

Paranthropology



Hypotheses in Search of a Paradigm

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Editor's Introduction: Hypotheses in Search of a Paradigm

Mark A. Schroll



This issue would not have been possible without its many contributors who gave their personal and professional time in the service of addressing various complex problems within *Paranthropology*, and I want to thank Jack Hunter for making this issue possible. This issue has been dedicated to Stanley Krippner, and the professional interests we share are evidenced throughout all the papers in this issue. And yet the dedication of this issue to Krippner is much more than a recognition of our professional alliance, it is a testimony of my gratitude to Stanley's compassion and commitment to making this world a better place that he has continued to demonstrate since joining the "Stick-Out-Your-Neck Club" at the University of Wisconsin.

Moreover this issue represents a partial summing up of my thinking over the past 50 years on ESP as it relates to *Paranthropology* and the anthropology of consciousness that led me to the work of Krippner. From my perspective the papers in this issue represent a cautious as possible attempt to assess experiences and events that Euro-American science has ignored because they are beyond the limits of its paradigm. Still many readers of this issue (especially those outside of *Paranthropology*) will view its papers as a form of science fiction. And yet none of us knows for sure if there are mysteries to be solved that a new paradigm could help us understand. To those of us who may say I have gone too far

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with my theoretical speculations in this issue, my reply is that I have not gone far enough. If humankind's collective wisdom has taught us anything, it is the fact there is always more to know, and that the most powerful tool we have in science is doubt.

Krippner and I begin this issue with our paper "Differentiating Experiences from Events, and Validity from Authenticity in the Anthropology of Consciousness" (pp. 5), raising questions into the very broad and difficult concern—how do we even know what a genuine transpersonal experience is? What is, or what should be, the criteria of our assessment? And where do we even begin our attempt to sort this all out? Additional clarification of these concerns are taken up by Hillary S. Webb in her "Reflections on Methodological Concerns in the Anthropology of Consciousness: A Response to Krippner and Schroll" (pp. 15), and reassessed again by Susan Greenwood in her "Interplay of Perspectives in the Anthropology of Consciousness" (pp. 21).

Moving forward and in the light of the importance these contributions make, our first step should be to provide as accurate, and as well documented as possible account of the events as they occurred, followed by our careful assessment and evaluation of all the facts. As a means of demonstrating this I offer as an example my paper "Experiencing Dream Telepathy (or Non-Local Memory): A 50 Year Retrospective Autobiographical Analysis" (pp. 28). Additional reflection and assessment of my experience is provided by David Luke's contribution, "Psychic Dreams: Evidence, Transformational Process and Magical Thinking" (pp. 44). Further discussion of the way in which we approach our inquiry into *Paranthrological* phenomena, as well as the particular means of assessing the transpersonal value of dreams, is provided in Zelda Hall's reflections on "Whose Dream Is It Anyway? A Commentary on Experiencing Dream Telepathy (or Non-Local Memory)" (pp. 49).

Our cumulative inquiry thus far leads us to yet another opportunity on how to collect the kind of "event and experience data" discussed in Krippner and Schroll's paper "Differentiating Experiences from Events, and Validity from Authenticity in the Anthropology of Consciousness" (pp. 5)—as well as a means of gathering data to assess "psi fields" and/or Sheldrake's theory of M-Fields as "archetypal portals of time and memory"—is explored in Krippner and Schroll's paper "Sacred Places and Home Dream Reports: Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England" (pp. 56). This paper is followed by an opportunity to bring the focus of our attention back to this issue's Cover Design through Be-the Hagens own trusted portals to memory, morphic resonance, the sacred, electromagnetism, and most importantly our Earth identity in her contribution "Geomantic Earthmind: Practicing Earth Yoga: A Response to Krippner and Schroll" (pp. 66). Following this, Ryan Hurd's commentary offers us another opportunity to explore these concerns about sacred sites and dreaming in his "Barometers for the Anomalous? Dreams and Transpersonal Archaeology" (pp. 70),

Nevertheless our fundamental question still remains, where does memory or consciousness exist if it is not exclusively a by-product of our brain's neurochemistry? A partial yet incomplete answer is explored in my paper "Bohm's Influence on Ullman's Theory of the Origin of Dreams: Reflections and Insights from Montague Ullman's Last Interview" (pp. 75). In response, Daniel Deslauries (who trained with Ullman) offers a well-reasoned examination of the controversial hypothesis of non-local memory in his "Dreaming, Ullman, and Bohm: A Commentary" (pp. 88). Finally this issue concludes with a more complete overview of the non-local memory hypothesis in my and Darlene Viggiano's paper "Epilogue: Toward a New Paradigm for the Varieties of Transformative Experience" (pp. 92).

Differentiating Experiences From Events, and Validity from Authenticity in the Anthropology of Consciousness

Stanley Krippner & Mark A. Schroll



Introduction

Beginning a paper with a polemical statement is never a good way to open new lines of communication, yet it has been our experience on many occasions that unless we are speaking to someone who is already familiar with the anthropology of consciousness, or are someone who has already encountered a transpersonal experience, the person we are speaking with will either politely roll their eyes and hope the topic of our conversation will change, or they will, in varying degrees of critical inquiry, ask how we reached this conclusion that we have had a transpersonal experience.¹ Or, in response to the personal conviction we have in our fantastic tale, they may decide a psychological intervention is necessary to evaluate our mental health.² This paper's focus is to provide a brief inquiry into the very broad and difficult question, how do we know what a genuine transpersonal experience is? What is, or what should be, the criteria of our assessment? And where do we even begin our attempt to sort this all out? We therefore hope that this paper will help to open new lines of communication about a very controversial and contested topic of inquiry.

Getting Started: Anthropology of Consciousness and Transpersonal Psychology

Anthropology can be defined as the scientific study of human beings, past and present, their cultures (including social structures, languages, etc.), and their physical and social evolution. Among many things, the anthropology of con-

sciousness focuses on how various cultures—and the individuals within them—understand and relate to alternations in consciousness (e.g., perception, cognition, emotions), the various healing systems that evolve out of their beliefs, the practitioners (including shamans) who enact them, and even the neuroscience underlying performed mythologies such as rites, rituals, and ceremonies (Beischel, Rock, & Krippner, 2011; Cardena, 2011; Schroll, 2010a, 2010b; Winkelman, 2011). These alternations in consciousness can be referred to as transpersonal experiences and/or as expressions of transpersonality (Schroll, 2010c, p. 22).

According to Roger Walsh and Francis Vaughan:

Transpersonal experiences may be defined as experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, or cosmos. *Transpersonal practices* are those structured activities that focus on inducing transpersonal experiences. *Transpersonal disciplines* are those disciplines that focus on the study of transpersonal experiences and related phenomena. These phenomena include the causes, effects and correlates of transpersonal experiences and development, as well as the disciplines and practices inspired by them (Walsh & Vaughan, 1993, p. 204).

Viewed in its most wide-ranging context, the inquiry into transpersonal experiences has been further defined by Charles Laughlin:

As recognized disciplines, transpersonal psychology dates to the latter 1960s and transpersonal anthropology to the mid-1970s. Transpersonal anthropology is simply the cross-cultural study of the psychological and sociological significance of transpersonal experiences. 'Transpersonal anthropological research is the investigation of the relationship between consciousness and culture, altered states of mind research, and the inquiry into the integration of mind, culture and personality' (Campbell and Staniford 1978:28) (Laughlin, 2012, p. 71).

