet a number of new people who practiced meditation and were understanding of her condition. The busier she became, the less Bill, Jr. came around. As a part of her spiritual practice, she developed a new view of her body, which enabled her to lose 50 pounds, to date. She has become more interested in men as lovers and began to regulate her therapy sessions with her male psychiatrist. In one letter she said, "Sometimes I feel so good, I can't believe there was a time I wanted to die."

So, the spirit entity was transformed into spiritual practice. The symbols and forms this client's physical disturbance took expressed her psychical state--heavy, helpless, victimized (especially by males) and sexually frustrated. Confrontation and communication with her disturbed spirit brought about self recognition, the byproduct of consciousness.

Jung took on a work that "should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane." Jung summarizes his experience in these words, "The experience has to be taken for what it was, or as it seems to have been. No doubt it was connected with the state of emotion I was in at the time, and which was favorable to parapsychological phenomena. It was an unconscious constellation of whose peculiar atmosphere I recognized as the numen of an archetype.' It walks abroad! It's the air!' The intellect, of course, would like to arrogate to itself some scientific, physical knowledge of the affair, and preferably, to write the whole thing off as a violation of the rules. But, what a dreary world

it would be if the rules were not violated sometimes." This is the territory, the same razor's edge that I feel is before us in seeking to understand more fully the psychical world. The intensity of the challenge probably depends a great deal on how much we are willing to personally experience consciously, or "bring to light," our inner and outer worlds.

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The Spiritualist Treatment of Mental Disorders

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Can contemporary psychology and psychiatry explain all human behavior, and especially abnormal behavior? The behavioral sciences have generally done a commendable job understanding why some people occasionally act in socially unconventional ways. We know what forms of chemotherapy will lift a psychotically depressed person's mood, and we understand why many common phobias develop. But does this really mean that psychology can explain our thinking, moods, and behavior without a caveat?

Despite the strides made by the behavioral sciences since the turn of the century, cases continue to crop up that psychology can neither explain nor understand. One such case was published in 1977 in the *Archives of Sexual Behavior* by David H. Barlow and Gene G. Abel of the University of Tennessee. This fascinating report concerns a young man named "John," who since early childhood exhibited gender dysphoria, a technical term for transsexualism — i.e., the self-perception that the individual is inwardly a member of the opposite sex. What causes transsexualism isn't known, but people with the disorder often behave in rather unusual ways. They may habitually dress like a member of the opposite sex and they may even decide to undergo change-of-sex surgery.

John's case represents a classic example of the syndrome. He began cross-dressing when he was six years old, while his mother subtly rewarded his behavior by encouraging him to perform "woman's work" in the house. John's transsexual tendencies grew during the upcoming years, and when he was a teenager, he first learned about change-of-sex surgery. He was immediately attracted to the possibility and began corresponding with experts on the procedure. The information he collected allowed the youth to treat himself with estrogen in preparation for the operation, but his parents dis-

covered his plan when he was injured in a car crash. John was shipped off to a psychiatric clinic, but nothing more could be done there except officially to diagnose his problem. He was then sent home, upon which time John resumed his plan to seek sexual reassignment surgery.

It was during this time that he met Dr. Barlow and Dr. Abel, two psychiatrists with considerable experience in treating gender dysphoria with behavioral modification. Despite these procedures, even these two experts agree that the condition is generally irreversible. They worked with John for several months and tested his gender dysphoria by giving him both personality and motor function tests. The results of these tests demonstrated that John's personality structure and physical movements were typically feminine. Their opinion was that John would adjust well to change-of-sex surgery and began preparing him for it. John, in the meantime, successfully passed as a female, consistently cross-dressed and worked as a waitress. The physical treatment he received resulted in the expected enlargement of his breasts, but when John was ready to undergo the final surgical alterations, something unexpected changed his plans.

It appears that John's boss (who was sympathetic to his plight) suggested that he consult with her own doctor—who happened to be a Christian fundamentalist. John agreed and met with the physician, who concluded that John was a true transsexual who would adjust to his surgery without any post-operative conflicts. But, he added, he felt that his patient's true problem was spiritual in nature and asked permission to perform an exorcism. When the young man agreed, the exorcism began and in the course of it John fainted several times. When John finally completely revived, the physician announced that several spirits had

been removed from his body, including a female entity responsible for his life-long problem. John himself felt transformed, and for the first time in over 15 years, he no longer felt like a woman. He immediately discarded his female clothing and cut his hair short. When later he felt his transsexual tendencies returning, he and his employer consulted a Christian faith healer who prayed over him. John collapsed again and awoke cured of his transsexualism, and with his breasts miraculously reduced in size.

Drs. Barlow and Abel learned of these developments when John returned to see them several months later. They were astonished by his transformation, since their former patient was wearing a suit and looked like any other young man. They were further amazed when they tested his personality and motor behavior and found the test scores completely reversed. The scores were consistent with John's newly-found masculine identity. The psychiatrists could do little more than publish the case as a rare and inexplicable cure of gender dysphoria. They didn't even try to explain it.

But can *we* explain this bizarre case? Roughly speaking, there are two ways the cure can be accounted for:

(1) We could rely upon a Pavlovian model by positing that John's previously abnormal behavior was erased by the psychological shock created by the exorcism. (Shock or abreaction leading to emotional collapse can erase some learning in both people and laboratory animals.)

(2) We might also suggest that perhaps John really was "possessed" by some form of foreign intelligence.

This second possibility may sound strange in these sophisticated times, but there is some evidence that supports it.

This evidence dates back to the turn of the century. The scene was New Bedford, a coastal town in Massachusetts where two very different people like to ramble. The first was a rather unremarkable craftsman and Sunday painter of sorts named Frederic Thompson, and the other was the internationally acclaimed artist, Robert Swain Gifford. Frederic Thompson liked to hunt for game along the coast and on rare occasions met Gifford, who liked to paint scenes suggested by the local landscape. The two men were not well acquainted and Gifford even failed to recognize Thompson when they once met elsewhere.

Frederic Thompson's strange psychic odyssey began in the summer of 1905 when he suddenly developed the urge to paint and sketch. He was continually haunted by landscape scenes that invaded his mind, and even believed that part of his personality was somehow linked to R. Swain Gifford. He didn't know that the celebrated painter had died and it was only some time later that he discovered this fact while working in New York. During a walk down a street on his lunch break, Thompson discovered an art gallery where the late R. Swain Gifford's paintings were on display. The shock was so great that he blacked out only to revive two hours later without any recollection of returning to work. His last memory before entering this short-lived fugue was hearing a voice speaking to him, "You see what I have done; go on with the work."

By the end of the year, Thompson's personality was beginning to disintegrate and he could no longer maintain his regular employment. He still felt compelled to paint and sketch, and the results often mimicked Gifford's style. He finally sought out Prof. James H. Hyslop, who was then in charge of the American Society for Psychical Research in New York, to whom he told his strange story. Hyslop was well-trained in the psychology of his time, but he wasn't impressed with Thompson's tale. He felt that Thompson was probably heading for a breakdown and little else; but the professor did feel that a simple experiment might be in order. Since he was scheduled to visit a psychic shortly after this interview, Hyslop decided to take Thompson with him. Perhaps, he felt, the psychic could help "diagnose" the man's problems or bring through some communications bearing on them. This sitting proved productive, to say the least, since the psychic immediately sensed that an artist was present at the seance and further described a landscape scene that had been haunting Thompson's mind.

Later, Hyslop took his new client to Mrs. Minnie Soule, a famous trance medium in Boston, who delivered similar information.

In order to throw more light on his plight, Frederic Thompson decided to take the case into his own hands. So in July 1907 the baffled man placed a series of sketches in Hyslop's hands and went off to explore the locations Gifford like to paint. These sketches revolved around two

different scenes: a group of five isolated trees, and two gnarled oaks by a wild shoreline.

Frederic Thompson received his first shock when he visited Gifford's widow in Nonquitt (a small town in Massachusetts). There he found that his sketch of the five trees exactly matched an unfinished painting in Mrs. Gifford's possession. Her husband had been working on it at the time of his death. The following October, Thompson discovered the scene that had inspired his sketch of the oak trees and shoreline. Apparently it had been drawn from an identical landscape located on Naushon Island, one of the Elizabeth Islands located just off the New Bedford coast. These islands were favorite sites where Gifford liked to paint. These amazing discoveries proved that Thompson wasn't crazy but possibly influenced by the deceased R. Swain Gifford. Such a possibility was reinforced when he and Hyslop visited other trance mediums, who started delivering messages from the deceased painter.

James H. Hyslop published the results of his investigation into this case in 1909 in the *Proceedings of the American Society for Psychological Research*. We know little of Frederic Thompson's career after these exciting times, but research I have recently completed shows that he became a successful artist. His work was exhibited in New York well into the 1920s. Thompson moved from New York to Miami and then back to New York during this time.

What so struck Prof. Hyslop, however, was that his client's symptoms superficially mimicked those of a breakdown, which led him to wonder whether some cases of madness were really caused by spirit obsession--i.e., some sort of condition in which a spirit influences the contact person without taking complete control. Sometime in 1907, Prof. Hyslop visited the Temple of Light in Kansas City, Missouri, where he watched some experiments that reinforced this possibility. This temple was really a Spiritualist church that specialized in what was then called "rescue" work. These Spiritualists maintained that much socially unacceptable behavior is caused by spirit influence which could be counteracted by bringing the deceased people into mediumistic circles. The psychic presiding over the circle would enter trance and the sitters would try to contact the bothersome entities. When they were successful, the entities would be convinced to leave, and the patient

was considered cured.

It cannot be emphasized enough how popular this form of treatment was, and it was even formally institutionalized by Dr. Carl Wickland, a Swedish-born psychiatrist whose wife was a trance channel. (He reported on his work in Chicago and Los Angeles in his famous book *Thirty Years Among the Dead*.)

Prof. Hyslop experimented with similar techniques between 1907 and 1919, which was the year before his death. During this time he uncovered several other cases of possible spirit obsession and possession, and his goal was to found a clinic for their treatment. When he died after suffering a stroke, his work was carried on by his personal friend Dr. Titus Bull. Bull was a prominent New York neurologist who had played a small role in the investigation of the Thompson case. He also felt that some cases of mental illness — i.e., those which did not respond to conventional treatment — might represent true instances of spirit possession. He initially treated these cases with prayer, hypnosis, suggestion, laying-on-of-hands, and similar procedures. His work received its main impetus in 1925, however, when he met Mrs. Carolyn C. Duke. Mrs. Duke was a medium and clairvoyant who explained to Dr. Bull that the spirit of James Hyslop had come to her, exhorting her to seek out his friend and collaborate with him. Mrs. Duke and Dr. Bull worked together for many years, and the physician finally established the James H. Hyslop Foundation in New York, which specialized in the Spiritualist treatment of the mentally ill. Recalcitrant psychiatric patients would be brought to Mrs. Duke, who would psychically diagnose their problems and bring through any spirits bothering them for Dr. Bull to handle. He also sometimes cross-checked Mrs. Duke's information by relying on several psychometrists who often "read" token objects taken from the patients. The result was that Dr. Bull reported remarkable success in treating such conditions as insanity, paranoia, and especially people with multiple personalities. His work came to an end in 1940 when he suffered a stroke which left him paralyzed and speechless.

Dr. Bull's work is not well-known or even remembered today, and most of his files have been lost. Luckily, in 1972 I was able to track down and meet a psychic who worked with Dr. Bull in the 1930s and she provided me with im-

portant information about his research.

The New York neurologist was not the only person researching and treating spirit possession during these years. Similar work was being done in Boston by Dr. Elwood Worcester, a clergyman at Emmanuel Church with a background both in psychology and psychical research. Dr. W. Franklin Prince became Hyslop's successor at the American Society for Psychical Research, and later, helped to found the Boston Society for Psychic Research. In 1927, he reported the cure of two cases of paranoia by treating the patients with exorcism. Dr. Wickland continued with his rescue work in Los Angeles until the death of his wife in 1937. Recently, we have seen a resurgence of interest in the Spiritualist treatment for mental problems. Not only is the procedure commonly used in some forms of Brazilian psychiatry, but even some clinicians in the United States are

experimenting with the procedure.

So what can we conclude from these studies? Does spirit possession really exist in the world today? My personal feeling is that most cases of unusual behavior can be best explained psychologically. I can well believe that even John's transsexual behavior, for example, was cured by the psychological shock of the exorcisms to which he was subjected. Perhaps many of Dr. Bull's patients responded to their Spiritualist exorcisms the same way. But to simply dismiss the possible reality of spirit possession would be a mistake, especially in light of the Thompson/Gifford and similar cases. These cases go beyond what psychology and psychiatry can explain. They leave open the possibility that our behavior can sometimes be modified by forces beyond this plane of existence, and perhaps cured by exhortations to the same unknown realm.

The Apparition: A Phenomenological Analysis of Two Types of Insentient Presences

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My presentation will be focussed on the experience of the apparition. My approach is phenomenological. Such an approach begins by suspending all judgments about the objective reality of phenomena, in order to become fully interested in them as they are given in experience. The aim is to make explicit the *meaning* of the phenomenon as it is lived by the one for whom it is a phenomenon. Such a goal cannot be met by the physicalistic approach, which is limited to an external viewpoint — the impersonal viewpoint of the machine or measuring instrument. Such a viewpoint is restricted essentially to taking the phenomenon as an object, in contrast to the phenomenological approach, which takes the viewpoint of the experiencing person. From the latter point of view, that which is given in immediate experience is taken as real, precisely because it is encountered and experienced as real. In other words, if that which appears to the person appears as real, then it *is* real for the person, indeed more concretely so than the relatively more abstract reality measured by instrument.

This is the framework within which I prefer the term "apparition" to ["poltergeist,"] "ghost," or "spirit." An apparition is precisely an appearance, and for phenomenology that which appears or manifests itself, that which is experienced as real, is the most concrete and immediate expression of psychological life. The term by-passes, or undercuts, the positivistic detour into impersonal, objectivistic presuppositions about the psychological, in order to discern the psychological on its own terms, as it presents itself in our immediate experience. In doing so, the Cartesian dualism that split subjectivity and objectivity is overcome, in favor of the recognition that either of these terms, on

their own, are abstractions, and that a subject is only a subject in relation to objects, and objects are only objects for a subject.