Is It Possible to Clearly Distinguish Event and Experience?

Whether anthropologists engage in participant-observation during fieldwork, or archival studies, they attempt to distinguish between event and experience. *Event* refers to physical factors, or the impingement of sensory data on our neural receptors,³ yet when we refer to phenomena this is where we cross the line into the nether zone of *experience*, and the real difficulty begins. *Experience* is the internalization of the event, and is shaped or interpreted through our particular cultural belief systems. Epictetus, the ancient philosopher, famously wrote that what happens to us (i.e., events) is not as important as our reactions to what happens to us (i.e. experiences). And Marcus Aurelius wrote much the same thing as well as, centuries later, Alfred Korzybski and Albert Ellis. They all, through age or wisdom, knew the difference between event and experience, yet this is not a widely shared orientation in anthropology. Instead, we are reminded by Bonnie Glass-Coffin that anthropology was built upon the "premise of *cultural relativism*,"

which is, the willingness to take seemingly irrational experiences described by informants at face-value and without judgment while describing the functions, the symbols, and the meaning of what they report as logical within the context of their cultural

beliefs, behaviors and structures (Glass-Coffin, 2013, p. 117).

We are in other words talking about ethnographic accounts such as when don José Rios, the celebrated Huichol shaman, was a young man and lost his right hand while operating farm machinery. He re-framed the accident as a call to become a shaman. He conducted a lengthy apprenticeship and became a folk legend both in Mexico and abroad. When another iconic Mexican shaman, doña Maria Sabina, lost two husbands in her younger years, she re-framed the losses as a call to shamanize, because married women could not become *sabias*, "those who know" (Estrada, 1981; Villoldo & Krippner, pp. 155-159). Here again, both don José and doña Maria knew the difference between event and experience.

Nevertheless, while cultural relativism accurately preserves the ethnographic facts as they are revealed by informants to the anthropologist, this method does not provide us with the tools to tease apart (or step inside) the contextual understanding and knowledge of event and experience. Glass-Coffin gets right to the bare bones of this problem, telling us:

But, even though anthropologists have frequently been told, by the cultural experts who are the subject of study, of ghosts and spirits, star relatives, and animal allies, for more than a hundred years, the principle of cultural relativism has allowed a side-stepping of the more fundamental question of the transpersonal. Instead, through focusing on the interpretation of beliefs, rather than on any evaluation of the validity of these against a common frame of reference, anthropologists contextualize such claims—domesticating and dismissing them, colonizing knowledge even as they claim to honor the truth of the Other (Glass-Coffin, 2013, p. 117).

This dismissal and colonization of knowledge is not confined to the subjugation of indigenous wisdom, but (as we shall learn in Schroll, 2014, this volume) it is a means of silencing and ignor-

ing the fantastic tales of transpersonal encounters that represent our cosmic birthright. We are, however, getting ahead of ourselves in our attempt to properly understand this problem, and figure out ways to solve it.

The Difficulty of Learning How to Assess Authenticity and Validity

In Stanley Krippner's work with medicine men, medicine women, and shamans, he has paid special attention to the difference between event and experience. When the inter-tribal medicine man Rolling Thunder told Krippner that he often shape-shifted himself into an eagle and flew through the skies, Stanley felt the most parsimonious way to deal with this report was to consider it an experience. Krippner did not negate the possibility of it also being an event, but there is no way of providing enough evidence to decide the matter. Further, for the purposes of Krippner's investigation, it was Rolling Thunder's experience that was paramount (Jones & Krippner, 2012).

The same could be said of shamanic out-of-body experiences, near-death experiences, and past life experiences. There may be sophisticated, complex, and labor-intensive ways of determining the veridicality of these reports, but—for the anthropology of consciousness—veridicality is not as important as the careful recording of the experiential accounts. The point here is (as we can see in the example of Schroll, 2014, this volume), our first step is always to provide an accurate and as well documented as possible account of the events that occurred. Afterwards through our careful assessment and evaluation of all the facts, we can come to a conclusion of truth—even if this truth is so fantastic it contradicts the current worldview of Euro-American science. Because, if in fact the event can be demonstrated as truly anomalous, then this is where Kuhn's (1970) work is relevant.

In contrast, parapsychology is profoundly interested in events and their veridicality. Parapsychologists place considerable value on experiential reports but chiefly as a step toward constructing a controlled observation or experiment

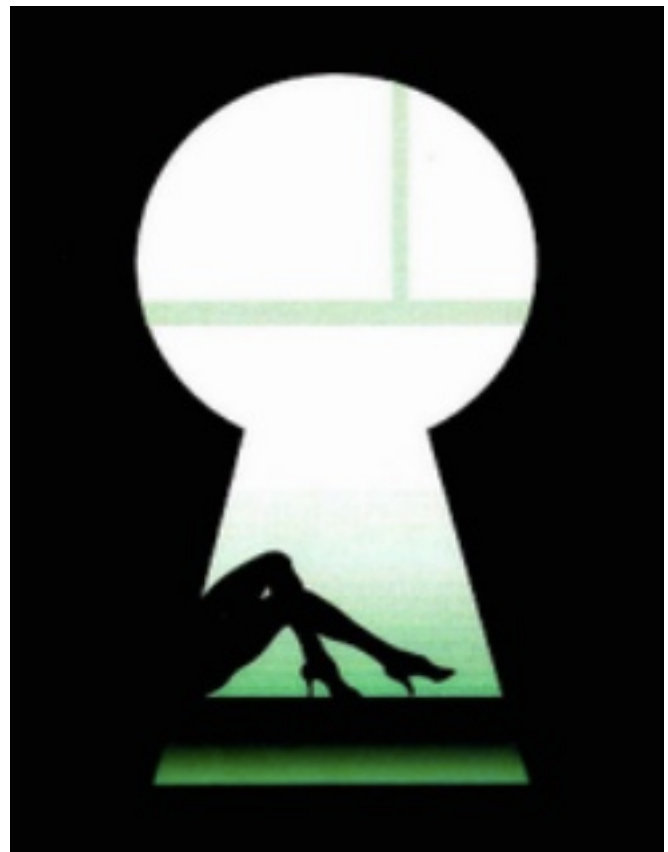


Fig. 1

that can determine if an experiential report corresponds to an event. Krippner recalls that an Indian parapsychologist asked a shaman, Yashoda Devi, to hold a group of seeds while chanting, and her experiences were duly recorded. The seeds she held produced plants that were significantly taller than a control group of seeds planted and nurtured under identical conditions. The significant plant growth qualifies as an event, even though the issue of causation is open to several interpretations (Rock & Krippner, 2011, p. 118). Another example Krippner offers us is his 1980 visit to the Zulu shaman, Credo Mutwa, which included a ritualistic “throwing of the bones” for the new decade. Credo Mutwa made several predictions, based on the arrangement of the fallen bones, one of which was that Nelson Mandela would become South Africa's prime minister during the forthcoming decade. This experiential report corresponded to an event (Krippner, 1991).

The anthropologist Richard DeMille (1976) has differentiated between *authenticity* and *validity*.

The difficulty of developing a universal definition of authenticity and validity was briefly addressed in note #3's reference to Durkheim's concept of social facts, and in Glass-Coffin's previous discussion of the limitations associated with cultural relativism. Still this differentiation between authenticity and validity can be illustrated by specific examples, such as the controversy surrounding Margaret Mead's interviews of young Samoan women. Her 1928 book *Coming of Age in Samoa* reflected an authentic venture in that she actually went to Samoa and recorded the reports about their romantic lives. However, another anthropologist, Derek Freeman (1983) claimed that the participants in Mead's study did not provide entirely accurate information. Therefore, in Freeman's opinion, Mead's reports were authentic in that they were truly part of Mead's experience (i.e.: she was not lying) but were of dubious validity in that her conclusions could not be re-verified by other anthropologists. But subsequent investigations have questioned Freeman's conclusions (e.g., Orans, 1996) and the ensuing controversy is an excellent example of the interplay between authenticity and validity.

Kilton Stewart's field work among the Senoi tribe of the Malay Peninsula provided reports connecting the extensive use of family dreams to the tribe's peaceful and collaborative nature (Stewart, 1977). However, an overseas visitor was murdered by the Senoi not long after Stewart had written up his accounts. Furthermore, later investigators found no evidence that Senoi families shared dreams at breakfast, despite Stewart's claims. Once again, an anthropological account was authentic but not valid.

DeMille conducted a thorough investigation of archival records of the Yaqui Indians who Carlos Castaneda claimed to have visited. He found no evidence of consciousness-altering plants being used in ways that Castaneda had described. Nor could he verify Castaneda's descriptions of several other Yaqui customs or the existence of don Juan Matus, Castaneda's purported mentor. However, many of Castaneda's anecdotes inspired countless readers of his books. His ritual for inducing lucid dreams has reportedly worked for several dreamers. Even

though Castaneda never produced field notes from his alleged excursions, DeMille concluded that much of what Castaneda wrote was valid, even though of doubtful authenticity.

Sometimes accounts of tribal customs are neither authentic nor valid. Lobsang Rampa wrote a series of bestselling books concerning ancient Tibetan practices, accounts supposedly dictated by the spirit of a Tibetan lama (e.g., Rampa, 1956). The practices did not match scholarly accounts, and Rampa's sincerity was also questioned. The same can be said of many writers who claim to have obtained wisdom from visits to other planets or to parallel universes. For the most part, these accounts are not authentic and also lack validity.

In 1925, an adventurous anthropologist, William McGovern, ventured into the Amazon, later writing up his exploits in a book, *Jungle Paths and Inca Ruins* (McGovern, 1927). His accounts of initiations and rituals raised doubts at the time. For example, McGovern described a shaman who drank a substance called "kaapi" and gave a detailed description of a funeral service being held nearly 200 miles away by another tribe. A few weeks later, McGovern had the opportunity to visit that tribe and reported that the shaman's account was completely accurate. Similar reports have been given by anthropologists who have gone to Brazil and Peru, imbibing "kaapi," "yage," "hoasca," or "ayahuasca." It appears that McGovern was ahead of his time and that his report was both authentic and valid. Once again, the correspondence between the experience and the event is open to several interpretations, but it is more than likely that McGovern reported it accurately.

Conclusion

In conclusion, anthropologists of consciousness deal with material in which it is important to distinguish between experiences and events. In addition, anthropologists of consciousness need to insure that their reports are both authentic and valid. These emphases will bring scientific rigor to the anthropology of consciousness. And yet, as

Schroll, 2010c points out,

[E]ven though our current science is empirical, researchers “collect data” in an objective way. I later realized that this limitation of quantitative methods is also true of ethnographic methods that rely on our “vicarious identification with informants,” as well as “phenomenological participant observation.” This, too, is the problem of “reification” that Ernst Cassirer (in Krippner 2000:301) sought to address, because even though ethnography and other narrative heuristic approaches are improvements on strict quantitative methods, “participant-observers” continue to collect data in an objective way. In other words, the data is treated as an “ontological other” or as a thing that is separate from the observer. This approach is not an I/Thou, Dasein (there-being) or wu-wei (actionless action) orientation, which are perspectives that would allow the researcher to truly become a participant observer. Instead, similar to quantitative methods of research, participant observation merely collects, analyzes, and eventually interprets data as an I/it relationship and fails to grasp the beingness of the experience and the “meaning of particular gestures and symbolic actions of lived experience” (May 1977:60) (Schroll, 2010c, pp. 13-14). Ultimately therefore, none of this is doing any good (Schroll, 2010c, p. 16).

Glass-Coffin (2013) concluded the same. In her attempt to bridge this ontological divide, in the spring of 2012 Glass-Coffin sought approval from Utah State University to “try an experiment in the classroom that might allow students to have more first-hand encounters with the numinous. I asked if I might teach a class on shamanism that introduced students to a shamanic toolkit for engaging non-ordinary states of consciousness” (Glass-Coffin, 2013, p. 123). In response to this request:

A debate ensued about whether what I was asking to do violated (or not) the public mandate about teaching religion in the classroom. After multiple discussions with administrators, faculty, and students, the provisional consensus was that, as long as I was focusing on teaching a method rather than a doctrine, I could engage the students in a one-semester experiment to see whether an experiential pedagogy might provide the means for students to more deeply engage the big questions in their lives (Glass-Coffin, 2013, p. 123).

Glass-Coffin's experiment was a success, and the student evaluations of this course affirmed to her that, “Taking transpersonal experiences seriously might, indeed, make anthropology more relevant to a 21st century world, which is urgently in need of reassessing the roles of sentience and relationship as economies crumble, as human action becomes more environmentally unsustainable, and as the I-it orientation of modern worldviews threatens to destroy the earth” (Glass-Coffin, 2013, p. 125). In a July 17, 2014 conversation with Krippner, he responded to this discussion of Glass-Coffin's work and concerns raised in Hillary Webb's review of this paper by saying: “In this example, Glass-Coffin's students reported experiences they considered worthwhile. They did not claim that these corresponded to the authentic experiences of shamans, nor were they concerned with whether or not the 'worlds' they visited actually existed. Here, this is an example of an enterprising teacher who focused on experience and validity, not on events and authenticity.”

Schroll too had an experimental education experience as an undergraduate at the University of Nebraska-Kearney in the course Eastern Psychology: 416/516, in 1982, and again as a graduate in the summer of 1984, taught by Dirk W. Mosig, Ph.D. (who was also a 5th degree black belt in Okinawan karate (and is now 9th degree)). The first 20 minutes of each class was spent in zazen meditation. The summer session was bet-

ter, as class time ran for 3 hours, instead of 75 minutes during the regular semester. Katagiri Roshi, head monk of the Minnesota Zen Meditation Center, visited our 1982 class, and Schroll also participated in a weekend meditation retreat with Katagiri-Roshi at the Omaha Zen Meditation Center. Meanwhile Mosig, defending his proposal for this course, faced similar concerns to those Glass-Coffin encountered regarding whether or not his Eastern Psychology course was a violation of the public mandate about not teaching religion in the classroom, and in a way similar to that of Glass-Coffin, he laid this concern to rest. Schroll therefore concurs with Glass-Coffin in her call for direct encounters of the numinous in our classrooms, and the hope that this will assist us in awakening our active involvement in *transpersonal ecosophy* (Schroll, 2013).

Krippner's response to this discussion during our July 17, 2004 conversation led him to sum up this example by saying: "Regarding the example provided by Schroll, his studying with a renowned teacher, insured that Schroll's experience would be both authentic and valid. But did the experience reflect an event? This is a question that can be asked of any and all numinous experiences, and the documentation of events is an issue yet to be resolved." In other words, we need to continue working toward the scientific acceptance of our encounters with transpersonality in all its multifaceted forms, and encourage our colleagues who have yet to experience the numinous to do so, by any means they choose.