I realize these prefatory remarks may themselves appear obtuse at the moment, but I hope that my subsequent analysis of the apparition will demonstrate the significance of this alternative viewpoint, both for our understanding of apparitions, and also for the foundations of a phenomenological parapsychology. I have chosen to focus on the experience of the apparition precisely because it is there that we are most directly confronted with the inadequacy of objectivistic presuppositions about the parapsychological. Ghosts just aren't very reliable registrants on our instruments. Yet those who would dismiss the reality of apparitions because of the lack of physicalistic means of detection and measurement, also miss the phenomenon. In effect they throw out the baby with the bath water when they dismiss the experienced reality because it is not a machine reality. In contrast, my concern today will be to take seriously this experienced reality, to get to know its meanings, on its own terms. To do so, I have selected two descriptions given me by Mary and Richard, former students for a class project, for phenomenological analysis. Both describe experiences of apparitions, yet the descriptions are very different. I purposefully varied my selection to include one in which the apparition presents itself as a known and friendly other, and another in which the apparition presents itself as an unknown and unfriendly other. I present these cases as two essential variations of the phenomenon of the apparition. I should add here that there are other aspects which provide additional essential variations of the experience of the apparition, not covered by these

two cases. For instance, the apparitions experienced in these cases were each encountered by only one person, when alone, but another possible variation is an apparition perceived by several people simultaneously. Also, the apparitions experienced by Mary and Richard were both one-time encounters, whereas it is also possible to experience an apparition repeatedly. For both of these aspects--number of witnesses and number of occurrences--I chose the variations least likely to be considered acceptable by positivistic standards--that is, those variations most likely to be dismissed as unreal because of the lack of "objective" evidence. I did so in order to demonstrate my point, that even in the most elusive, momentary, private encounters with apparitions, they are not given as "merely subjective" or "hallucinatory" experiences, but as an encounter with a transcendent reality, with a meaningful structure, embedded within a context of personal significance.

Now let us turn to the descriptions given by Mary and Richard:

Mary

One of the most strange experiences I have had is when my grandmother died. It was about five years ago. My grandmother had bone cancer and the family knew that she was not going to be with us long. She and I were very close, though I hadn't seen her in two years. She lived in New Jersey.

The experience happened one night when I was sitting in my bedroom reading a book that my grandmother had sent me. I don't recall the name of the book but it was a nursing journal she'd given me because I was going to go into nursing and she was all for it. While I was reading I stopped in the middle of a sentence and I knew at that moment that my grandmother had died. It was real warm like whenever I was in her house. I felt her presence for a moment like she was in the room. She came to say good-bye. It didn't scare me. It was almost like a relief. At that point in time I put my book down and walked downstairs where my parents and my sisters were. I walked over to my mother and told her that I was going to call my grandmother. I was sure she had just died, but wanted to hear it. I then went to the phone. I was going to pick it up when the phone rang. It was my grandfather telling me my grandmother had died about ten minutes ago. And I said, "oh, I know."

Richard

On this particular morning, I was awakened by a peculiar startle. Though initially groggy, a strange feeling of fear was quickly snapping me into awakesness. The room was still semi-dark, it was much earlier than I'd normally awaken. Actually, it felt like I'd been awakened by something. Suddenly I felt that there was something on my arm. I looked and I saw a hand, attached to a forearm, grabbing me on my upper right arm. It freaked me out, and I panicked. Without thinking, I grabbed that arm with my left hand and tugged at it, trying to pull it off me. But I couldn't get it off, and that freaked me out even more. I leaped out of bed, and began just jumping around the room, shaking my right arm up and down as hard as I could, trying to shake off the arm gripping me. But I couldn't shake or pull it off. Next I turned on the light switch in order to get a better look at it. Once I did that the arm disappeared.

Researcher: What did you think of that event at the time?

Richard: I didn't know what to think of it. It was just very frightening, very scary. I was terrified.

Researcher: Did you have any sense of who's hand that might be?

Richard: No. None at all. Later I did remember that one of the scariest horror movies I'd seen as a kid was called "The Crawling Hand" about a hand that crawled up to people and choked them. But I'd never had any experience like that before, and it had been many years since I'd seen that movie.

Researcher: Can you tell me about anything important that was going on in your life at that time?

Richard: Well, it was a pretty unhappy time for me. In fact, thinking back on it now, the thing I remember about it was the worst was that was the time that Laura (his girlfriend) had had Katy, and I still hadn't figured out what I was going to do about that. Yeah, that was right in the middle of that, of all that.

Now, what can we say about these cases? Starting first with Mary's it can be seen that the appearance of her grandmother at the moment of her death was a real encounter for Mary, but not a frightening one. The question of whether the apparition is real or not misses the phenomenological insight that its reality need not be determined mechanistically when it is al-

ready given experientially. Of course the mechanistic position is that it can only be real if it is objectively verifiable. But then, of course, so much of our psychological life is vaporized, because of its inability to meet that physicalistic criterion. Looking at these two cases, we can easily see that the reality of the apparition is its personal significance for the person to whom it appears. And this is true whether it is witnessed by one or by many. For example, Our Lady of Fatima was an apparition witnessed by hundreds, yet no machines detected it — a spinning sun not seen through any telescopes. In the case of Mary, she is pursuing a degree in nursing, having been warmly encouraged and supported by her grandmother to do so. Indeed, she is reading a nursing journal that her grandmother had given her. She knows her grandmother is ill, a thousand miles away in objective distance but very nearby in lived space. Indeed, suddenly her room feels warm just like her grandmother's house had always felt to her. She is in the very presence of her grandmother's intimate atmosphere. But this context — so vital to Mary's experience — is precisely what is overlooked by the objective viewpoint. In summary, what I am emphasizing here is the essentiality of the contextual horizons of the apparition to a comprehension of its meaning. The apparition is not a thing, nor is it merely an idea. Rather, it is a figure, a figure in a drama. And like any story, this drama, this event, occurs within its own context, or ground. And the meaning of any figure can be understood only by grasping its relation with its ground, with the living context within which it emerges as a figure.

Turning next to Richard's case, how are we to comprehend his apparition? An unknown and threatening arm that rips him unrelentingly, disrupting his slumbers, disturbing his sleep. What is the meaning of this figure? First, what is its context? The subsequent interview with Richard made clear that this apparition appeared at the time that he was most troubled by his girlfriend's having recently given birth to their child and him not yet having made any commitment to either of them. It is precisely at the point when he is most troubled by a new other, out there in the world, reaching out for him, that he experiences the apparition of the

gripping arm. To say that the figure of Richard's apparition is the baby he has yet to accept is to state explicitly something that was not explicit to him at the time. But that was precisely the point: it was an unrecognized figure — that's why it was so terrifying. Terror is the affective tonality of the return of the repressed. The face of that which could not be faced, but neither left behind altogether.

When I suggested this comprehension of his experience to Richard, it seemed to click with him instantly, and he remarked "I wonder why I didn't see that right away." But of course his situation is different now. He has made a commitment to his child. The contextual horizons are no longer what they were then. The unresolved has found a resolution. The figure has thus been refigured. I would like to suggest the importance of such refiguring through recognition to the successful resolution of experiences of hauntings.

In conclusion, what significance can this way of understanding apparitions have for the foundations of parapsychology? Fundamentally, it offers a radically different alternative to the presupposition that the person is an isolated ego over here, and the world is a pile of physical entities over there. In place of such a Cartesian view, I am proposing that an approach more disclosive of the parapsychological is one that leaves intact the living connection between person and world. If we remember this relationship — indeed if we remember that the person is the nexus point of a network of relationships — then we can position ourselves to understand the *experience* of the parapsychological. In the cases I introduced previously, Mary and Richard encounter apparitions. But these apparitions are not discrete objects that just coincidentally happen to be in the same rooms as Mary and Richard. Rather, they figure the experience of those to whom they appear. Their reality status is neither thing nor idea, but precisely figure. It is precisely as figure that they appear, precisely as figure that they are lived. We should respect the palpable and metaphorical significance of these figures. Rather than reducing them to the status of things or ideas, we need to understand their figural meanings in the contextual dramas within which they appear.

The Experience of Channeling

Don Chandler

Don Chandler, Ph.D., a former professor of psychology at West Georgia College, has a special interest in altered states of consciousness and their relation to channeling.

When asked by Bill Roll to share some of my channeling experiences under a general heading of Psi From the Inside, I was currently rereading parts of the Seth material in which Jane Roberts was sharing her own experiences of beginning with Seth — her doubts, fears, excitement and all the rest.

I had chosen to go back to this material precisely to see how it had been for her getting into this amazing process and I was at that time more interested in her own path, including her resistances, than any one message that came through. The messages were appropriately presented as part of the whole and added the context for her process.

My intent today is to share with you something of my own path into this similar and yet different and unique process of opening to an ever-expanding area of reality. Likewise, I will share some of the experiences received as much for context to the personal process of opening as for the messages themselves.

Carl Rogers discovered and then shared in his later years the reality about us all that when he was most personal he was most universal. With that understanding, it is also my intent to be most personal.

On August 9, 1985, the first meditation was recorded. What was written was a half page dealing with a family issue of immediate concern to Ann (my wife) and me.

Since that beginning, I have completed 15 volumes of hand-written notebooks covering many sessions and adding up to over 2500 pages of written material. The issues dealt with seem as broad as life itself when briefly reviewed, though that is probably a bit of an exaggeration. Some of the writing deals with the experiences entered into during meditation, one of which is the incredible love and acceptance that is always present, even when Ann or I or both are being urged to drop old patterns or fears with always new directions offered to replace the old. Some of the writings deal with unique experiences and I will share two of those

today. Some of the sessions deal with cosmic understandings that others have written about and could be or have already been studied by us. However, when experienced in a direct way, the messages are usually extremely clear and most applicable to our lives in pragmatic ways. Getting information first hand is different. Frequently questions are posed by Ann or me ahead of time and these are dealt with, sometimes with the "long answer" that is quite in depth, and at other times the response is direct, brief, and to the point. With these "in depth" responses, Ann is quick to point out that what is coming through far exceeds my normal intelligence or wisdom. (There's nothing like having a friend to keep you in your place.)

If a general statement were made as to the essence of the messages, it would be that they deal with the quality of living in the here and now by keeping us in touch with the fuller picture of our being far more than just the here and now earth creatures. The grandness of Ann and me, of you and everyone else, shines through in such loving ways that it becomes impossible to live a "hum-drum," ordinary, or boring life. And yet there is always emphasis on our attending to the day to day routine earthly things. I have never been more excited about living and its unfolding than now, and am making the decision to retire soon from teaching in order not to slow down, but to have the time and energy to open more fully to all the possibilities that continue to press themselves upon us.

How did it all get started anyway? Obviously, the life preparations of this lifetime and of other lifetimes, if you are given to that concept, could hardly be dealt with here, even if we could understand them. The more immediate incidents leading to a beginning are the issues now.

I'm aware of already referring several times to "us" and "we," meaning my wife Ann and me. The dynamic of our being together is very much a part of the process. David Spangler, in a workshop several years ago, took the words attributed to Christ of the promise that where two

or three are gathered in his name he will be there, to make much of the idea that two people in a committed relation, as Ann and I are, have a unique channel to the love energies of the universe. We are finding that for us at least, this is true.

More specifically, I got started as the result of Ann making an appointment with a channeling person in Atlanta and announcing when I was to be there. As an "obedient" partner, I went. That session was quite an experience. The channeled person told me that an entity by the name of Lamasa would be working with me for a time and I was to meditate and was to write during the process.

I was extremely skeptical of the writing part because I had been unable, creatively, to write sermons when in the active ministry years ago. I literally thought that suggestion at the time was a "crock," and I'm sure the channeled entity could sense this. But when I got home I reasoned, well, "what the heck." Why not give it a try. I did and the writing had a free flow and creativity about it that I have never known before — hence the hundreds of pages that followed.

Recently Ann and I decided to go back to the same channeled person for what was for me a reality check by a source outside me. The responses in that session showed remarkable awareness of what Ann and I had been doing and I was then advised that a Tibetan Lama, or Master, by the name of Da-lang, would be working with me.

Incidentally, the channeled person providing this information is Annie Besant, speaking through Sally Vickers. On occasion when Ann would ask questions in areas where she was especially resisting, Annie Besant would be present through me and would be on her case, albeit lovingly, in ways I wouldn't dare approach.

One such incident I refer to as the midnight massacre. Just when I was going to sleep Ann asked me to deal with a certain issue in the next session. My plan was to deal with it in the morning which is when most (not all) of this process takes place for me. Not so! Annie Besant wanted to deal with it now, so about two a.m. I reluctantly got up and got a pad and pencil and started. After numerous pages, 10 or 12, I went back to bed with a sense of Annie not being finished. Sure enough, at about 3:00 I was up

again writing. When this process was over there were 17 pages of material, that was very specific, direct and at times confrontive.

At times like these I'm aware of past times when the bearer of bad news was put to death by the king.

The personalities of the different channeled entities are quite unique and specific. Annie Besant is very direct, sometimes bombastic, and, of course, always loving. Lamasa is quiet, strong, with the essence of still water that runs deep, and of course extremely loving.

Out of my past minister days my prayer life consisted primarily of relating to a loving being quite above and beyond me. I approached Lamasa this way to begin with. As I experienced her more, and with Ann's help, I really got to know her as a friend and then it was fully evident that she was my earthly mother. I had suspected such but could not accept the idea until I let her be my friend. Later I will share an experience with her and a brother of mine that is most unique.

Da-lang is a strong, loving and perceptive person, as they all are, with a quiet air about him involving a subtle sense of humor. He is a delightfully powerful entity. He and Ann have a fond attraction for each other.

On occasion Frank Lloyd Wright, the famous architect, comes through. As a young man I saw the movie "Fountainhead" and at the time knew nothing of who he was but was extremely attracted to him. I am currently designing a house in conjunction with a young architect sensitive to Wright's philosophy and Frank comes through occasionally, always at the point of pushing for a bold, adventuresome and grand design. I have, over the years, studied him and his works as a delightful interest.

The typical set of logistics surrounding the meditation process and inspirational writing involved is as follows: I get up at around daylight — give or take an hour — have coffee and/or breakfast, then spend from thirty minutes to one and a half hours (and sometimes longer) meditating and writing. Later when Ann is up I share the session with her. Reading it aloud is a second and different experience of it for me, though I am conscious of the process when it is happening. Often there are nuances present in the writing that I don't realize until reading it. We then share and respond to the essence.

Other entities present themselves also. Ann

was experiencing a certain energy close to her and wanted me to open to what might be there. It turns out that it is Mary of Mary and Martha, Christ's acquaintances when on earth. She is another extremely centered and quiet, strong and loving person and is present at times, working with Ann primarily. Ramtha, that dramatic, energetic, sanguine entity working mainly with people on the West Coast, enters the picture on occasion and again primarily to resonate with Ann with some pithy comments and promptings to get on with life in a grand way, especially when hesitations occur.

The latest entity to enter the picture is one who was psychically present with Ann at a recent week-long workshop at Virginia Beach. His name is George and was experienced through his grand nephew Hector, a bodywork specialist and psychologist, of Mexican descent. George, his uncle, was immediately present to Ann when she met Hector. We are both getting acquainted with him and where that will go — who knows?

In my skeptical moments, which are fewer than a year ago, I wonder if I'm not on some ego trip in which I am imagining all these entities as some sort of vision of grandeur. However, through the experiences with these entities I get ideas, directions, and experiences that I alone could not create. On another level there is an internal knowingness that defies doubt, so I (we) proceed, and Ann and I find our lives unfolding in most delightful ways. The total process includes a broad range of reading as well as attending workshops etc., to stay in contact with many others on the earth plane pursuing the same interests.