Finally, we will leave you with an analogy Schroll has devised that will help us to remember, and identify, with this paper's thesis regarding event and experience:

[T]he assumptions and methods of science are similar to a voyeur watching two people having sex while looking through a keyhole. The keyhole's outline constitutes the paradigmatic parameters that define its domain of inquiry (i.e., its ontology), while our non-interfering observations represent its analytic and objective criteria (i.e., its epistemology). Limiting its ontological in-

quiry, Euro-American science has been able to formulate some basic laws that hold—at least within its limited framework. But the whole of reality is larger than what science can see through the ontological parameters of its keyhole; likewise its objective epistemology fails to provide us with an understanding of the subjective qualities that the two people making love are experiencing. This image of the infinite depth of reality, whose basic structure is a dynamic, undivided whole, is the vision of human potential that informs the worldview of transpersonal psychology, the anthropology of consciousness, and related disciplines (Schroll, 2010c, p. 6). (See fig 1).

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Notes

1. Bonnie Glass-Coffin tells us: "When I asked these questions of my colleagues at the 2011 AAA meetings [in Montreal, Quebec], the responses I received were telling. After one panel devoted to a discussion about research on the invisible in the modern world, I was told that if anthropologists talked about these things [as really real], we would be perceived as naïve, gullible, and uneducated. Another panelist added, "when I decide what to share and what to leave out of my research, I choose to share only what makes the connection to other people's experiences" (Glass-Coffin, 2011, p. 121).

2. Schroll 2014, this volume, provides a personal account of dream telepathy as one example of this. Other examples are experiences associated with what Susan Greenwood refers to as expressions of "magical thinking" or "magical consciousness" (Greenwood & Goodwyn, 2014, in press). Magical consciousness is a participation in and co-evolution with an animistic cosmos (Greenwood, 2009). In agreement with Greenwood, Schroll (2005) wrote, "Just by their very existence, natural landscapes, rivers, trees, plants, and animals are able to serve as 'triggering devices' that assist us in awakening our ancestral memories. Using this heightened sensitivity and awareness of all natural systems provides witches, shamans and the rest of us with an ability to free-associate and remember" (Schroll with Schwartz, p.16, 2005). Further clarifying this view, Schroll 2010c referred to the broad spectrum of events and experiences that anthropologists of consciousness investigate (shamanic states of consciousness, spirit possession, dissociative states, etc) as expressions of "transpersonality" (p. 22). The obstacle we face in developing this view is (Schroll tells us): "This reference to 'fantastic tales of psi/spirit phenomena' resembles a flashing neon sign for what is frequently referred to in anthropology as 'magical thinking' (Winkelman 1982, 1992). (Schroll, 2010c, p. 16). Schroll reminded Greenwood of this critical assessment of "magical thinking" so that she can continue to develop her positive examples in a way to avoid any confusion with a psychopathology that needs to be cured (personal communication, May 21, 2014). Specifically Greenwood needs to clarify her positive definition because, in the critical sense, "magical thinking resembles what the *Diagnostic and Statistical Manual-IV (DSM-IV)* refers to as forms of psychosis, in particular schizophrenia (Laing 1967; Podvoll 1979/80a, 1980b; Lukoff 1985, [Lukoff, 2011; Lukoff, Lu, & Turner, 1998; Phillips, Lukoff, & Stone, 2009]; Villoldo & Krippner 1987:180-186; [&

. . .] Walsh 2007:87-105). The frequent misdiagnosis of persons telling these so-called 'fantastic tales' as schizophrenia has been greatly reduced in light of Lukoff's diagnostic category 'Religious or Spiritual Problem' (V62.89), in which transpersonal experiences are not viewed as a mental disorder but as a condition contributing to the maintenance of a healthy personality. Sara Lewis has discussed Lukoff's diagnostic category as a means of understanding spiritual crisis and personal growth associated with ayahuasca use (Lewis 2008:112-113). Roger Walsh (2007:107-113) provides an even more detailed discussion than Lewis, pointing out: 'If correctly diagnosed and appropriately supported, then spiritual emergencies can be valuable growth experiences: hence their other name of 'spiritual emergencies' (Walsh 2007:113)" (Schroll, 2010c, pp. 16-17).

3. This description of "an event" reflects a natural science orientation, whereas in 1895 Emile Durkheim sought to establish the same precision within sociology (which is now also used in anthropology) through his concept of "social facts": which is a consensus reality that is unique to whatever group or culture researchers choose as their object of investigation (Durkheim 1982). This approach works well until we seek to understand the very subtle internal experiences produced by these events, which are the focus of inquiry associated with the investigations of transpersonal psychologists and the anthropology of consciousness. Schroll points out: "People can believe in things that are not real (like the Easter Bunny) which are useful in creating folk beliefs that can become part of a larger explanatory system. It may seem harmless for us to indulge ourselves in folk beliefs as part of [our] holiday celebrations, yet this is why Maslow held . . . that organized/legalistic religion has the same tendency to create rituals that operate as social facts" (Schroll, Rowan, & Robinson, 2011, p. 123). Schroll elaborates on this point: "One example is baptism, which can amount to nothing more than slight immersion in water or a mere sprinkling of water on our head, which has now become a ritual that symbolically represents transcendence or transpersonal awareness, whereas holding someone underwater until they are very close to death represents a 'thanto-mimetic' method potentially capable of inducing a mystical, or transpersonal state of consciousness. But the technique is difficult because the person could potentially drown" (Pelletier, 1978) (Schroll, Rowan, & Robinson, 2011, p. 123). More needs to be said about this, nevertheless, a complete discussion of the problem associated with applying the concept of "social facts" when we are trying to understand subtle internal experiences exceeds the limits of this paper.

Biographies

Stanley Krippner, Ph.D., is Alan Watts Professor of Psychology at Saybrook University in San Francisco, California. In 2002 he received the American Psychological Association's Award for Distinguished Contributions to the International Advancement of Psychology as well as the Award for Distinguished Contributions to Professional Hypnosis from the Society of Psychological Hypnosis. In 2010, three of his co-edited books were published: *Perchance to Dream: The Frontiers of Dream Psychology*; *Mysterious Minds: The Neurobiology of Mediums, Mystics, and Other Remarkable People*; and *Debating Psychic Experience: Human Potential or Human Illusion*. In 2010, an updated edition of his co-authored book *Haunted by Combat: Understanding PTSD in War Veterans*, was published. In 2012 he co-authored (with Sidian Morning Star Jones) *The Voice of Rolling Thunder: A Medicine Man's Wisdom for Walking the Red Road*. Dr. Krippner is a past president of the International Association for the Study of Dreams (from which he received its Lifetime Achievement award) and the Parapsychological Association (which gave him its Outstanding Career Award). Email: skrippner@syabrook.edu.