And now a little more about the essence of the messages and/or experiences themselves related to the meditations: In general, they are promptings to live the fullest, noblest life possible, enshrouded always in love, and coming from the assumption that we are all extremely grand entities and here on earth in the business of co-creating the very nature of the universe. We are their equals and they enjoy relating to us as much as we benefit from them. In and through all of it is a marvelous sense of humor borne out of a knowledge that we are all going to win sooner or later. Life is a dance and we are continually invited to dance with them.

And now to share two rather surprising and dramatic experiences (at least dramatic for me)

emerging from the meditations. You will recall that I said earlier that the first entity I began opening to, Lamasa, turned out to be my earthly mother, which, of course, would be the mother to my brothers as well.

Several months ago on a Sunday morning I was getting ready to go to the airport to meet Ann who was returning from California where she attended her daughter's graduation from law school. The phone rang and it was my sister-in-law, Marie, and her son and daughter on the phone from St. Louis, Missouri. Out of the blue they are asking me if I would be willing to come to St. Louis and conduct the funeral for my brother — Marie's husband. The story unfolded from the three of them that he had been in a freak auto accident with severe head injuries, internal bleeding, blood clots, etc. and the doctors had given him, at the most, 72 hours to live. Their medical advice had been so definite and they were so certain that I, too, was caught up in the whole expectation of the moment and of course agreed to their wishes.

After the phone conversation I was in something of a daze and then quite soon Lamasa (his mother and my mother) was present, and it was also apparent that I was to be some sort of channel on earth plane for his mother to be with him. The following written meditation unfolded:

Sunday, 5:17 p.m., May 24, 1987:

In greatroom. mariet called about an hour and a half ago telling me of an auto accident and Bill has a clot on the brain -- "not expected" to live.

Lamasa what is the situation — is he ready to go? I want to be open as a channel for whatever energies are available.

I'm getting a green light, then red with swirling around and then green again.

Am opening to Bill as he is aware and receptive.

They love you.

They are okay.

They want you to come back.

Lamasa, I keep experiencing red and green light and intensity in my forehead.

The red is like the clot churning around cleansing itself.

It is as if the clot is cleansing — like flushing itself out.

I sense him in contact with me — our (Bill's and mine and Lamasa's) energies are focused on cleansing.

Will stay open to him as I get ready to go to airport.

I know Bill is okay (5:40 p.m.)

A real loving climate around him...

Monday morning, 8:50:

Yesterday I got ready to go to airport and was in contact (with Bill) all the way there (about an hour) — felt my forehead intensity — had a sense of being with him and Lamasa present and have off and on been with him after meeting Ann and getting home and this morning.

Lamasa is here now — he is aware — okay — choosing — wants both (to stay and to go) — sensing many things — learning much through this — will be the better for it, whether or not he chooses to return.

There is peace about it all. A sense of the foreverness about us all and that this incident is not out of control.

Again a sense of peace — he knows he is loved here and elsewhere and is okay either way. At this time there was a strong sense that he would choose to stay on earth plane for now.

I went up to visit him about two weeks. later. He knew who I was with mind back in the brain though still disoriented. I was impressed with the love surrounding him by his wife and daughter and son — and knew there was good cause from him to want to stay here for a time. In our recent phone conversation — Bill is making a remarkable recovery.

The other rather dramatic event I want to share is in connection with getting introduced to Da-lang. You will recall that Ann and I went back to the original person Sally Vickers who channels Annie Besant.

In this second session, Annie suggested that I open to Da-lang the Tibetan Master. Also in that session, I had been advised (to Annie's surprise also) that there was an etheric rainbow with special properties etc., over our twelve and one half acres in Carrollton. I had been slow to open to Da-lang, for some reason no doubt, but one morning was ready to get introduced to him and assumed that it would be an orderly process of idea flow between us with his own style emerging etc., similar to the way others presented themselves.

Not so. As soon as I opened to him, I was unexpectedly whisked off to an outer space travel with speed and lightness about it. A sensation of being lead by him by a cord, something like a tow rope for a glider plane. We went out

and up through a narrow passage into a larger space. Nature scenes of mountains, landscapes, sky etc., were present.

We went into one of the mountains at his invitation. By then we were traveling side-by-side, more like walking together. No features of his were visible — only a loving, safe, presence. The mountain evidently was his home and within it were more mountains. We entered another and it opened to another and another and so on. I couldn't help but recall the writings in one book of wisdom: "In my father's house are many mansions..."

We were there for a time and it felt good. There was essence in being with him without words needing to be spoken. The essence one feels when having spent an evening with a dear friend.

At some point we started back and again it was with speed and being empowered by the tow rope or umbilical cord effect.

All during this process I could be aware of sitting in my chair in my home and thought that such shifts of awareness would abruptly end the experience as had happened with previous episodes — but not so.

As we returned to home area we stopped out above my house for a brief farewell that was relaxed and loving (not rushed). At that time I was aware we were sitting on the etheric rainbow, which I had some awareness of, and that also blew my mind.

Shortly after that awareness, he bid me a fond farewell and left by the path we had both traveled early. I slowly descended to the ground level and gradually became fully present in the chair with no abruptness whatsoever.

This experience was as unexpected as it was real. As I sat reflecting on it and recording my memory of it, there was the residue of having been in the presence of magnificent love.

After this experience things began to flow from Da-lang with a sharpness and subtlety that was most delightful. After several days, he chose to move consciously to introduce himself, but by then we already had a good feel for each other.

The essence of the meditations does not lie in dramatic out-of-body travel or things as flowing as in the incident with my brother, though those kinds of experiences do enter along the way. The real essence lies in the messages for living to the fullest and the unfolding that that

entails.

Just as I think things have settled down, a new direction opens, some of which or most of which blows my mind, as this latest one does. I will close with a description of this new direction.

On October 30, 1987, I spent considerable time reading some of the Seth material, as I frequently do. On this occasion, I was reading chapter 14, page 319ff of *The Nature of Personal Reality*. Here he was discussing our ability to literally change the events of the past. I quote one brief statement from page 323: "In the current pivoting of its experience, therefore, your conscious mind directs not only the present, but future and past experience of deep neurologic events."

What followed the reading of Seth on October 30 was an eight-page recording in which several of the dear friends that present themselves in these sessions were present explaining to Ann and me some of the changes that were already occurring within us. The last two pages of that session are as follows: "What is happening for the both of you and it is a chorus of all our friends, is that we are now actively re-writing your pasts in this lifetime so that the possibilities really do become unlimited."

Up to now Don, you have approached unlimited thought in terms of now, and the future. We are now ready for you to open fully to un-

limited thought about your past. This is for the two of you a new and marvelous frontier.

T.A. (Transactional Analysis) talks about parent tapes, etc., being there (8-track style, forever), and for the reality of mass consciousness that is true. However, the two of you are now sufficiently grounded in your realities in planes beyond the physical so that you can stay grounded perfectly when you are letting your past be altered.

This process has been going on with the two of you for sometime now without your really knowing it. We collectively are introducing you to what is happening so that you can now consciously participate in the process.

The ego has to be very comfortable with its security existing in a plane beyond the Ego's domain of the physical, for it to cooperate in letting us work with you in altering the past.

Ann — this is Annie speaking for us all. "If you think your life has been changing at a fast pace before, you don't know the half of it. When you let us alter the past reality so that it creates the cellular capabilities for what you call the now and the future, you are then in a position to move with lightening speed."

And as always, as I begin to gain some comfort with what is happening, a new dimension is opened that quickens the pace even more of the unfolding. And yet through it all there is a knowingness that we are on the path.

Illness As Altered Awareness

Raymond A. Moody

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A traditional task of philosophy has been to elucidate the basic concepts of everyday living. Yet, although they have devoted much attention to notions such as "justice," "truth," "reality," "freedom," "knowledge," "virtue," and so on, classical philosophers have on the whole remained strangely silent about the family of concepts related to health and disease. Perhaps this is because in many societies healers are imbued with almost magical powers and status.

Plainly, however, there is a need for philosophical inquiry about the nature of illness. This is apparent for several reasons. First, human groups, it seems likely, must have formulated some basic ideas pertaining to sickness prior to the point at which this knowledge came to be organized as a profession. In that sense, the root concept of sickness lies outside the professional organization of healing and is open to philosophical scrutiny.

Secondly, to refuse to consider the notion of illness in a philosophically rigorous way sets the stage for allowing one particular sect or ideology of healers to institutionalize its own metaphysics of disease. Furthermore, to follow this point along, since a (metaphysical) decision as to "what illness is" frequently entails a decision as to "what the treatment of illness is," adopting one or another philosophical standpoint on this issue has profound implications further down

the line.

We need to find a new way of looking at disease--a perspective which is intended not to supplant other points of view but rather to stand alongside them, hopefully in mutually clarifying and extending ways. Suppose one were to say:

An illness (a disease) is an alteration in consciousness.

This claim is that each type of disease is potentially characterizable in terms of the patient's inner world. The disease consists, for the patient, in the way in which it alters his inner experience, his way of seeing the world. Each disease would be different in the way it alters consciousness, and this difference could be determined empirically by learning, for each disease, the particular way in which the patient's inner world is altered.

I am involved in a long-term project based on this notion and believe that it is quite feasible. A further question raised by this idea is whether the *resolution* of an illness could come about by a self-induced alteration of consciousness. Could this be the basis for some "miracle healings" or "spontaneous remissions?"

I am convinced that this new perspective is one which opens new vistas for consciousness research and has possible implications for the nature of man.

Past Life Therapy

Robyn Andrews Quall

Robyn Quall is in private practice in hypnotherapy, past-life and multidimensional therapy in Atlanta and is certified by the National Society of Hypnotherapists.

While generally unknown ten years ago, past life regression as a form of therapy is being used by many psychologists, psychotherapists, and even psychiatrists in the U.S. and all over the world. It has proven valuable in many areas of therapy that have resisted traditional methods.

During consultation increasing numbers of therapists have unintentionally activated a past life recall by probing at certain metaphoric phrases repeatedly voiced by their clients. Such techniques can trigger intense and sudden propulsion into traumatic and highly emotional past life episodes that can overwhelm the subject at the time. This occurs whether or not the patient believes in the concept of reincarnation.

In his book, *Past Lives Therapy*, Morris Netherton describes the use of such techniques to access past life memories. A suggestion to the client to go back to the first time he had his specific problem can instantly jog a blocked memory of a painful experience deep in the subconscious memory bank. These experiences of reliving the past frequently relieve the problem associated with the disturbing memories--the reliving becomes a relieving.

Many of my clients have traced the origin of their fears and phobias to experiences in past lives that are simple to release once uncovered. Subjects regressed to discover the cause of extreme obesity find lifetimes when they starved to death or suffered extreme deprivation. People afraid of fire have burned to death. Injuries in past lives can cause chronic pain or weakness in the same area of the body as the injury. A person with an aversion to wearing neckties or choker necklaces may have been strangled or hanged. Some clients are terrified of water and under regression they remember drowning. Some cases have scars or birth marks relating to such an injury as suggested by the mark.

While hypnosis is used by some, most therapists nudge the patient gently into the recall by yogic breathing, guided imagery and

progressive body relaxation. Once relaxation takes place and the mind has turned off its left brain chatter, it is a simple matter in the altered state of consciousness to guide the subject through an imagined tunnel or down a hallway, through a doorway or gate and directly into a past life sequence that coincidentally almost always relates to the problem being addressed. The tunnel is an archetypal image that appears spontaneously in near-death experiences and birth memories incurred in the breathwork pioneered by Stan Grof and Leonard Orr. Doorways, halls, gates, etc., are all symbolic in connotation and anyone of these can help bridge the gap to the sub-conscious memory bank.

If the subject does not automatically see himself in a past-like scene at this time, then only a little questioning about his appearance, his surroundings, age, sex, and so on will bring the client into a more vivid awareness of himself and his experience and the regression usually takes off on its own by this time. Strong emotions may surface quickly and the significant events of several lifetimes can be explored in depth and detail. Often a pattern will appear that seems to be repeating itself again and again in this life. In such a case, I suggest that the subject go back to the karmic lifetime or "the cause of it all." The subconscious usually obliges with an intense scene and a genuine breakthrough of emotion and understanding of the problems the subject is having in his life. While the past life therapist has less interest in the detail and minutiae that a researcher such as Helen Wambach or Ian Stevenson would probe for, rich and vivid accounts come up spontaneously. An intuitive therapist can sometimes "see" as the subject "sees," thereby guiding the session wisely and effectively.

I have had many experiences of "seeing" or experiencing the memory with the subject and even sensing what would happen next. Sometimes, I have been able to see something before the client arrives at that part of the past life script. On several occasions, I was pulled into

scenes that I seemed to be reliving with my client. In one of these experiences, I was unexpectedly flooded with an overwhelming emotional memory that surfaced simultaneously for me and the subject. The subject began sobbing as she realized that the old seer she was putting to death was me. This occurred in a demonstration in a hypnosis class I was teaching. It was such a surprise to both of us that we were momentarily stunned.

I have frequently regressed couples who have memories of prior lives together. These memories often mesh in a convincing and corroborating way whether they are regressed together or separately. Likewise, Richard Sutpher has regressed hundreds of couples back through many lifetimes. He has found that once the subjects discover their history they seem to develop deeper bonds of tolerance and understanding. The theory here is that it would be the exception to be in a relationship in this life with someone we had not been with before. There are no "strangers" in our lives.

Couples in a double regression experience are able not only to answer questions as they experience the lifetime, they can also converse with each other both in the dialogue relating to the past life scenario and in objective commentary where they may compare notes and evaluate as they proceed through the scenes. After seeing the patterns of several lifetimes, they may see the source of present conflicts and realize that the present experiences trigger deeper and more traumatic memories of their common experience.

Past life therapy could be called a kind of spiritual psychotherapy with great potential for change and growth. There is an assumption here that each of us has an inner teacher or innate wisdom, sometimes referred to as the high self or the Christ self. This high self (or inner mind as Peter Francuch, author of *Spiritual Hypnosis*, calls it,) can be discovered in altered states of consciousness. It seems to be necessary first to enter the subconscious awareness before moving to the higher, more transcendental state.

In this higher state, to which I try to guide my subjects after viewing a lifetime and the death experience, there seems to be an awareness of being in the light-body referred to by Alice Baily in her esoteric writings. (Madame Blavatsky also discusses the astral light in a

heavy tome, *The Secret Doctrine*, now a classic in occult literature.) The experience of being surrounded by this often spectacular light sounds similar as well to the reports of Raymond Moody's NDE's (near death experiences).

Quite a number of my clients have experienced a kundalini "Opening" for the first time while in this state of "light." When this occurs, the subject's psychic awareness seems greatly enhanced from that time forward, whether they are in a conscious or altered state. Mental powers such as creativity, psychic perception and intellectual functioning expand.

This in-between lifetime state, then, is very useful for tapping the inner mind, as we say, or for visualizing and communicating with so-called spirit-guides. A question and answer period may take place between the guide and the subject or between the high self (or inner mind) and the subject. This information is usually objective for the client; he guides himself toward a healing, forgiving attitude in karmic relationships.