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those in this issue). Schroll is the Guest Editor of this issue of *Paranthropology*, and first met Dr. Krippner January 23-24, 1984, attending the workshop "Myths, Dreams, and Shamanism" at the Interface Conference Center in Newton, Massachusetts (near Boston). April 6, 2001 was the first time we presented together in the 2.5 hour "Hypotheses In Search of a Paradigm: A Conversation Forum" that I organized and chaired at the Society for the Anthropology of Consciousness annual spring conference, Bastyr University, Seattle, Washington, including comments from Constantine Hrisikos, Edith Turner, and Michael Winkelman. This paper and entire issue of *Paranthropology* represents a continuing inquiry in search of a paradigm capable of adequately assessing and comprehending a variety of phenomena that are often too fantastic to be believed; an inquiry that includes parapsychology, shamanism, transpersonal psychology, and philosophy of science, all of which represent aspects of transpersonal ecosophy (pronounced E-kos-o-fee). Email: rockphd4@yahoo.com.



Transnational Anomalies Research



Transnational Anomalies Research (TAR) is an international collaborative research initiative founded by Joey M. Caswell and Dr. J. Miguel Gaona in 2013. The TAR team consists of members across Canada, Spain, France, the U.S.A., and the UK, with diverse specializations and backgrounds including neuroscience and biology, psychology, physics, anthropology, and engineering.

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Reflections on Methodological Concerns in the Anthropology of Consciousness: A Response to Krippner and Schroll

Hillary S. Webb



Introduction

Many thanks to Krippner and Schroll for raising this important topic of discussion, and to the *Paranthropology* editors for the opportunity to add my own two cents. As anthropologists—of consciousness or any other subfield of anthropology—the future of our discipline is well served when such meta-inquiries are presented for our contemplation.

“How do we know what a genuine transpersonal experience is?” Krippner and Schroll ask, later refining this question to one of, “Is it possible to clearly distinguish between an ‘event’ and an ‘experience’ [when it comes to reports of transpersonal experiences]?”

They write:

There may be sophisticated, complex, and labor-intensive ways of determining the veridicality of these reports, but—for the anthropology of consciousness—veridicality is not as important as the careful recording of the experiential accounts. ... [O]ur first step is always to provide an accurate and well documented as possible account of the events that occurred. *Afterwards through our careful assessment and evaluation of all the facts, we can come to a conclusion of truth—even if this truth is so fantastic it contradicts the current worldview of Euro-American science* [Emphasis added] (Krippner & Schroll, 2014, p. 7)

Krippner and Schroll define “Event” as “physical factors, or the impingement of sensory data

on our neural receptors” and contrast it with “Experience” as “the internalization of the event, [which] is shaped or interpreted through our particular cultural belief system” (Krippner & Schroll, 2014, p. 6). Put another way, an “Event” is here being defined as an objective and ontologically “real” occurrence or phenomenon (which is, therefore, not influenced by personal or cultural constructs), while “Experience” represents the phenomenological expressions of how we react to an event (i.e. how we weave that event into the story of our existence). As a way of illustrating this distinction, Krippner and Schroll offer the examples of don José Rios and doña Maria Sabina, for whom certain *events* in their lives (for the former, a debilitating accident, and, for the latter, the loss of two husbands) were *experienced* as a call to shamanize. They conclude their paper stating the position that “anthropologists of consciousness deal with material in which it is important to distinguish between experiences and events,” that “these emphases will bring scientific rigor to the anthropology of consciousness” (Krippner & Schroll, 2014, p. 17).

While there is much to respond to in Krippner and Schroll’s rich essay, it is to what I understand to be the suggestion that anthropologists of consciousness are, or should be, responsible for determining the “eventness” of our research participants’ reported experience that I would most like to respond. Skipping ahead to the punch line of my argument: While certainly there are many research situations in which making such determinations and/or distinctions between Event and Experience is necessary, Krippner and Schroll’s position that only by doing so can we claim scientific rigor—and therefore scientific

acceptance—neglects to take into account the many ways in which transpersonal experiences can be evaluated. How an anthropologist relates (or should relate) to the distinction between Event-Experience and Authenticity-Validity depends greatly upon the primary aims of his or her study and, therefore, a broader view of the anthropology of consciousness needs to be included in this assessment.

Defining Some of the Essential Terms

In order to clarify my position on this, I will begin by defining my terms. Too often when we debate or dialogue about matters regarding such enigmatic topics as “consciousness,” “transpersonal experience,” and the like, we fail to first define our terms and explain the professional priorities that provide the semantic and philosophical seeding ground of our argument. As a result, our attempts at coming to some sort of mutual understanding (if not necessarily *agreement*) with those with whom we wish to communicate become skewed from the beginning. It is as if we are trying to point out a constellation in the northern sky to someone who is facing west. By defining our terms and giving even just a brief orientation to the particular intellectual landscape in which we personally stand, we are better able to reveal—both to our audiences/colleagues/readers as well as to ourselves—the many assumptions inherent in our arguments. While we may still have difficulty identifying the same constellation, at least we are facing in the same direction.

That said, before diving into some of my own thoughts regarding the distinction between Event and Experience and Authenticity and Validity, I would like to give some background regarding the focus of my own work, as well as some of the definitions that act as the philosophical ground upon which my research trajectory is built. I will begin by giving quick definitions of some of the other terms that play a significant role within the context of how the distinction between Event-Experience and Authenticity-Validity should or should not be factored into our research assessments.

Three terms come to mind as particularly important: consciousness, transpersonal experience, and anthropology of consciousness

Within the context of my research, I define “consciousness” as:

[the subjective processes] by which the total sum of experience, information, knowledge, and understanding become available to us, both through states of “ordinary” awareness and “non-ordinary” awareness. As human beings we are in every moment experiencing and being transformed by the world through both ordinary and non-ordinary means, whether we are consciously aware of it or not (Webb, 2012a, p. 6).

While I certainly don't consider this to be *the* ultimate definition of consciousness, this is typically my starting point. Within this definition, several of the philosophical assumptions that influence my work are revealed. For example, rather than attempting to define what consciousness ultimately “is” as a phenomenon (i.e.: either mind, matter, or a combination of the two), this definition reflects my interest in the existential-humanistic features of consciousness. That is, not those elements of the phenomenon that are objective and repeatable across a broad spectrum of humanity, but the ways in which individuals *experience* consciousness. Likewise, when it comes to investigating “transpersonal experiences”—understood here as an umbrella term that unites a range of non-ordinary states of consciousness during which, as Laughlin wrote, “the sense of identity or self extends beyond (trans) the individual or personal” (as cited in Krippner & Schroll, 2014, p. 5)—my particular investigative approach focuses on the phenomenon's *experiential* qualities as opposed to trying to identify features of its ontological reality (or non-reality).

Finally, the “anthropology of consciousness,” is a field of study that, as Krippner and Schroll very eloquently explain it, “focuses on how various cultures—and the individuals within them—understand and relate to alternations in con-

sciousness” (Krippner & Schroll, 2014, p. 5). According to the mission statement of the Society for the Anthropology of Consciousness, the Society’s primary aim is that of “contributing to the dialogue surrounding cross-cultural, experimental, experiential, and theoretical approaches to the study of consciousness ... [utilizing] diverse methodologies, including ethnographic, scientific, experiential, historical, and alternative ways of knowing.” Furthermore, they state, “We value interdisciplinary perspectives, respect diverse traditions, and prioritize inclusiveness and open dialogue in the study of the anthropology of consciousness” (“Anthropology of Consciousness,” 2014).

In other words, the Society for the Anthropology of Consciousness recognizes that research exploring both the “clock” (objective) and “cloud” (subjective) features of consciousness is essential to our understanding of the phenomenon of human consciousness (see Webb, 2012).

“Event” and “Experience” in the Context of Qualitative Research

I raise this point about the methodological scope embraced by the Society for the Anthropology of Consciousness because, as noted, if I have a criticism regarding Krippner and Schroll’s excellent unpacking of the dyads of Event-Experience and Authenticity-Validity, it is that they do not account sufficiently—at least for my taste—for the many ways in which anthropologists of consciousness approach the study of transpersonal experiences. What they seem to imply with the statement “anthropologists of consciousness deal with material in which it is important to distinguish between experiences and events” and that “these emphases will bring scientific rigor to the anthropology of consciousness” is that determining the truth of an experience’s “event-ness” should be the *sine qua non* of all transpersonal research.

If this is indeed their position, I disagree. Within the context of my own research—which, as I described earlier, focuses on the existential-humanistic and, therefore, *subjective-experiential* aspects of consciousness—my focus is on gather-

ing data that illuminates such questions as, “What meanings do the research participants make out of non-ordinary states of consciousness?” “In what ways do these meanings reflect or rub up against the meaning systems of the culture in which they live?” and “How do the meanings made of non-ordinary states of consciousness shape their day-to-day lives and relationships?” Addressing these questions within a research context does not require that I attempt to determine or judge whether a transpersonal experience as described by a research participant “actually happened” in the sense of it being an ontologically real event. Not only is that beyond the scope of my research goals, but attempting to do so would ultimately confuse and muddy my methodological process, not to mention the data itself. Opinions about the ontological reality of the event itself are, therefore, left out of the equation—both as a matter of choice and a matter of necessity.

For example, during my 2006-2009 fieldwork in which I investigated the psychological experience of *yanantin* or “complementary opposites” as the philosophical basis of the indigenous Andean worldview, I was offered the following testimony by one of my research participants:

“I started on this path when I was a child,” he told me, “I dreamed a lot. I used to hang out with my older brothers. I used to go to the jungle a lot. And when I got home I would tell my mother about riding with my friends on the elephants. My mother said I shouldn’t lie. But I would swear that we had ridden on the elephants. I used to fly a lot. I do not think it was all childish magic. Later, when I had finished high school, I started to study under a [shamanic] teacher in Lima. I started to appreciate my essence and my love of the unknown. I loved what I learned about what I was—my essence, my Andean roots. My teacher taught me a lot about who I was. He told me to look at myself. I felt part of something. I was not aware of what it was, but I was already part of something.

And step by step, I started to walk” (Webb, 2012b, pp. 78-79).

While within the context of a different research project, I might very well have spent much analytic and interpretational time deliberating and debating whether or not my participant’s testimony constituted an ontologically real transpersonal “Event,” given the scope of my research goals, I had neither the interest nor the methodological backing to do so. Instead, I was interested in the meanings that he, now an adult, made of his childhood experience; which he saw as having laid the foundation for his eventual initiation into Peruvian spiritual traditions. He reported that his non-ordinary experience in the jungle—and similar experiences that later followed—provided him with an increased sense of connection to his cultural roots. This had, in turn, led to a sense of intense communion with his own existence. Adding his testimony to the testimonies of other participants, I was able to come to some conclusions regarding how such states of consciousness are interpreted within a certain cultural group.

Concerning Authenticity and Validity

In addition to “Event” and “Experience,” Krippner and Schroll consider the distinction between “Authenticity” and “Validity.” According to Krippner and Schroll, “Authenticity” in research implies that the individual actually witnessed or experienced the events that he or she recounts. That is, he or she is not lying or falsifying the data. In contrast, a “Valid” research study is one in which the data accurately reflects reality and therefore can be re-verified by other anthropologists.

They write:

Some accounts of tribal customs are neither authentic nor valid. Lobsong Rampa wrote a series of bestselling books concerning ancient Tibetan practices, accounts supposedly dictated by the spirit of a Tibetan lama ... The practices did not match scholarly accounts, and Rampa’s sincerity

was also questioned. The same can be said of many writers who claim to have obtained wisdom from visits to other planets or to parallel universes. For the most part, these accounts are not authentic and also lack validity (Krippner & Schroll, 2014, p. 8).

A question: Where lies the burden of proof in determining authenticity and validity when it comes to investigating participant reports of transpersonal experiences? In the above example, I am unclear how this determination—that Lobsong Rampa’s accounts were neither authentic nor valid—was made. By what criteria is such a thing to be judged, when it cannot be tangibly measured? In the case of “Authenticity” in reports of transpersonal experiences, unless the individual confesses to lying, how can we ever know if the encounter—no matter whether an Event or the Experience—actually occurred? Going back to my research participant’s report of riding elephants in the jungle as a child: Was he lying, as even his mother accused him? What sort of interrogation methods would have been acceptable to determine this?

If I am setting out to document the inner experience of a group of individuals, my mission is to record their testimonies and to create an analytic “picture” that considers the psychosocial meanings made of these experiences. Barring some kind of confession or coercion, there is no way for me to know if my participant is lying or not. Therefore, I chose to take the report at face value. If, during the research process, I were to discover that my participant *is* lying, I might shift my questioning slightly, asking my participant, “What made that lie necessary? What does fictionalizing a transpersonal experience provide for you life (i.e.: shamanic prowess, desire to please the researcher, etc.)? What are the internal consequences now that your lie has been exposed?” This, too, would reveal important information about the role of transpersonal experiences within an individual’s personal and cultural life.

Regarding “Validity,” or the accuracy of the data, when it comes to exploring transpersonal

experiences through qualitative methodologies, given that such states are inherently subjective and, therefore, often non-repeatable (even if they are “Authentic”), how do we ascertain that the data is accurate? How can the rigor of our work be assessed? How do we convince our audiences/colleagues/readers that the data we have gathered and our analytic conclusions about it constitute a valid enough interpretive picture for them to hang their hats on—i.e. using it as the basis for future research, for policy development, for teaching, and so on?

As each methodology has its own criteria for determining what constitutes proof of validity, there is no one answer to this; only to say that, as researchers, we are responsible for (a) outlining just what “Validity” means within the context of our research reports; (b) being transparent about the limitations of our study—what it can or cannot determine given the analytic parameters of our chosen methodology; and (c) remaining faithful to the standards we have set for ourselves throughout the entire research process.

Within the context of my work, “Authenticity” is relatively easy. I do not lie. I portray the data as accurately as my understanding will allow me, being as transparent as possible about the limitations of my own knowledge and never forgetting that, regardless of all my best efforts, in the end, all research reports are only an approximation of reality, not reality itself. Regarding “Validity,” within the context of a qualitative study in which I seek to shed light on how experiences of non-ordinary states of consciousness influence the lives of my research participants, the following goals might play a role in my data validation process:

- *Fit*. How faithful the final report is to the everyday realities of the participant(s) and/or how closely the analytic and interpretive conclusions match up with the participant(s)’s experiences of the phenomenon being illuminated. In order to accomplish this, I might seek input from one or more of the participants, showing them the final report and asking for further testimony

about how well the narrative captures the essence of their experience.

- *Relevance*. A research report has “relevance” if it allows core problems and processes to emerge that were not previously accessible.
- *Modifiability*. That is, the ease with which a hypothesis can be altered when new, perhaps even contradictory, data is compared to existing data. A valid research study should not seek absolute closure, but should instead open the phenomenon up to greater possibility and questioning.
- *Rhetorical Power*. A study has “rhetorical power” if the final narrative (a) effectively communicates to an outside reader the emotional and intellectual meanings that the phenomenon holds for the participants, and (b) effectively communicates the meanings that the phenomenon might hold for the wider culture and, (c) perhaps even how it reflects greater patterns across the spectrum of human behavior. In this case, validation must occur by presenting the narrative report to outside readers who then comment upon the insights that they have gained as a result of reading it.