The subject may be guided to confront an image of the person that has been causing him pain or frustration. This person may be in his past or his present life. During this guided confrontation the subject will be able to ask pertinent and oftentimes painful questions that he may not be able to pose otherwise. In addition, during this process, the subject is allowed to release anger, offer forgiveness, and finally to cut the psychic umbilical cord, thereby freeing both parties. I have had reports after many such sessions that such an experience has been healing and transforming for the client. A relationship so confronted and healed in this symbolic manner seems to touch deeply and affect the other party involved. The client may hear from the other person shortly after the session and, on occasion, after years of estrangement and anger. This provides a new dimension in psychotherapy, for example, for healing bitter family feuds. A healthier state of mind and body becomes possible for both parties.

A client of mine had not been able to confront her hatred of her mother in years of conventional therapy, including Gestalt and Jungian techniques. She was able to do this vicariously one day while sitting in on the session of a close friend who was dealing with his own forgiveness issues. She was deeply affected

and was thrilled when, on returning home, she received a call from her mother whom she hadn't heard from for several years because of their bitter separation. "It was our first conversation since our 'split' and the first adult conversation ever," she reported.

The release of hostile feelings and the implementing of a loving, forgiving flow of feelings toward a specific person has produced a similar response so often that I can not doubt the value of using such a technique in my practice.

While the belief in reincarnation is not necessary for the subject or the therapist in order to achieve favorable therapeutic results, most go with the assumption that past lives exist. The reincarnation theory, which is our most logical explanation for this experience, gives clients a model to form a practical philosophy with purpose and meaning. The teachings related to Karma as a casual principle naturally follow.

Some therapists believe there are explanations other than -Karma- for "past life" memories. Some, for example, use Jungian concepts to interpret a present life-pattern with apparent transpersonal meanings. The practical results are the same.

The observation has been made that man is a spiritual being having a physical experience, rather than being a physical being having a spiritual experience. In this sense, he would be having successive physical experiences, with time in between lifetimes to evaluate, to rest and to plan the next life. This in-between stage brings highly perceptive and objective evaluation which I refer to as a soul perspective. Sometimes a subject seems to enter a "soul perspective," looking down from a "high state" and seeing a succession of lifetimes spread out below him. Sometimes these lifetimes are metaphorically represented as little stage plays in which the subject takes various roles in order to learn lessons in an ever evolving sequence until the soul is perfected.

This overview can be the impetus for a complete change of attitude and image in a person. It may be similar to an aspect of the NDE. During the life review people report seeing their whole life pass before them in a moments time and in minute detail. This experience of seeing all of the lifetimes at once often seems to have the same transformational effect.

One client, taken through her death ex-

perience in an African life where she searched endlessly for a lost husband, sobbed joyously at "seeing" him on the "other side" and exclaimed, "This is the same husband I have today and now I understand why I've always been terrified of losing him."

Clients come to this objectivity easily in this state of heightened awareness and so become their own judge and jury. They gain an awareness of the karmic laws that when violated, seem to bring negative consequences. They become aware that they attract experiences relating to their negative patterns and eventually arrive at a sense of identity with a stronger sense of meaning and purpose. They understand perfectly what they now need to focus on in this life. They may see the need to end or change a relationship that clearly repeats a neurotic or stuck pattern. They seem to have an unlimited capacity in this state to define and explain their motivation, their weaknesses and their growth. Another useful idea that can be explored in this part of a session is to visualize the parents of the present lifetime at the time shortly before the birth and even at the birth itself. Here, I ask them to evaluate why they chose these parents, this lifetime and their sex. I ask what they came to learn and to define their true purpose in this life. These are provocative questions which elicit answers that surprise the subjects themselves.

A healthier frame of mind is always achieved when one can stop blaming circumstances and others for our problems and take responsibility for creating them ourselves. Releasing this kind of blame produces a state of clarity and enables one to see the direct relationship between his thought and his state of affairs.

While past life regression is not evidence for reincarnation it often gives some interesting and validating information. In 1982, the late Helen Wambach, did a study with the past life therapists attending the annual conference of the association of Past Life Research and Therapy. In her questionnaires, one question related to the extent of verified cases of responsive xenoglossy or subconscious knowledge of a foreign language never consciously learned in this life. Twenty six therapists responded with 18,463 cases, many more subjects than have been recorded in any other study. Although Wambach died in 1985 without publishing her results, Chet Snow, her associate, has edited

and published her findings in the APART Journal of fall 1986. While 90% of subjects report past life recall, only 21 of the 15,463 subjects who had recall spoke a foreign language—a percentage of .001. In my own practice, this same percentage is very close. One subject whom I regressed daily for almost four months seemed to speak and write in ancient Egyptian with great ease and fluency. He spoke several languages and also wrote easily on a sheet of paper taped to a board which he held on his lap. He did this with his eyes closed and even blindfolded.

Ian Stevenson has written on validated cases of xenoglossy in his books, the latest being "Responsive Xenoglossy" and Robert Almeder has discussed the subject in "Beyond Death, The Evidence For Life After Death." Although xenoglossy in regression cases is very rare, it holds intriguing possibilities for research in trying to verify past life memory. Walter Pahnke, formerly the head of the Maryland psychiatric research center at Spring Grove State Hospital in Cantonville, Maryland, conducted several tests and reported that, as the subject changed from one life to another in his regression, his brain-wave pattern also changed. Stanley Felsenberf, a Baltimore physician, found that his blood pressure changed alarmingly at these times. It would go down to 80 or 90 over 50. His normal was 120/80. In normal consciousness this would probably produce a state of shock. Also the subject's pulse would slow down from 160 beats in a matter of seconds and his face would turn deep red during this transformation from one life to another. I observed these same physiological changes in my sessions with the subject I just mentioned. It was alarming to me at first that I was soon able to tell what phase of the experience he was in by these changes.

Although many fascinating and promising areas of study have presented themselves in the course of having conducted over 5000 regressions in both group and individual sessions, my primary interest has been in the area of therapy which has proven to be so effective and rewarding. One area I would like to discuss is treating fears and phobias with this technique.

While systematic research has rarely been undertaken, one study reported by Johannes McCladden deals with 30 difficult cases which had proven resistant to long term traditional

therapy. Of the 25 who remained in the program, 14 improved rapidly after regression to past life traumas and processing of these origins of their phobias. Five others improved after regression to present life memories. The conclusion seems to be that regression is therapeutically useful for phobics who have had unsuccessful therapies.

I had a particularly interesting case of phobia relating to a past life experience several years ago; recollection of the past experience was a complete turning point in the life of the client. The subject had a life long fear of fire and could not even strike a match or light a candle. She had hysterical nightmares relating to a monstrous male figure taking her away. The subject was 35 years old and completing her second master's degree. In her college classroom the subject of people being burned at the stake was discussed. She experienced an extreme panic state, heart palpitations, trembling, tearing, perspiration, extreme fear and the feeling of losing control and wanting to scream. Several weeks later another incident triggered the same response. She was advised to get a regression. In my first session with her, only the slightest nudge was needed to produce her hysterical memory of being burned alive in 17th century France as a 14 year old girl. Her fear was so real, that a sense of detaching had to be developed to even allow her to go through the regression. I used the technique of having her view the experience as a movie rather than as a participant. Seven or eight sessions were needed before she could get through the death experience. It had to be approached gently at first in a sort of circumvolution until enough of the charge was released to move into the actual dying scene. With this catharsis and subsequent processing and integration of the experience, the fear of fire was completely gone and the nightmares were over for good. Her self confidence developed after this along with a sense of self worth, psychic abilities and the ability to channel psychic information.

An interesting sideline developed in this case. I discussed the experience with a friend in another city. Soon he began to have spontaneous recall of a similar incident. He was able to verify many of the details given by her and was convinced that he shared this life with her. While I remained somewhat skeptical at this point, he insisted on flying to Atlanta to be

regressed with her. She went along to the airport and instantly spotted him in the crowd leaving the plane. A few moments later an overwhelming realization came over her that he was one of the priest-judges who had sentenced her to die. The regression was dramatic and charged with volatile emotion. He called her by the name she had given me earlier and gave exact descriptions of clothes and surroundings also.

They went from this lifetime to describe two other lifetimes they seemed to share. In a previous one, they described being men on a battlefield, he wounded, she as a man leaving her friend to save herself. He described being crucified subsequently by his captors. Although it rarely is that simple, there seemed to be a sort of karmic tit-for-tat situation here.

The final "kicker" in this experiment was the

realization after some discussion that these two people had lived in the same apartment building six years before this time. They both had moved to Atlanta, Georgia about the same time and both had attended by classes, though not at the same time. Since that double regression session other spontaneous memories of shared lifetimes have come up and been cross referenced with them.

Belief systems do not matter except belief in oneself and in the ability of ones subconscious and superconscious minds to heal the painful memories that leak just below the surface of our conscious awareness. My belief is that we are rapidly moving to a place where past life therapy is widely practiced and accepted by the more traditional therapist of every type.

A. H. Maslow and Parapsychology

James B. Klee

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A. H. Maslow grew up in and through several of the worst decades in the twentieth century. His attention was captured by the obvious hunger of the late twenties, the humiliation of unemployment in the thirties, the grief especially for Jews of the forties, the degeneration of the body politic of the next four decades.

The intellectual world itself tended also to be immersed in the hard materialistic emphasis of so much of that period. Social problems were becoming obvious and so were their solutions via socialism, or the more tentative steps of the Roosevelt years. "Basic needs" and their fulfillment were prior in their demands. The behaviorists tried to control their subjects, mostly rats through fear and pain. They were cheapest to feed and house yet large enough to handle without special apparatus. A few dogs and cats were tried but the dogs were noisy and the cats non cooperative and worse yet clever. Reward and punishment worked fine in Detroit, Pittsburgh and other smokestack societies yet some psychologists began to see "reinforcement" wasn't enough for a complete psychology even of rats not to mention dogs and especially primates.

Maslow was fortunate to go to the University of Wisconsin where work with some of the smaller primates had begun. (At Michigan we were limited to rats even a decade later.) His early models at Wisconsin were W. B. Sheldon's somatotypes; Norman Cameron's biosocial behavior; and especially Clark L. Hull next in rank after J. B. Watson in the mechanics of behaviorism. They founded the bottom levels of what later was to be Maslow's hierarchy of motives. Yet even there Abe noticed psychological aspects. For example, with self selections of diets the best animals pick the best diets. When animals who chose poorly were limited to better diets they grew stronger and performed better. Social dominance was Abe's first concern (after reaction times) and he soon pioneered in security-insecurity testing and formulations.

From the bread basket dairy area of the

midwest he returned to New York City, his birthplace, at first to work with E. L. Thorndike (more monkeys) and later Brooklyn College. He now began to meet the newly exiled and escaped scholars from Germany and Austria. Many landed first in New York to be temporarily employed at the University in Exile, later the New School for Social Research. The non-Jews went to other schools somewhat more quickly than those of Jewish background. At that time antisemitism was very strong in most colleges in the United States especially those leading into professional areas: teaching, medicine, and research. This was tragically ironic as most of the emigres were basically not religiously attached in the thirties and had not so much assimilated as had joined in the newly created international brotherhood of science and arts which was not only transnational but largely transreligious.

In psychology the newly immigrated group consisted of two quite different orientations. The first and more New York centered were from the psychiatric and psychoanalytic orientation, many without medical degrees who one way or another made a place for themselves in clinical practice. Some even went on to other large cities, especially Chicago, Los Angeles, and Boston. These immediately captured Maslow's interest especially as they bore the imprint of Freud and Adler whose emphasis on sex and power fitted Abe's interests with primate sex and dominance. To Abe this was a step up in complexity and in the direction of a more holistic nature.

His first book with an emigree, Bela Mittelman, was one of the first abnormal psychology texts to contain a heavy emphasis on the psychodynamics other than hunger and escape from pains of the behaviorist. In most texts in the United States sex was avoided except for aberrations and in some when mentioned at all Freud was little more than a "dirty old man" and "was part of the disease of which claimed to be the cure." "The psychodynamics of the analysts

were for Maslow modified by his contacts with the anthropologists. Ralph Linton, Ruth Benedict, Margaret Mead, G. Bateson helped Abe to an ever broadening picture of man. It prepared him for the new generation to follow Freud, the "neo-Freudian," Erich Fromm and Karen Horney. Maslow saw these again as a higher level than the gross pellet counting of reinforcement behaviorism and his pyramid grew. Yet he often said he never gave up his interest in the basic strata of Watson, Hull, Skinner, etc. in his hierarchy of motives. The body and its needs never lost a central position. These emigres broadened it to include reproduction and especially love.

But also off the boats in N. Y. C. came another group of psychologists and philosophers with still another orientation, one even less acceptable to the behaviorists than the analysts. These were the gestaltists, field theorists (Kurt Lewin), phenomenologists, and existentialists. The former pair were first, whereas the latter pair of interests came to surface mostly after World War I. We just didn't realize at first that the latter had an even stronger message. Also a "group" of other orientations came in; semantics, culturology emerged (Leslie White, A. L. Kroeber, Koribsky, Hayakawa) and they had a dynamics of their own to reveal that really wasn't just another form of economics and/or cultural determinism.

To be fair to Abe he has hit by both the analytic and gestalt barrels at once. The last of the three just winged him but it effected his whole life. The sex and power dynamics fitted right in and was acceptable to many behaviorists. These were all obviously body work, psychophysiological. But the gestalt had this strange insistent tendency to stand on its own feet and by dynamic in its own way. The stimulus tended to become more aesthetic in its own right not just a casual event connected to a response. One really needed a very different orientation from which to understand these gestalt type phenomena. In a way it was his family, especially his daughters, who opened him up. They were people in their own right; they stood for themselves. They were not just the ideas of Watson and Freud. They were *sui generis*, *ding an sich*, *ta tha ta*, suchness, Taoistic. And his and their love was more than just dependency or incestual. This became clearest

in his experience of his first granddaughter (*Journal* Vol. II) whom he sees in absolute delight, a human being. All this was being in itself, for itself, yes but also for others too; and of course now, immediately not then or when.

And so he began to recognize beyond the organic a whole other realm of being. B-cognition, B-values, B-etc. Yet part of our minds had a biopsychical sense, instinctoid human natures as well as naturally human. He also saw evolution and growth towards this being cognition and values especially for the healthy individual and even more for the very intelligent or at least wise individual. Gradually he broadened that to include us all to some degree. He has admitted even "stinkers" have them. (He had hoped this was to be reserved for the just.) But everyone had these peak experiences.

In a sense if behaviorism deals with the first level of just grimly hanging in there Joseph Campbell has fitted this in to the Indian kundalini scheme of the first chakra, Freudian analysis the second chakra of lust, Adler the third of power then Maslow is with Carl Jung at the fourth where all emerge in balance as the beginning of a true psychological emergence of being in itself.