According to these criteria, “Validity” is achieved when the final research report rings “true enough” to the experiences of all involved. “True enough” because, as noted, the map can never fully reflect the territory, only approximate it. If any one of these four validation criteria are not met, the burden thus falls upon me as researcher to either modify my interpretation, rewrite the final report in a way that more accurately reflects the data, and/or include within the final report a well-reasoned argument as to why I did not make these changes and why the report should nonetheless be considered valid.

Conclusion

Krippner and Schroll are two researchers for whom I have the utmost respect, and they have done us all a great service by raising the questions and points that they do within their paper.

The disagreements I have with certain aspects of what they have proposed do not in any way detract from the overall enthusiasm I had reading their paper. Quite the opposite, in fact. As stated earlier, I believe the anthropology of consciousness is well served when we are asked to consider the nuances of our field and become aware of the epistemological assumptions that inevitably arise when we do so. By turning a critical eye—over and over again—to our collective and individual work, our field grows, both in terms of the depth of our understandings about transpersonal states and, not insignificantly, the way in which our field is perceived throughout the research community.

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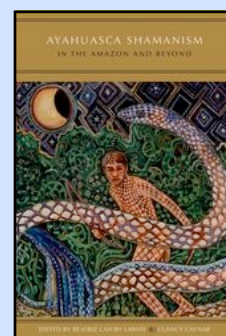
Biography

Hillary S. Webb, PhD., is an anthropologist, author, and former managing editor of *Anthropology of Consciousness*, the peer-reviewed journal of the Society for the Anthropology of Consciousness. Having received her undergraduate degree in journalism from New York University, Dr. Webb went on to earn an MA in philosophy of mind from Goddard College and a PhD in psychology from Saybrook University. She is the author of several books, including *Yanantin and Masintin in the Andean World: Complementary Dualism in Modern Peru*. She is currently Vice President of Institutional Research at Circus Conservatory of America.

Recent Publication

This book discusses how Amerindian epistemology and ontology, related to certain indigenous shamanic rituals of the Amazon, spread to Western societies, and how indigenous, mestizo, and cosmopolitan cultures have dialogued with and transformed these forest traditions. Special attention is given to the hallucinogenic brew ayahuasca.

<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199341191.001.0001/acprof-9780>



Interplay of Perspectives in the Anthropology of Consciousness: A Commentary on Krippner & Schroll

Susan Greenwood



My first memory of Stanley Krippner was at an invited seminar on The Anthropology of the Paranormal held at Esalen's Center for Theory and Research on the magnificent Big Sur coast overlooking the Pacific Ocean in 2013. It was an unforgettable experience meeting Stan, at last being able to make contact with the person whose name has almost become synonymous with shamanism and the anthropology of consciousness. A charming and polite man, Stan was positive and encouraging, but nevertheless it was a somewhat daunting experience giving my paper on magical consciousness the following day. Taking the speaker's seat, I found myself sitting between two pioneering icons of alternate modes of mind. On my right was Edie Turner, while Stanley Krippner sat on my left. It felt like an historical moment indeed as I became aware of the tremendous inspiration and legacy that both Stan and Edie have given anthropology. I was somewhat apprehensive to be introducing my take on the paranormal based on my own experiential research on magic. In the event, both Stan and Edie were very gracious, even though my work took a different viewpoint to Stan's, as I shall demonstrate here through a commentary on his paper 'Differentiating Experiences from Events, and Validity from Authenticity in Anthropological Research'. In this paper Stan's aim is to outline the need for anthropological reports to be both authentic and valid to bring scientific rigor to the anthropology of consciousness, and with this I am in full agreement. However, my own work, while honouring Stan's approach, has a rather different perspective regarding how we conceptualize science and its methodology. In

my view, it is unreasonable, and indeed irrational, not to consider magical experience on its own terms as scientifically valid and authentic, as I will outline below, drawing on the spirit of the crashing waves of the ocean and the stimulating atmosphere of our debates at Esalen.

The anthropology of consciousness, according to Stanley Krippner, focuses on alternations in consciousness - such as through indigenous healing systems - and the neuroscience underlying performed rites, rituals and ceremonies. According to Krippner, anthropologists studying such changes in consciousness attempt to distinguish between event and experience. A shamanic experience of shape-shifting, an out-of-body experience, or past life experiences, for example, is distinguished as different from an actual event, something that happens that can be verified by evidence. Nonetheless, for anthropologists of consciousness, Krippner argues, veridicality is not as important as the careful recording of experiential accounts. Krippner makes a clear demarcation between experience and event; this can be equated with subjective and objective orientations to anthropological fieldwork. Krippner points out a difference between the disciplines of anthropology and parapsychology. By contrast to anthropologists, parapsychologists, while valuing experiential reports, are more interested in events and their veridicality. Experiential reports are valued, but chiefly as a step toward constructing a controlled observation or experiment that can determine if an experiential report corresponds

to an event. Krippner also contends that an anthropology of consciousness differentiates between authenticity and validity; anthropological reports may be authentic – they are authentic because it was the anthropologist that experienced them - but they might not necessarily be valid as scientific evidence. The case in point here being the notorious work of Carlos Castaneda, who took no field notes on the Yaqui, as far as we are aware, and no evidence could be found for the consciousness altering plants that he claimed were used by the Yaqui; but nevertheless Castaneda inspired probably thousands of people in their own explorations of alternations of consciousness. Anthropological accounts may have neither authenticity nor validity, the example Krippner gives is the novels of Lobsenz Rampa in the 1950s; or sometimes they will have both, as in the case of McGovern's 1925 work on Amazonian shamans. But what is scientific evidence? Why the distinction between authenticity and validity? Are they not just different forms of knowledge? Castaneda's work was authentic if he experienced it, but it was not valid, as he left no scientific record of his experience.

Stanley Krippner's main objective is to uphold existing notions and practice of the scientific method as a benchmark. One of my own objectives is to challenge the existing parameters of scientific knowledge to include the anthropologist's subjective experience as a valid form of knowledge, thus melding the firm line between the fieldworker's subjectivity and objectivity in the discipline. But this does not mean abandoning objectivity or analysis. Rather they can be conceptualized as two forms of knowledge that adds different orientations to anthropological understanding of alternate modes of consciousness. I suggest that an anthropologist needs to be both 'subjective' and 'objective' in their perspective. My reasoning for this approach stems from my own experience of magic. Having spent over twenty years as a fieldworker examining various practices of western witches, pagans and magicians, I have had many experiences of magic. In conventional anthropological methodology I would be required to remain partly detached while conducting participant observation, and if

I did have experiences I would not include them in my research data so as to uphold my scientific objectivity. An objection for some anthropologists has been the issue of the ethnographer 'going native' with its implied loss of objectivity. There is a supposed fine distinction between recording the native's point of view that comes through their relationships with spirit beings and the anthropologist fully experiencing the affective aspects of such non-material entities themselves. Thus thinking with spirits in an alternate mode of consciousness is valued as an emic 'native' expression in anthropology, while it has been firmly located outside the habitual etic domain of anthropological enquiry and theorisation - 'natives' may think what they like, but science really knows best about 'reality'. While it is acceptable, or even required, for informants to report manifestations of spirits, the anthropologist should not cross the line between scientific objectivity and their own subjectivity.