B-love, B-art, B-consciousness as it remains continuous with the first two, behaviorism and psychoanalysis, formed the "third force" in psychology and completed the pyramid of the hierarchy of motives that brought him to a triumph in mid career. Self-actualization made possible by peak-experiences and vice versa was now the apex of his hierarchy of motives. At first these were thought to be largely joyous and triumphant. But grief and other experiences of a negative nature were also admitted including evil as something in and of itself emerged to concern more and more his last few years. He saw his department break up, his colleagues and students get lost in drugs and even worse self actualization turn from the emergence of Being in itself, suchness, to narcissistic self indulgence as if most people assumed they were to actualize themselves as objects rather than as Kurt Goldstein had meant that the self does the job of realizations (self-actualization), that life is emergent and also a "thing in itself", not just a product of natural forces in some wholly determined way *a la* Newton. Goldstein's term "self-realization" was coined apropos of his brain injured patients

who turned out to be something more than just an injury caused subtraction of an ability of sense. Like our "special olympics entrants" they had some how developed alternative lifestyles, some quite unexpected.

Yet in his journals Maslow began to envisage a fourth force after 1) behaviorism, 2) psychoanalysis, and 3) his humanistic psychology. This carries suchness to its ultimate level of pluralism. Through out his life Abe had admired Thomas Jefferson. In one tape of a speech he reports experiencing an academic procession in which he sees himself in a line of great thinkers such as Jefferson, Spinoza all the way back to Socrates and beyond. Jefferson and his co-founders has said "We hold these truths to be self evident... life, liberty, and the pursuit of happiness. "This brings us to an area or stage, or even better a dimension and/or aspect of Taoistic concern that is truly a fourth force now emerging in psychology or at least some sense of wisdom in man (science may be too petty a term for this.) Aldous Huxley who had been a personal idol and friend of Abe's had used the term Moksa (Mokska) in his *The Perennial Philosophy*. For that is what Abe had also come to in his fourth force. Without any restrictions, covenants, obligations truths emerge in and of themselves. They are. They no longer "mean," especially something else. That was what abstract art was all about. "Poems do not mean, they are," said MacLeish. They come back to the wonder of it all. And Abe was primarily concerned with that *World of Wonder* to borrow Robertson Davies' title. That was what Abe meant when he said "nationalism is dead it just doesn't know it" to Warren Bennis in a filmed interview. It is a world that transcends selves, bodies, nations, societies. Indeed it is transcendental as Emerson and Thoreau and Hawthorne and Dickinson saw and said it.

These are the ideas, experiences Abe Maslow had that had kept him busy. He never thought a great deal about things strictly parapsychological. The following paragraph, from *Religions, Values, and Peak Experiences*, says it exactly:

The big lesson that must be learned here, not only by the non-theists and liberal religionists, but also by the supernaturalists, and by the scientists and the humanists, is that mystery, ambiguity, illogic, contradiction, mystic and transcendent experiences may now be considered to

lie well within the realm of nature. These phenomena need not drive us to postulate additional supernatural variables and determinants. Even the unexplained and the presently unexplainable, ESP for instance, need not. And it is no longer accurate to accept them only as morbidities.

A couple of months before he died he met with several dozen of the best and brightest psychologists from the United States at Council Grove, Kansas. Most if not all of his colleagues were at least part of the third force. At one of the sessions Abe expressed the thought that in the preface he was writing for a second edition of *Religions, Values, and Peak Experiences* that as far as he was aware some of the fringe areas of parapsychology hadn't done much at least in his eyes. Well almost to a man they corrected this with several experiments and studies. In terms of his respect for them, Abe dropped this brief critical passage scheduled for the second edition of *Religions, Values, and Peak Experiences*. The following is his account of this meeting:

April 19: Got into big uproar at conference over preface to my religion book (102). Critical of astrology, Tarot, numerology, & I-Ching as having no evidence. Jim Fadiman objected, saying there is evidence. Also, Grof, Katz, Weil, & others. Farthest-out group in the country. Finally agreed to speak only of "fads & cults. "Without specifying, even tho I feel their "evidence" didn't amount to much. Half because I didn't want to offend my friends & half because I wanted to hurry on to talk of the plateau experience. Now I think I should have stuck to my guns, even tho it doesn't matter very much. No, it does matter. I still hate to lose friends. next time the matter comes up, I'll say my say-only I'll do it more carefully, & take whatever time is necessary. These people may want to leave the door open, & accept doubtful evidence, but meanwhile the world gets flooded with crap. I guess now it is my duty to make a serious statement next chance I get, talking to the intelligent persons, instead of a casual en passant reference. (*Journal*, Vol. II, p. 1275, April 19, 1970)

No, he had never worked specifically in that field, but in a world of wonders why not give those who had so worked every chance for a hearing. There are only two or three references to such work or reports. One a negative state-

ment on fortune telling. A second (verbal but taped at Council Grove) here reported and a third favorable to ESP in general. The last he saw as part of the Moksa liberation of the world of mystery wonders and standing in its own being, as such, Taoistically, *sui generis*, instead in the new preface he wrote:

The search for the exotic, the strange, the unusual, the uncommon has often taken the form of pilgrimages, of turning away from the world, the "Journey to the East", to another country or to a different Religion. The great lesson from the true mystics, from the Zen monks, and now also from the Humanistic and Transpersonal psychologists - that the sacred is in the ordinary, that it is to be found in one's daily life, in one's neighbors, friends, and family, in one's back yard, and that travel may be a

flight from confronting the sacred, this lesson can be easily lost. To be looking elsewhere for miracles is to me a sure sign of ignorance that everything is miraculous. (From *Religions, Values, and Peak-Experiences*, X-XI)

Many of us have tried to make a useful profession, to bid it do our will. Practical ESP, a tool. I can't help but think of a delightful scene from *Love Sick* with Dudley Moore. Freud played by Alex Guinness, appears in a vision and complains that he had intended to start a science but not an industry. I hope Maslow's example can return us to the wisdom inherent in that fourth force and away from the abuse too frequent among our naive but well-meaning would-be professionals.

Roots and Needles: Healing in China Today

Christopher Trahan

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Today I would like to relate my experiences studying Traditional Chinese Medicine, or TCM, this summer (1987) in the People's Republic of China, at Chengdu College of Traditional Chinese Medicine. Chengdu is the capital of Sichuan Province, in south-central China; it is the hometown of the Chinese doctor, Michael Zeng, who is the director of the International Institute of Chinese Medicine, where I teach, in Santa Fe, New Mexico. Michael took nine of us to Chengdu, where for many years he practiced and taught Western medicine as well as TCM, to do an advanced clinical internship.

In addition to giving an account of my experiences in Chengdu, I will discuss TCM and how modern-day China is integrating its native healing system with Western medicine.

To give you an idea of my background: I work with acupuncture and herbal medicine, mainly with Chinese herbs, though I also use American herbs (the latter according to Western and Chinese concepts of herbal medicine). I treat many kinds of ailments, ranging from orthopedics to internal medicine and gynecology. I generally treat specific health problems, though people also seek my services to maintain their health, with acupuncture "tune-up" treatments and herbal programs.

Chinese medicine has developed through a continuous tradition of several thousand years. Its medical principles and philosophy are based on ancient classics such as the Huang di Nei Jing, the Yellow Emperor's Canon of Internal Medicine, compiled from 500 to 300 B.C. While different theories and interpretations have predominated at various times, a consensus of medical concepts pertaining to herbal medicine and acupuncture has endured through history to the present time.

Chinese medicine has undergone several distinct phases in the 20th century. Before 1949, China went through a period of political

and economic strife, which included interference from Western nations, and the Western support of Chiang Kai Shek. Western medical science produced impressive new life-saving drugs (such as antibiotics) and gained popularity, while TCM fell out of official favor. Though Chinese medicine continued to be widely used, TCM was actually declared illegal during Chiang Kai Shek's rule. Apparently this was not taken very seriously, but formal medical education became modeled on the West. Western influence continues in terms of medicine and cultural values: The most popular elective surgery in Beijing right now is the "Westernizing" of Chinese eyes.

With the Communist victory in 1949 TCM began a resurgence. In the 1950's Mao proclaimed Chinese medicine to be "A great treasure house of knowledge." I have heard conflicting stories on how his stance related to nationalism or ethno-medical savvy. Mao's national health-care program was based on the training of "barefoot doctors," who used TCM as well as basic Western medicine treatments such as antibiotic drugs and minor surgeries.

In 1956, four TCM colleges were formed, in Beijing, Shanghai, Chengdu, and Guangzhou (formerly known as Canton). Currently China has 28 TCM colleges, 324,000 TCM professionals, and 1179 TCM hospitals above the county level. (This information is from a paper by Professor L. N. Ning Fu, former President of Chengdu College of TEM.) As the indigenous medicine of one fifth of the world's population, 80% of which is rural, TCM offers a very effective and economical health-care system.

In Chengdu I studied some acupuncture, but was primarily in the department of herbal medicine, officially titled internal medicine; the Chinese term denotes its emphasis on metabolic and organic diseases. Whereas most Americans are more familiar with acupuncture,

particularly its spectacular achievements as an anesthetic, herbal medicine is by far the most popular and respected healing modality in China. Herbal medicine demands a much higher level of diagnostic abilities, which in turn apply to and refine those of the acupuncturist.

Typically two American students were assigned to one doctor, plus an interpreter. In the morning we worked in the outpatient clinic, seeing about 15 patients per day. Doctors' caseloads were reduced to allow for our participation; from 8:30 to noon a doctor would normally see as many as 40 patients — an average of about one every five minutes.

In the afternoons we had occasional lectures, but usually visited inpatient wards; here we would see two patients per day, which allowed us to get a more thorough case-history and left ample time for discussion. The resulting detail, and depth of understanding, well-complemented our breadth of exposure to the many different cases viewed in the outpatient clinic.

We participated in the four classical modes of diagnosis: Listening, Asking, Looking, and Feeling. The doctor or an assistant took the case history, which was translated for us. We would all perform pulse and tongue diagnosis: The doctor would give his or her findings, sometimes asking ours. Then the doctor would give the final diagnosis, according to TCM physiopathology syndromes, for example Deficiency of Qi with depressed Liver Qi, state the treatment principle, Tonify Qi and move Liver stagnation, and give a prescription of about 12 herbs, usually a modification of a classical formula — many of which originated in ancient times.

We were able to question the doctor and patients for additional information, for instance details of the medical history, or clarification of the diagnosis or prescription. We had some access to previous herbal treatment, and especially in those patients whom we saw several times it was fascinating to follow the doctor's adjusting the prescriptions as the patient's condition changed.

As time allowed, we were able to ask about the patient's progress — sometimes over a period of years of continuous or intermittent treatment. Often the patient had been treated by Western and Chinese medicine, though usually not concurrently. Modern technology, such as blood tests, X-rays, and sonograms

were sometimes used to monitor the effects of herbal treatment. Sonograms, for example, gave concrete validation that herbs were successful in "Dispersing damp and moving Liver Q"—and so dissolving gallstones.

Most of the patients I saw received effective treatment by Chinese medicine. Problems treated included gallbladder and kidney stones, diarrhea and constipation, bronchitis, colds and flu, asthma, nephritis, headaches, rheumatoid and osteo-arthritis, diabetes, heart disease, cancer, insomnia, anxiety, and many more.

I also had the opportunity to observe in the gynecology department, where I viewed cases of amenorrhea, infertility, habitual miscarriage, uterine fibroids, endometriosis, and functional uterine hemorrhage. It was obvious that TCM has much to offer for these problems as compared with Western medicine.

My personal experiences as a patient of herbal medicine while in Chengdu were very gratifying. I received effective treatment for diarrhea, a canker (mouth ulcer) sore--on the eve of going to hot, dry Tibet, which I knew would aggravate my Stomach Fire--and a cold with a sore throat. My sore throat was treated with a formula which included dried silkworms as part of the tea. This raises the point that while Internal medicine relies primarily on plants, it also makes use of minerals, fossilized bones, and animal remedies such as deer antler, anteater scales, centipedes, and scorpions.

Chengdu was definitely an interesting place to study herbal medicine. As one of 28 provinces, Sichuan is home to one sixth of mainland China's population. Its lush climate makes it the agricultural center of China. It grows two thirds of the varieties of herbs used in Chinese medicine, and produces 10% of the nation's total volume of herbs. (This information is from a paper by Professor L. N. Ning Fu, former President of Chengdu College of TEM.) One gets the idea that All the tea in China is a much more extensive and imposing universe than one had imagined.

In the acupuncture department we observed and performed acupuncture for the treatment of muscular atrophy, facial palsy, pain syndromes such as arthritis, headaches, and neuralgias, deafness, and rehabilitation following stroke or injury.

In a sense, the modernization of TCM has

brought a more physicalist view of acupuncture, and so underestimates it, relegating it to the role of physio-therapy for musculo-skeletal and neurological problems. Historically acupuncture has been used to treat any disease, since it balances and enhances the body's energy in a general way while dealing with specific symptoms. Certainly for organic, serious diseases herbs or Western drugs are the primary therapy, though acupuncture may complement them.

We witnessed two surgeries: the correction of a trauma-induced glaucoma, and a partial thyroidectomy. Generally acupuncture is combined with drugs to induce anesthesia, as the synergistic effects of the two allow for much lower drug dosage than would otherwise be needed, and thus a higher level of physiological functioning by the patient during surgery can be maintained. This promotes a more rapid recovery following surgery, and decreases and risks associated with drug-induced anesthesia.

TCM also includes Tui Na, a system of massage and orthopedic manipulations reminiscent of Western osteopathy and chiropractic; TCM hospitals have Tui Na departments, which form an important part of their treatment of orthopedic problems. Chinese medicine successfully treats some spinal disc problems with Tui Na as well as acupuncture in cases where Western medicine would typically resort to surgery.

In a broader sense, TCM also includes meditative practices such as Tai Qi Quan and the Taoist Yoga known as Qi Kung. Tai Qi thrives as a daily practice for many Chinese, especially the elderly. Qi Kung is experiencing a renaissance: Its traditional spiritual metaphors are now supported by modern physiological concepts of relaxation-response and visualization. Qi Kung is gaining wide acceptance as a treatment for cancer and many chronic diseases; we may view it as a combination of yogic breathing and techniques similar to those of bio-feedback. Recently TCM medical colleges have begun to implement formal Qi Kung departments.

China has separate institutions for Western and Chinese medicine; TCM doctors are well trained in Western medicine, and Western medicine doctors are exposed to TCM. There seems to be a good level of cooperation: TCM doctors refer patients to Western medicine hospitals for appropriate medical treatment and

some surgeries, and make use of Western medicine's technological diagnostics.

Chinese people typically go to local doctors, of Chinese or Western medicine, and herbal pharmacies for most of their health-care. For serious diseases they turn to major hospitals. Many go to TCM hospitals, and others end up at, and often receive more effective treatment from, TCM after trying Western medicine. Some Chinese perceive Western medicine as more scientific, while others prefer TCM and stay within that system unless they are referred out by a TCM doctor.

China is committed to a synthesis of Traditional and modern medicine, and offers practitioners like myself a view of the best of two possible worlds. China will continue to benefit from modern medical practices, as well as research which validates TCM, as in the pharmacological study of herbs and the technological measurement of physiological improvements due to TCM therapies. The fact that TCM can comfortably assimilate modern science points to its durability and profound insights. The adaptability of Chinese medicine in dealing with disease is mirrored in its confident acceptance of cross-cultural examination. We may wonder if our Western science and culture can do the same: Can our bio-chemists live with themselves if they believe in the 5 Elements and Yin and Yang?

As Westerners whose patients' ills often include important psychological aspects, we were very interested in how TCM deals with mental and emotional disorders. There is no specific field of "psychology" in Chinese medicine, as the body and mind are not conceived as separate entities; all diseases involve psyche and soma.

While TCM is used to treat serious disorders such as schizophrenia, I did not witness such cases. And there was little explicit reference to the correspondences, postulated by the Five Elements Theory, between internal organs and specific emotions; excessive anger, for example, is one sign among the constellation of otherwise mainly physical indicators associated with a Liver imbalance.

Although some degree of psychological or spiritual counseling is a part of the Chinese healing tradition, TCM today is primarily concerned with physical medicine. This is mainly due to the fact that there is such a great need to provide for the treatment of physical diseases.

Communism's materialistic overtones and Western medicine's bio-chemical approach also contribute to this trend.

It was not very satisfying or inspiring to hear one of the doctors tell a patient to "change her emotions." And yet another doctor carefully explained to his patient that she should not worry so much, that dwelling on her problems would pose an obstacle to improvement. "Worry" relates specifically to the Spleen energy, which was deficient in this woman, and by overly dwelling on her problems she would stagnate the circulation of qi, exacerbating her situation. While the doctor spoke in the context of TCM, it also seemed he was offering common sense — and it seemed like good practical advice.

TCM does not offer startling psychotherapeutic techniques, but its notion of health as the smooth, balanced, unobstructed flow of qi (bio-energy), and its treatments to facilitate this, can contribute to emotional health in ways which can benefit us in the West.

Traditional Chinese Medicine is an impressive healing system, and is challenging to study. As a body of knowledge it has less voluminous information than Western medicine, but it is a difficult art to master. While it is filled with naturalistic metaphors and may seem based on a mystical biology, it is actually very concrete and practical to work with, once one learns the basic concepts and vocabulary.

Difficulties arise because TCM is truly an accumulation of empirical knowledge: While it is systematized and categorized, in clinical practice one finds endless shadings, subtleties,

and exceptions. This is why it is said, "If you can find a rule, it is not Chinese medicine." The doctors with whom we studied were almost always correcting and refining our diagnosis, and every herbal prescription seemed to reveal a new wrinkle.

And yet Chinese medicine feels coherent and even elegant in its ways. This is partly due to the inherent ambiguity of human health and disease; TCM's fluidity is well suited to encounter such slippery phenomena. Chinese medicine is wholistic in treating the entire energetic physiology, or at least an expansive cross-section of it. Its diagnostic tools and countless permutations of herbal formulae also make it an amazingly precise medical practice. And it is grounded in thousands of years of experience with specific healing substances and acupuncture points.

Chinese medicine works not with the microcosm of microbes and macrophages, but with man as the offspring of Nature's processes. China's medicine today looks to molecules and compounds, but its gift to the world is the astute appraisal of symptoms and signs which can be interpreted through skillful physical diagnosis, inductive reasoning, and intuition.

The doctors we met are very proud that Westerners are interested in TCM; they are also secure in its future, in its developing alongside Western medicine, and in its continuing to provide a source of medical knowledge which will be increasingly appreciated and utilized throughout the world.

Book Reviews

THE Gnostic JUNG AND THE SEVEN SERMONS TO THE DEAD

By Stephan A. Hoeller

(Wheaton, IL: Theosophical Publishing House, 1982. 239 pp. \$7.50. Paperback)

Reviewed by Rhea A. White

Ms. White is a past editor of Theta and current Director of the Parapsychology Sources of Information Center.

When the German edition of Jung's autobiography, *Memories, Dreams, Reflections*, was published, it contained in an appendix the text of *Seven Sermons to the Dead*, an inspired account written by Jung in the manner and terminology of second century Gnosticism in the course of three evenings in late 1916 and early 1917. The appendix was omitted from the English language edition, by Jung's request.

Stephan A. Hoeller is a psychologist and student of Jung. In this book he presents both the text of the *Seven Sermons* and an extensive commentary on it. Neither the sermons themselves nor the commentary make for easy reading, but it is being reviewed here because the *Sermons* themselves are important psychological documents and because the commentary, though difficult, is enlightening. The book itself is of some parapsychological interest.

First of all, as Hoeller point out:

The writing of this small book was heralded by weird events and was replete with phenomena of a parapsychological nature. First, several of Jung's children saw and felt ghostly entities in the house, while he himself felt an ominous atmosphere all around him. One of the children dreamt a religiously colored and somewhat menacing dream involving both an angel and a devil. Then--it was a Sunday afternoon--the front doorbell rang violently. The bell could actually be seen to move frantically, but no one visible was responsible for the act. A crowd of "spirits" seemed to fill the room, indeed the house, and no one could even breathe normally in the spook-infested hallway. Dr. Jung cried out in a shaky and troubled voice: "For God's sake, what in the world is

this?" The reply came in a chorus of ghostly voices: "We have come back from Jerusalem where we fought not what we sought." With these words the treatise, which is entitled in Latin *Septem Sermons and Mortuos*, commences and then continues in German with the subtitle: "Seven exhortations to the dead, written by Basilides in Alexandria, the city where East and West meet" (p. 7).

Basilides was a well-known Gnostic sage who taught in Alexandria around the years A.D. 125-140. Hoeller suggests that an element of automatic writing or mediumship might have been involved in the creation of the *Sermons*, since Jung attributes their writing to Basilides, and they were written rapidly, as if from dictation.

Jungians themselves are divided on the question of the importance of the *Seven Sermons*. Some consider it to be a "youthful indiscretion," but in 1978 a panel of Jungian scholars concluded that they were "the fount and origin" of his work (p. 8). Jung himself has said that all his subsequent creative activity issued from these early dreams and visions and that all of the accomplishments of his later life can be found in them in kernel form.

Hoeller devotes a chapter to Gnosticism, saying that the Gnostics sought "a knowing that arises in the heart in an intuitive and mysterious manner...the knowledge of the heart" (p. 11). Jungian Barbara Hannah, in her biography of Jung, quotes him as saying of the Gnostics: "I felt as if I had at last found a circle of friends who understood me" (p. 16). Hoeller points out that Jung valued the Gnostics for what he saw them to be:

seers who brought forth original, primal creations from the mystery which he called the unconscious. When in 1940 he was asked Is Gnosticism philosophy or mythology? he gravely replied that the Gnostics dealt in real, original images and that they were not syncretistic philosophers as so many assumed. He recognized that Gnostic images arise even today in the inner experiences of persons in connection with the individuation of the psyche, and in this he saw evidence of the fact that the Gnostics

were expressing true archetypal images which are known to persist and to exist irrespective of time or of historical circumstances. He recognized in Gnosticism a mighty and utterly primal and original expression of the human mind, an expression directed toward the deepest and most important task of the soul, which is attainment to wholeness. The Gnostics, so Jung perceived, were interested in one thing above all--the experience of the fullness of being. Since this was both his own personal interest and the objective of his psychology, it is axiomatic that his affinity for the Gnostics and their wisdom was very great indeed (pp. 19-20).

Jung, as the Gnostics before him, and as--perhaps--some parapsychologists to follow, "formulated at least the rudiments of a system of transformation, or individuation, which was based, not on faith in any outside source...but on the natural, inner experience of the soul which was ever the source of all true Gnosis" (p. 21).

There follows the text of the *Seven Sermons* (pp. 44-58), an extensive commentary on them by Hoeller (pp. 59-201), an Epilogue, an appendix giving the publishing history of the *Sermons*, notes, a bibliography, and an index.

The *Sermons* cannot be reviewed, they must be read, and until one has read them, a review of Hoeller's commentary would mean little. I will close, then, by quoting three more passages from the book, passages which indicate the possible relevance of this--and indeed, of many books by or about C.G. Jung--to parapsychology. In the Prologue, Hoeller says:

The ancient Gnostics, from whose shadowland Jung brought forth the *Seven Sermons*, often said that all the desires persons feel, all their attempts to gain excitement, happiness and love from this thing or that experience, are but signs of a never-failing homesickness for the *Pleroma*, the "fullness of Being," which is the soul's true homeland. Only those who have found the way home can show it to others. A man who missed his own way makes a poor guide. The egalitarian contention that holds that the uninformed can render service to the world as long as they are well intentioned is vitiated by this fact. In the long run, only those who know can offer useful service, for they are the ones who know the road by having walked it (p. xxvi).

I often feel that we in parapsychology--

whether we are devoting out time to trying to understand psi or the possibility of life beyond death--must ourselves become knowers. We can only help ourselves and other members of our culture find the way if we personally and intimately know the landscape through which we are traveling.

Hoeller adds:

C.G. Jung was a healer of souls and a healer of the culture. A more efficient servant of humanity the world has seldom seen. This efficiency and wisdom was the result, not of heredity, environment, education, but of his having walked the road to the land of shadows where the secret knowledge of the soul dwells. To walk this road, and to find one's objective, means to go contrary to the world and to the notions of the reasonable and the probable. Jung once wrote that our picture of the world only tallies with reality when the improbable has a place in it (pp. xxvi).

Parapsychologists have demonstrated their leadership to an extent in that they insist on admittance of the improbable into our lives. We need now to put more weight on it. No matter what type of psi or theta research we do, we should not listen to those who refuse to hear anything that has to do with the improbable--who insist on following only the road of "the reasonable and the probable." That road will undoubtedly be safe and easy to travel upon, and there will always be lots of companions with which to share it. But it will not take us where we profess we want to go.

The value of Jung for parapsychology lies in the fact that he followed the "road not taken" by the multitude during his lifetime, and everything he ever wrote can be viewed as a guidebook to finding that road and actually taking it, each in what has to be his or her individual way. Only by becoming conscious ourselves can we raise the consciousness of humanity, and only if the collective consciousness is changed will parapsychology have a solid place. It seems very fitting, then, to close with a passage from Jung about "mana," a term which, it will be seen, may be likened to what the parapsychologists call "psi."

The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or

held up by any rational process of reflection, let alone brought to fruition in one generation. What does lie within our reach, however, is the change in individuals, who have, or create, an opportunity to influence others of like mind in their circle of acquaintance. I do not mean persuading or preaching--I am thinking, rather, of the well-known fact that anyone who has insight into his own action, and has thus found access to the unconscious, involuntarily exercises an influence on his environment. The deepening and broadening of his consciousness produce the kind of effect which the primitives call "mana." It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention (as quoted on p. 216).

APPEARANCES OF THE DEAD: A CULTURAL HISTORY OF GHOSTS

By R. C. Finucane

(London: Junction Books, 1982. 232pp. f13.50. Hardcover. f6.50. Paperback.)

Reviewed by Andrew M. Green

Mr. Green is a parapsychological consultant to a number of British authorities and local government departments, an author of several books on parapsychology, and a frequent broadcaster.

Despite advances in experimental parapsychology, the interest in ghosts and other spontaneous phenomena continues to intrigue, and it, too, is beginning to become a subject of academic study. This book is an example. Dr. Finucane, a highly respected historian and author of two works of reference on the medieval period, admits of this, his latest offering, that "specialists may find too little, general readers may grow impatient; but some at least may profit from yet another attempt to investigate a topic of perennial--even eternal--human concern" (p.3).

Unfortunately he limits his extensive and serious study mainly to European hauntings reported since Homer and Pliny, and ignores the vast wealth of legend and myth as exemplified by the Australian aborigines' "dream time." Also conflicting with the generally high standard of discussion are the sixteen illustrations depicting various apparitions, for these consist of old

engravings and often seen "spirit photographs."

An overview of the scope of this work can be glimpsed from the chapter titles: Classical Ghosts; Christianity and Early Medieval Revenants; Purgatory, Penance and the Restless Dead in the Later Middle Ages; Reformation Controversies, Demons and Ghosts; Baroque Hauntings of the 17th Century; Enlightenment and "Atheism": The Thirst for Immortality; and 20th Century Ghosts.

In dealing with the genuineness of ghosts, the writer takes Jung's stand, being concerned only with the fact that there is such a belief and not with the question of whether or not it is true or false. Accepting this criterion, this history is of considerable value for, among other things, it examines the Reformation controversies, Baroque hauntings, the "Thirst for Immortality" and, finally, twentieth century ghosts.

Finucane's aim of showing how changes in social assumptions, especially those involving theological opinions and scientific achievements, affected the ways that people have envisaged their dead, has most certainly been achieved. One might say he has presented not just a cultural history but a psychological and sociological study of attitudes. "Each epoch has perceived its spectres according to specific sets of expectations; as these change so too do the spectres" (p. 223). Thus he somewhat contradicts his earlier claim, for he reaches the conclusion that the suffering souls of purgatory in the days of Aquinas and the silent grey ladies of Victoria's reign represent not beings of that other world, but of this.

For those interested in vampires, an informative chapter dealing with "Enlightenment and Atheism" provides some gory detail of methods of dealing with such beings. In a 1701 case a ten-day-old corpse was dug from its grave in a chapel on Mikonos (Northern Cyclades in Greece) and after a Mass, was torn to pieces by a local butcher who was so old and frail that he became confused in his search for the heart. He began by opening the belly instead of the breast, but finally the required organ was torn out "to the admiration of all present" (p. 155). The climax of this fumbling operation, which took place amidst clouds of incense to mask the stench, was the raising of the cry "Vroucolacas"--the living dead. When the remains were finally burnt the nocturnal travels of the "creature" presumably ceased. A paradoxical situation oc-

curs in that in the eighteenth century, bodies which did not decay were thought likely to be vampires, yet ever since the Middle Ages the condition known as incorruptibility of the body has been attributed to Saints.

A number of poltergeist cases are also mentioned and the whole work written in a lively, enthusiastic style, but obviously in the main somewhat opposed to any spiritualistic belief. It is with delight that Finucane quotes Huxley: "The only good that I can see in a demonstration of Spiritualism is to furnish an additional argument against suicide. Better live a crossing sweeper than die and be made to talk twaddle by a medium hired at a guinea a seance" (p. 184).

As an authoritative, but somewhat restricted, examination of changing religious and scientific attitudes toward psychic phenomena throughout history, *Appearances of the Dead* is worthy of consideration.

CUCHAMA AND SACRED MOUNTAINS

By **W. Y. Evans-Wentz**

(Edited by **Frank Waters and Charles Adams. Chicago: Swallow Press, 1981 \$22.95.**)

Reviewed by Jim Swan

Dr. Swan is an environmental psychologist with a special interest in the psychology of power places. He is the founder/director of Life Systems Educational Foundation in Seattle.

"There are mountains which are just mountains, and there are mountains with personality," writes W. Y. Evans-Wentz, the late world-renown Buddhist scholar, translator of a number of important books including *The Tibetan Book of the Dead*. "Personality consists in the power to influence others, and this power is due to consistency, harmony, and one-pointedness of character," he continues. "If these qualities are present in an individual in their highest perfection, he is a leader fit for humanity, be he a ruler, a thinker or a saint; and we recognize him as a vessel of supramundane power. If these qualities are present in a mountain, we recognize it as a vessel of cosmic power, and we call it a sacred mountain."

All around the world there are special places

which people regard as being special, sacred or holy. In some places, entire cultural systems revolve around respect for a certain place or series of places, such as the Muslim reverence for Mecca or the Huichol Indians trekking hundreds of miles annually to collect peyote cactus from a special high plateau in Mexico called "Wirikuta." Some of these sites are actively used today. Sorte Mountain some 300 kilometers from Caracas, Venezuela, is the focal point for the Maria Lionza religion, which uses Sorte for healing ceremonies. More than 1/4 of the population of Venezuela is said to have some connection with the Maria Lionza Religion which is a syncretion of Christianity, Voodoo, Yoruba, Meso-American Jaguar Cults, other native religions, and Kardecian spiritism. On Bear Butte in the Black Hills of South Dakota, American Indians still seek visions in the traditional way, just a few short miles from Mount Rushmore, a popular tourist area.

Some sacred places, it seems, draw people with many interest to them, often causing management problems. Stonehenge in England has been fenced off and the caves at Lascaux in Southern France have been sealed off to the general public to preserve them from vandalism. Both the Black Hills of South Dakota and the San Francisco Mountains of the Four Corners area of the American Southwest, sacred to the Lakota and Hopi people respectively, are being challenged by pressures to mine them for uranium, coal and other minerals.

In this delightful book, W. Y. Evans-Wentz describes his observations about many of the most sacred mountains of the world--Mt. Omei, Tai-Shan, and Mr. Wu-tai in China; Adams Peak in Ceylon; Mt. Kalias in India; and the Himalayas -- recounting some of their folklore and characteristics. The book explores in greatest depth Cuchama or Mount Tecate, a sacred mountain on the California-Mexican border. Evans-Wentz inherited this mountain as part of a 5,000 acre estate and came to study its history and meaning to the local Indians for many years.

Evans-Wentz concluded that sacred mountains were reservoirs of "psychic energy" which people could draw upon for inspiration, as well as facilitating other higher states of consciousness. This theory deserves careful study, for most efforts to preserve sacred sites today, whether they arise from an international body

like UNESCO or the International Council on Monuments and Sites (both of which seek to preserve cultural heritage sites of all kinds including holy places) or local groups like those working to preserve the holy places of the Hopi Indians in the San Francisco Mountains of the Four Corners Area of the American Southwest, are presented in terms of the significance of a special place to a special culture. If there is universal value to some places stemming from their ability to alter consciousness in some way then we should quickly seek to better understand this connection between place and personal experience before the blades of the bulldozers remove these places in favor of parking lots, mines, and power-generating plants. It is ironic that uranium ore is sometimes found at American Indian and Australian aborigine sacred sites. Edgar Cayce once noted that natural uranium had healing values. Questions like this need to be studied.

Some cultures attribute the sacredness of certain places to special spirits presiding over them. Others consider some places to be portals through which souls enter and exit the earth plane, such as Point Conception near Santa Barbara, California. Others suggest that paranormal process such as visions, apparitions, and vivid dreams occur more often at special places. Such beliefs constitute a significant body of the information used to develop many of the arts of geomancy, such as the Chinese Feng Shui system. While the systems of the ancient geomancers may not coincide very closely with those of modern environmental planner, a comparison of modern and ancient architecture suggests the earlier cultures may have had access to some wisdom and creative inspiration which modern buildings seldom express.

The material presented in *Cuchama and Sacred Mountains* was compiled and published 16 years after Evans-Wertz's death by Frank Waters and Charles Adams, and as they admit, sometimes lacks continuity. Perhaps this is in part a function of Evans-Wertz trying to reconcile his lifelong practice of Buddhism which counsels people to not pay attention to paranormal processes and phenomenon with the American Indian tradition which places considerable emphasis upon paying attention to the "other world" as a means of living a better life. Nonetheless, this volume is perhaps the best study of the concept of sacred mountains

that we have and clearly very inspiring and enjoyable reading.

LEAVING THE BODY

By D. Scott Rogo

(Englewood Cliffs, NJ: Prentice-Hall, Inc., 1983. 190 pp. \$5.95. Paperback.)

Reviewed by Janet Lee Mitchell

Dr. Mitchell earned her Ph.D. in experimental cognition from the City College of the City University of New York for a dissertation on ESP research. She led the Fall 1981 Seminar at the American Society for Psychological Research on how we view ourselves in relation to psi phenomena.

This book contains everything you've always wanted to know about getting out of your body by someone who should know. Rogo has been studying out-of-body experiences (OBEs) since the 1960s and it appears to him that "roughly one out of every five people will undergo an OBE at some time during his or her lifetime" (p. 5). Because the OBE seems to be a fairly common but little understood human experience, Rogo's book is written in a personal way to those who seek to understand these types of experiences firsthand. He is empathetic to those who may be confused by differing degrees of the OBE in their life because he went through some of the same confusions when he first began to develop an awareness of the significance of these experiences for himself. In addition, he is a historian of occult and parapsychological matters and he shares valuable comments and historical facts throughout the book. *Leaving the Body* is a collection of techniques used by people in the past to induce OBEs. Rogo describes these techniques and potential applications for OBEs in a clear, concise manner so that readers may understand their own experiences better.

In the first chapter he gives reasons for thinking the OBE is a human potential. He tries to ease readers' fears about having the experience or experimenting with it. Eight of ten chapters describe specific techniques and Rogo comments on each as to what he considers advantages and disadvantages of the particular system. For instance, Chapter 2 details the work of French researchers Hector Durville and Charles Lancelin around the turn of the century. This technique focuses on using dynamic

concentration. Psychological, as well as atmospheric and situational factors, are outlined.

Throughout the book Rogo gives step-by-step instructions, conducive factors, ways of facilitating OBEs, and anecdotes to clarify the meaning of rather obscure phrases, such as "dynamize the will" in Chapter 2. In the next chapter, he discusses the values of relaxation, including a progressive relaxation technique for the readers to practice, and examples of OBE travelers who have used relaxation to facilitate their experiences.

In the fourth chapter he considers the Hall/Keeler system of dietary control, visualization, and breathing exercises. Crookall seemed to verify some of the early findings of Minnie Keeler, which she believed came through discarnate communicators. Rogo considers the information important regardless of its source. He also feels "that the Keeler material was somehow integral to (his) sudden development of out-of-body skills" (pp. 66-67). He therefore describes his own early experiences in detail in this chapter.

The historical notes on yoga in Chapter 5 are concise and interesting. He then describes yogic techniques to induce "prapti," projection of the astral body. These are mainly meditation, breathing exercises, and mantras. Next, he discusses a Cabalistic mantra of letter combinations which is intriguing. There are anecdotes of those who have used pranayama and Cabalistic techniques to successfully induce OBEs.

The next 18 pages are written on the Monroe techniques. Readers will once again be shown step-by-step how to reach a "vibrational state." If any readers are successful in leaving their bodies using these techniques, I hope they will have OBEs which are more veridical than Mr. Monroe's. Rogo uses appropriate words in discussing Monroe's techniques: "vague," "obscure," "arbitrary," and "without any coherent rationale."

In a chapter on projection through visualization, he gives seven ways to develop imagery skills. He begins to talk about occult teachings cautiously as he is well aware that parapsychologists are reluctant to look at these matters seriously. Whereas most occultists were interested in the practical application of psychic power, the techniques concerning "the actual practice of psychic ability is often illuminating

and may potentially be very important to modern researchers" (p. 116). I like Rogo's multifaceted perspective on phenomena.

There follows a discussion of "remote viewing," dream techniques, Callaway's methods, and then more of Rogo's own personal experiences. At first he used "a rough form of lucid dreaming" (p. 146) and then began to utilize hypnagogic reveries as "a method of releasing control of my consciousness so that the OBE could manifest" (p. 147). I tried this hypnagogic method using a surfing image and I experienced a definite altered state of consciousness, but not a verifiable OBE.

Chapter 9 outlines Sandor Brent's guided imagery technique. Attempted replications of Brent's procedures generally failed but Rogo still felt the guided imagery had value. He modified the method by adding a ganzfeld setting with a group of 20 people. It seems a good idea but his success was questionable. Guided imagery techniques require another person to be involved so they may be more difficult to practice than some of the other techniques.

In the final chapter, Rogo discusses the uses of OBEs. These include self-knowledge, reduction of death anxiety, more appreciation and enjoyment of life, and exploration of "new levels of reality, (and) new dimensions of time and space" (pp. 173-174). He sums it up best on p. 182:

The lesson we can learn from all this information is pretty obvious--a lesson that will become clear to you as you use the OBE for your own spiritual transformation. The universe and its various dimensions cannot be studied merely by the cold art of scientific measurements and statistics. It can be studied only by those who have experienced the various domains of the cosmos at first hand.

Rogo has wide-ranging knowledge about OBEs. His writing is conversational, so one minute he will be describing a contemporary experiment, followed by a brief personal anecdote, and then descriptions of separate realities as reported by personal OBE experimenters throughout the years. This book is informative and one you will want to keep.

FLIGHT OF MIND: A PSYCHOLOGICAL STUDY OF THE OUT-OF-BODY EXPERIENCE

By H. J. Irwin

(Metuchen, New Jersey: The Scarecrow Press, 1985).

Reviewed by Glen O. Gabbard

Dr. Gabbard is a Staff Psychiatrist at the Menninger Foundation, on the faculty of the Menninger School of Psychiatry, and a Teaching Associate at the Topeka Institute for Psychoanalysis. He has done extensive research on out-of-body experiences, and has published papers in leading psychiatric journals on out-of-body experiences, differential diagnosis of altered mind/body perception, the specificity of near death experiences, the concept of reality testing, and ego integrating functions of psi states.

Among investigators of the out-of-body experience, there are two broad groups: those who interpret the experience as imaginal and those who view the OBE as a literal separation of mind (or its correlate) from body. The work of Blackmore (1982), my own work (Gabbard & Twemlow, 1984), and this recent contribution by Irwin all fall into the former category. We all share the conviction that attempts to prove definitively that some property of mind actually leaves the physical body are doomed to failure. In light of this orientation to the phenomenon, we approach the out-of-body experience as something that must be understood from a *psychological* perspective. After finishing Irwin's monograph, I was struck by the remarkable convergence of the explanatory constructs proposed by the investigators on the imaginal end of the continuum. This observation should come as no great surprise since the history of science would suggest that multiple simultaneous discovery is the rule rather than the exception.

While our own investigation (Gabbard & Twemlow, 1984) grew out of a psychoanalytic frame of reference and Irwin's stems from a cognitive psychology base, our understanding of the mechanism of the experience is strikingly similar. In Irwin's synesthetic model of the OBE, he suggests that, "A constellation of absorption factors and the allied asomatic factor interact to effect the subconscious assessment that the experiencing self is disembodied" (p. 316). When this somaesthetic image is allowed into con-

sciousness, there is a corresponding response in the other sensory systems, particularly the visual one, that serves to bring them into line with the predominant somaesthetic perception. Hence, a vivid visual image of one's environment from the vantage point of one's awareness would result from the initial experience of feeling disembodied, acting as a kind of automatic visual adjustment to kinesthetic feeling. Irwin's understanding parallels our ego uncoupling model (Gabbard & Twemlow, 1984), which involves a decentering of the bodily ego secondary to an altered state of consciousness that also involves, in most cases, a motionless physical state. We also postulate that there is a restitutive effort by the other sensory modalities to make sense of the experience, resulting in vivid imagery that is mistaken for reality because of its unbidden and spontaneous emergence. Both theories involve an attentional shift away from the body and a secondary recentering of the attention to cognitive content.

One of the principal differences in Irwin's explanatory theory and our own is that we view the OBE as the end product of multiple unconscious determinants, like any other image or intense psychological experience. Anxiety about death, for example, seems to contribute to many out-of-body experiences. Irwin does not share this view and attempts to dismiss such formulations by reporting no differences in susceptibility to out-of-body experience between groups of subjects who rated their concern about immortality as high compared with those who rated their concern low. Irwin does not seem to differentiate *unconscious* concern from the *conscious* variety that would appear on a self-report questionnaire. In a similar vein he dismisses the possibility that narcissistic concerns are involved in out-of-body experiences by using the Public Body Consciousness subscale of the Body Consciousness Questionnaire. In a sample of students he found no significant differences on the subscale between OBEers and nonOBEers. He concludes, "These results therefore do not substantiate the idea that the OBE is an expression of narcissism" (p.297). Here Irwin seems to confuse normal and pathological narcissism. The universal narcissistic concerns about death and the extinction of one's consciousness, which are ordinarily repressed and therefore largely unconscious, and the vanity of the pathologically narcissistic

character are two entirely different kettle of fish, and data concerning the latter are not relevant to the former. This unwarranted inductive leap from a small study of students' conscious feelings about their bodies is unfortunately typical of a trend in Irwin's book to overvalue the conclusions from his own studies while devaluing those of others. Certainly his intent to approach the OBE scientifically is admirable, but he tends to overgeneralize from his own studies, most of which involve relatively small samples of college students. One would like to see more tentative interpretations of his data in light of the limited statistical power inherent in small samples and the narrow population from which he has drawn his subjects.

Despite the constraints of his sampling methods, Irwin reports some interesting findings about the relationship between "absorption" and the out-of-body experience. He is consistently able to demonstrate a higher capacity for absorption in OBEers as compared to nonOBEers. I share his view that these data lend further support to the imaginal theories. I also admire the thoroughness with which the author surveys the existing literature on out-of-body experience. In his excellent chapter on the phenomenology of the out-of-body experience, he brings together an enormous amount of data from diverse sources to provide a comprehensive picture of what is currently known about the descriptive aspects of the out-of-body experience. Irwin pays a price for his valiant effort to be thorough, however, in that his prose style becomes laborious to read. Where a sentence would be sufficient, Irwin often provides a paragraph. A good deal of summarization would have considerably improved the readability of the book. Moreover, results from studies are frequently repeated from chapter to chapter, lending a needless redundancy to his book. I am quick to add, however, that I think it is well worth the effort to read the text from cover to cover. Irwin has many astute observations about out-of-body phenomena and makes an earnest effort to empirically validate his theoretical constructs. His book is one more step in the direction of demystifying the out-of-body experience and bringing order and rational understanding to a group of phenomena associated with sensationalistic and largely unsubstantiated claims. Any serious student of out-of-body phenomena will want to read *Flight*

of Mind.

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SCIENCE AND PARASCIENCE: A HISTORY OF THE PARANORMAL, 1914-1939.

By Brian Inglis

(London: Hodder and Stoughton, 1984. 382 pp. f12.95, cloth.)

Reviewed by Rodger I. Anderson

Mr. Anderson is a free-lance writer with a special interest in the survival problem. He has published several articles in the Journal of Religion and Psychological Research, Parapsychology Review, and Theta.

The need for a capable and comprehensive accounting of psychical research between the two world wars has long been a desideratum for serious students of the psychic in history. Books which cover in part the same era, such as Mauskopf and McVaugh's masterly *The Elusive Science* (1980), are too narrow in scope to adequately encompass the entire research scene during the inter-war years in America, England, and the Continent, while older histories like Price's *Fifty Years of Psychical Research* (1939) are too much a part of the disputes of the day to offer the kind of thoughtful, detached examination necessary for a mature evaluation of those forces and personalities which shaped psychical research during one of its most productive yet controversial phases. Clearly, the need is for a calm, dispassionate history that summarizes the accomplishments of the era without prejudice to either the evidence or those who provided it.

At first glance, *Science and Parascience* is just such a work. In it the reader will find synopses and critical discussions of virtually every major psychic event between the outbreaks of war in Europe, ranging in subject matter from Doyle's endorsement of the Cottingley fairies to Rhine's laborious work in experimental parapsychology. A number of mental mediums active during the period are discussed, together with

some of the more significant spontaneous cases, but the largest portion of the book by far is devoted to physical mediumship. Crawford's work with the Goligher Circle, Geley and Schrenck-Notzing's experiments with "Eva C.," the Schneider brothers and their investigators, "Margery" with her troop of defenders and defamers, plus a host of other major and minor figures of the period occupy a good half of the book, offering the student of such matters a rich sampling of ectoplasmic wonders. On this subject, few more comprehensive accounts exist in English.

The question, however, is not how comprehensive is Inglis' treatment but how fair to the phenomena and its interpreters. Generally, in his handling of these matters, Inglis makes at least a show of detachment by presenting negative as well as positive evidence, but frequently he slips into what could only be described as special pleading. In his examination of the medium Franek Kluski, for example, he dwells at length on Kluski's production of "spirit hands" in specially treated wax, ending his account with a confident assertion that Kluski's hands could not have been normally produced without breaking the molds. But comparable hand molds have been produced normally, as, for example, by R. J. Tillyard (1928), while Kluski was observed in circumstances which appeared to a number of sympathetic investigators as "ridiculously fraudulent" (e.g., Carrington, 1957, p. 35). Regarding "Eva C.," whose tangled history he unravels at considerable length, Inglis leaves out of account a number of compromising facts, such as that her "ectoplasm" proved on one occasion to have all the properties of chewed paper (Dingwall, 1922). He gives a very inadequate account of E. E. Fournier d'Albe's attempt to follow up Crawford's work with the Goligher Circle, not mentioning among other things that Fournier d'Albe was prejudiced in favor of the phenomena and had gone not to expose the Golighers but to vindicate Crawford's investigation and carry it forward to a higher evidential level. Another medium on whom he is unaccountably "soft" is Carlos Mirabelli, a Brazilian wonder-worker who caused something of a stir in psychical research circles until investigated by Besterman (1935-6). Inglis, however, rejects Besterman's findings, asserting, for example, that the investigator was wrong in attributing one of

Mirabelli's effects to the use of a black thread because such a thread would be easily seen by witnesses. He does not mention that the effect took place in a darkened room where a black thread would be practically invisible. He also does not reveal that Besterman directly observed the medium producing alleged "apports," not from the ether but from Mirabelli's pocket. Given the circumstances of the investigation, Besterman's report is a far more careful and judicious production than is Inglis' criticism of it.

Inglis' arguments in favor of the physical phenomena are as decidedly "soft" as his recounting of certain mediums' careers. For example, he candidly admits that most instances of supposed materialization appear faked:

In the reports, they sound bogus; in photographs, they look bogus. And yet, paradoxically, this is a powerful argument in favor of their being genuine. Psychical researchers of the calibre of Richet or Schrenck-Notzing were not spiritualists "longing to believe" in the existence of disembodied entities capable of materialising. They were materialists, anxious to find an explanation for telepathy and telekinesis within the framework of orthodox physics, with the help of the discovery of some force analogous to magnetism. The last thing they wanted to find was two-dimensional ectoplasmic forms looking as if they were made of crumpled chiffon. (p. 339)

Another argument with which he is strangely enamored is the improbability of disinterested deception. He avers, for example, that the Golighers "might have played tricks for a week or two, as a family game; but that they should have played it for five years is surely inconceivable" (p. 83). Similarly, he asks of Martha Beraud:

If "Eva C." were so supremely skillful a conjuror, able to deceive scores of investigators week after week for twenty years without ever being detected in trickery, why did she put up with all the humiliations imposed upon her in the form of controls, for no financial benefit except the bed and board provided by Mme Bisson, unless she hoped to establish the genuineness of the phenomena? (p. 241)

Inglis clearly intends such remarks not as rhetorical aids to reflection but as arguments against the view that raps, movements of ob-

jects at a distance, materializations, and other objective effects were accomplished by legerdemain, yet each of his queries can be fully answered without assuming that the mediums in question were ever anything other than capable cheats. Whatever the personal motives of Richet and Schrenck-Notzing, and one may imagine them as having a "longing to believe" based upon any number of reasons besides religious promptings, the fact is clear from the works of both men that they would contemplate anything rather than admit the possibility of deception. (For Richet, a reported confession of fraud by Eva C. only proved the "mental instability of mediums" [1923, p. 505]; for Schrenck-Notzing, a highly incriminating photograph was evidence not of deceit but of how cryptomnesically ingested material may be exteriorized in an "ideoplastic creation" to create the illusion of fraud [1923, p. 306].) Inglis' argument from the absence of apparent motives in certain cases is equally unconvincing. It is hardly "inconceivable" that the Golighers should have kept up a ruse for years without obvious motive, as the annals of psychical research provide a number of cases where fraud was perpetrated over long periods of time for no discernable purpose other, perhaps, than to baffle inquiries (e.g., Podmore, 1897, pp. 105-109). The same may be supposed of Eva C., though in her case a pecuniary motive cannot be ruled out in that she gave up mediumship when it was no longer necessary for her daily maintenance. Be that as it may, however, the central question is not about motives but about the kind and quality of evidence needed to overcome the presumption of deception when even believers admit that the phenomena are such as to arouse immense suspicion of fraud. As a number of savants have persuasively argued, the fact that an investigator cannot see how a given effect was produced hardly warrants our calling it "supernormal" when the indicia are otherwise so powerfully evocative of imposture.

A special disappointment to readers of *Theta* will be Inglis' comparative neglect of the vast amount of survival research accomplished between 1914 and 1939. In probably no period has the question of life after death been more assiduously pursued with greater success, yet from this intense activity Inglis manages to distill only a few desultory pages of text. Mrs. Leonard's career is summed up in about fifteen

pages, less than the space he assigns Eva C., while the celebrated cross-correspondences are summarized in three pages, about the same number he devotes to discredited physical mediums like Jean Guzik. Worse than this, however, is the amount of material he passes by in silence. No direct discussion is provided of the important proxy sittings held with Mrs. Leonard and reported by Nea Walker and John F. Thomas; a number of mental mediums active during the period and on whom lengthy reports were published are not considered, such as Winifred Coombe-Tennant ("Mrs. Willett") in England and Minnie Meserve Soule ("Mrs. Chenoweth") in the United States; and numerous investigators primarily interested in survival either do not appear or do so only in connection with other research activities. J. H. Hyslop, for example, is mentioned in connection with Eusapia Palladino, Patience Worth, and psychic photography, but never does he appear in his proper persona as the leading survival researcher in America. Considering that most English-speaking investigators shared Hyslop's preoccupation during the inter-war years, Inglis' comparative neglect of the issue in favor of the dubious physical phenomena appears unbalanced.

Still, taking all into account, Inglis' work cannot be rejected as unworthy of notice. Granting that he displays a questionable preference for ectoplasmic pseudopods in the shape of the medium's foot to the medium's foot itself, *Science and Parascience* is worth reading if only as a handy digest of the diverse research activities conducted between the wars. His accounts of Warcollier and Murphy's experiments in telepathy, Tyrrell's ingenious methods for testing and monitoring ESP, and the early work of Rhine at Duke are exemplary, though it seems somewhat odd to find him dismissing all of Soal's work because of data-fudging in the Shackleton series when the same logic would make hash of virtually every physical medium he endorses. Excellent thumbnail sketches are provided of Pearl Curran, Gilbert Murray, the Sinclairs, J. W. Dunne, and Maria de Zierold, Inglis rightly remarking concerning this last that the investigator "would have been justified in claiming that Senora De Z. had provided the best and most consistent evidence for mental psychic phenomena that had been acquired since serious research into them had begun" (p.

152). *Science and Parascience* is, in short, a book that can be perused with profit providing the reader remembers that it is written throughout from the point of view of an ardent believer in the physical phenomena of mediumship.

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THE SHAMAN AND THE MAGICIAN: JOURNEYS BETWEEN THE WORLDS

By Nevill Drury

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Visionary altered states of consciousness have been reported in a wide variety of societies throughout human history. Spontaneous visions in certain individuals (who perhaps have a greater ability to easily experience ASCs than others) most probably have inspired the cultural development of what I call *vision cultivation*, i.e., technological traditions devoted to the deliberate, repeated inductions of visionary states. In primitive societies, shamanism is the best example of a tradition of vision cultivation. At its core, shamanism is a healing system which is concerned with inducing, maintaining, and interpreting the "shamanic state of consciousness" (Harner, 1980), a vivid visionary state involving the magical flight of the shaman's "soul" to other realms in order to accomplish heroic feats and acquire knowledge and power. The shaman is a "master of ecstasy" (Eliade, 1964), a specialist in the sacred art of vision cultivation. Indeed, shamanism may very well "evidence the most elaborate and highly sophisticated utilization of visionary states in cultural evolutionary history" (Noll, 1983).

In our own culture, the occult science of ritual or ceremonial magic presents the best evidence for a tradition of vision cultivation in the West. The historical roots of ritual magic extend far back into pagan antiquity. However, the practice reached its height in medieval and Renaissance Europe, and the present popularity of ritual magic can be traced back to its second rebirth in the French occult revival of the mid-1800s and to the founding of the Hermetic Order of the Golden Dawn in Britain in the 1880s. Ritual magic was "aimed principally at control of the spirit world" (Butler, 1949, 3), and spirit mastery was obtained in a visionary state induced by the elaborate rituals of conjuration or invocation. According to medieval and Renaissance sources, the most powerful tool of the ritual magician or *magus* was the *vis imaginativa* the "power of the imagination." For example, as Paracelsus explains in his *Philosophia sagax*, "Everyone may regulate and educate his imagination so as to come thereby into contact with spirits, and be taught by them" (Hartmann, 1973, p. 112). In our own century, C.G. Jung's psychotherapeutic technique of "active imagination" (Jung, 1969), which he apparently borrowed in name and practice from its medieval magical context, is perhaps the most accessible example of a form of magical vision

cultivation for those not familiar with either shamanism or the Western occult tradition.

The singular importance of Nevill Drury's book, *The Shaman and the Magician*, is that it is the first published attempt to explore the phenomenological correspondences between the experiences of the "primitive" shaman and the "civilized" magician of today. As is the case with the author's earlier works, the present book is designed for occultists and "for the general reader interested in shamanic and magical thought" (p. xii). The book certainly has no scholarly pretensions, since the author explains this would "to some extent conflict with the essential poetry of shamanism and visionary magic" (p. xii). Because the book appeared to me to be a bit disorganized in parts and presumed an occult background, I'm afraid that my jaded academic mind failed to fully appreciate the "essential poetry" of Drury's very general presentation. Nonetheless, Drury's overall writing style is lucid, and in his sketchy use of the psychological and anthropological literature he demonstrates a knowledge of the pertinent issues. In addition, as far as I could discern, his use of this scholarly literature is not marred by a single factual or interpretive error. There can be no higher compliment for general occult works such as this, and Drury's homework has earned it.

While relying heavily (and wisely) on the descriptions in the ethnographic literature of the shaman's experience in the shamanic state of consciousness, Drury primarily speaks with the voice of experience when he discusses the "magical trance" and rites of the modern occultist. He does not touch the scholarly literature on prelapsarian ritual magic, but instead limits his discussion of Western magical practices to the Kabbalistic system devised by the Golden Dawn group and the derivatives of this system used by the urban magicians of today. The author proposes that those who use this system "enter a magical universe which in many ways resembles that of the classical shaman" (p. 27). The visionary states induced by the modern magician to enter this universe are utilized in two main modes. First, in ceremonies resembling most of those of the Middle Ages, magical forces (gods, spirits, demons, etc.) are invoked in which the modern magician merges with or possesses/is possessed by a supernatural power in order to gain the desired magical effect.

Second, in the more commonly employed "path workings," less formal visualization exercises are used involving the Kabbalistic *arbor vitae*, or "Tree of Life," which the author describes as "controlled out-of-body experiences along paths linking the so-called Sephiroth, or spheres, of the Tree" (p. 27).

I was personally struck by the similarity of Drury's description of the two main visionary modes of the modern magician to one particular anthropologist's definition of a shaman: "A shaman is a person who at his will can enter into a non-ordinary psychic state (in which he either has his soul undertake a journey to the spirit world or he becomes possessed by a spirit) in order to make contact with the spirit world on behalf of his community" (Reinhard, 1976, p. 16). Perhaps, as Drury seems to be suggesting to us, the primitive and the modern occult worlds are not so far apart after all.

Of particular value to the non-occultist is the author's detailed explication of the rituals and symbolism of the modern magician and their roles as mnemonic heuristics of the sacred necessary for inducing visionary states. However, one definite fault of the book is the lack of a labelled illustration of the Kabbalistic Tree so that the general reader could follow Drury's descriptions of some of the visualization exercises that accompany each of the 10 Sephiroth.

It was not the author's stated intention to explore the parapsychological aspects of magical trance, and so none occurs in this book. However, given the recent interest in parapsychological research with the relationship between imagery and psi (George, 1981), it would not be surprising to find anecdotal traces of psi in accounts of magical practice. Just for the record, such confirmation comes from a report in the 13th century by none other than St. Thomas Aquinas. In discussing the visions of magicians, Aquinas reveals that, "But, through these visions or auditory messages which appear in the performances of magicians, intellectual knowledge of things which surpass the capacity of his understanding often come to a person. Examples are the revealing of hidden treasures, the showing of future events, and sometimes true answers are given concerning scientific demonstrations" (Thomas Aquinas, 1956, p. 91). Considering that the earliest usage of the term "experiments" (*experimenta*) was to

denote the profane magical practices of the *magus* in his search for cause and effect relationships in the physical world (the forbidden domain of Satan in speculative Scholastic philosophy), the parapsychologist and the medieval magician may be kindred spirits in a much greater sense than has heretofore been realized.

In sum, I would like to recommend *The Shaman and the Magician* to anyone interested in taking a peek into the visionary aspects of modern occult practices. It will be of interest to the parapsychologist who knows all too well what has been happening in labs but hasn't the faintest idea of what sorts of related activities are more widely occurring in living rooms. Drury's basic premise about the correspondences between shamanic and magical vision cultivation is sound and echoes familiar questions about the fundamental nature of human experience. For this fact alone Drury deserves our congratulations.

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