In my doctoral research, published as *Magic, Witchcraft and the Otherworld* in 2000, I wrote that I sought to create communication between scholarly analysis and the magical spirit panoramas of my informants. Wanting to develop the critical eye of the anthropologist, but also an empathy that was sensitive to my informants' involvement with an inspired magical otherworld, I took a deliberately participatory approach. My argument was that anthropological engagement with magic was valuable for understanding, a tool of research, not to be contrasted with scientific truth. Experience shapes how you evaluate informants' experiences of spirits and I sought to use my own practice to understand theirs. In my view someone who does not experience magic will struggle to understand the essence of magical thinking. A reviewer for my book, described me as a 'native turned anthropologist'. Rather than focusing on the 'other', I had turned an anthropological gaze upon myself as a native. In this respect, I follow Edith Turner who has argued that to understand spirit healing in Zambia she needed to sink herself fully within it, as she records, "Thus for me, "going native" achieved a break-through to an altogether different worldview, foreign to academia, by means of which

certain material was chronicled that could have been garnered in no other way...' (Turner 1992:28-32). This position develops the tradition of William James who, in *Principles of Psychology*, first published in 1890, resisted reductionism and used his own inner workings of mental life to study some of the most extreme and challenging phenomena and what that might mean (Kelly 2010:xvii).

The experimental nature of anthropology is something to be celebrated rather than covered up (Ingold 2011:15-16), or so constricted that it makes invisible some aspects of human life. In an experimental vein my work seeks to explore a place of experiential knowledge that comes through the process of magic as a mode of consciousness, but also through rigorous theoretical analysis. The role of the fieldworker is to understand alternative modes of consciousness, not as something alien, but as a part of being human, a part that is currently rendered largely invisible to modern scientific methods. In other words, it is appropriate for the researcher to go native as long as they understand the difference between two modes of thought: one magical, associative and mythopoetic, as elucidated by philosopher Lucien Lévy-Bruhl in his work on the philosophical notion of 'participation', whereby the world is explained as being inspirited; and the other analytical, the basis of current scientific understanding. Participatory identifications for Lévy-Bruhl violated Aristotle's principle of 'non-contradiction', the existence of apparent mutually exclusive states, such as 'life in death' and 'unity and multiplicity of being' (Shore 1998:313-314; Greenwood 2009:30-43). Participation is, in essence, a concept that sums up a mythopoetic attitude of mind; it is a form of mental processing that occurs through the making of psychological associations and connections, and it not only occurs with spirits but through the creation of synchronous relationships with different things that are seen as discrete in logical thought. Lévy-Bruhl's notion of participation captures the essence of the workings of a magical mode of mind and its differentiation from the western focus on analytical reason.

Here we have to look at the troubling relationships between different types of knowledge in the social and natural sciences, such as that coming through emotions, sensory experience and the imagination. For anthropologists, specific knowledge gained through fieldwork is understood using an academic model based on eighteenth-century Enlightenment notions of analytic reason that are often far removed from the world of lived experience. In this regard, it seems appropriate to question the basis of the valorization of this type of reason as a benchmark for knowledge due to the fact that it ignores or downplays emotion, intuition, dreams and sensory experience, all driving factors of magical thinking. Perhaps Castaneda just imagined it all, or maybe it came through dreams and the mythopoetic orientation of mind, but the end result was that his work has spoken to and inspired people to expand their own ways of thinking. The novels of Lobsenz Rampa fuelled my emotions and my imagination when I read them as a child, although Krippner cites them as having neither authenticity nor validity. So what is the basis for our scientific understanding of validity? The Enlightenment categorization of analytical reason as a basis of academic validity has divided the human mind, not only from dreams, emotions, intuition, and sensory experience, including that with non-human beings, but it has also crystalized into a dichotomy between so-called rational and irrational modes of thought. A focus on analytical reason has also created a division between the natural and the social sciences. The natural sciences tend to approach 'altered states of consciousness', as a by-product of brain activity and couch explanations in western discourse, whereas anthropologists as social scientists offer cross-cultural explanations emphasizing experience and meaning, but nonetheless still base their theories on analytical reason and validity.

The problem of validity is especially clear if we take the case of 'magic' as an example. Magic has traditionally been examined in anthropology within a rationality debate that focuses on issues of instrumentality rather than a mythopoetic process of participatory thinking as elucidated by

Lévy-Bruhl. In short, it functions as a form of misplaced science that people seek to give them direct results, whether bringing rain or a new lover. And it is this functional aspect that most frequently interests psychologists so that they can assess its effects, and then often compare magic unfavourably with science. Even anthropology, as a 'softer' social science that is more traditionally inclined to view the spirit beliefs of other cultures with more empathy of understanding, still bases its theoretical attitude on the scientific method, while at one and the same time acknowledging the reality of magic in people's lives. To ignore other aspects of consciousness not associated with analytical reason – such as the role of myth in the magical imagination etc. - makes what amounts to a silence regarding a whole dimension of human life. It is important to widen the orientation of science to include magical reason as another mode of thought.

Science no longer enjoys the same amount of intellectual authority that it once had and is more open to a number of radically different interpretations and perspectives. Indeed, in most contemporary disciplines, it is recognized that the complexity of reality far transcends the grasp of any one intellectual approach, and that only a committed openness to the interplay of many perspectives can meet the challenges that face us. While it is evident that the aspect of consciousness that I categorize as 'magical' cannot be adequately assessed by the present classification and conceptualisation of the scientific method, it can be analysed as a particular mode of thought that can be understood as a form of knowledge in its own right. To this end I have developed the notion of *magical consciousness* in a forthcoming book (Greenwood & Goodwyn 2014) with my colleague neuroscientist and psychiatrist Erik D. Goodwyn, author of *The Neurobiology of the Gods* (2012). Neuroscience can teach us a great deal about how the brain and body work; about how and what the brain and body presents to consciousness, and why it does so. Understanding exactly what the mind does during magical action, however, requires not only a neuroscientific perspective but *also* a cultural, subjective, and mythological perspective gained through anthro-

pology. Without being reductionist, we take our examination of magic back to its neurobiological and anthropological roots, as magical thinking is ubiquitous to humans cross-culturally and through millennia.

In our view, it is unreasonable, and indeed irrational, not to consider magical experience on its own terms as valid and authentic. Magical consciousness is as an associative mode of thought different to, but emphatically not separate from, the analytical thought stemming from the Enlightenment. Here, it must be emphasized, we are looking at magical thought as a purified ideal form in order to contrast it with its 'analytical' ideal counterpart; in reality both forms of thought occur simultaneously all the time, in varying degrees. Characterized by its diffuse and holistic orientation and sense of permeability of boundaries between material and non-material perceptions of reality, magical consciousness is analogical rather than logical. Within this conception there is no contradiction between apparent mutually incompatible and exclusive states such as 'life in death' or 'unity and multiplicity of being', seemingly universal features of human thought first reported by Plato and Aristotle, who probably carried on in traditions originating from Parmenides, but also noted by Lucien Lévy-Bruhl in his work on mystical mentality (Levy-Bruhl 1975:313-314; Greenwood 2009:30-43). Opening up a general sensory awareness of perceptual and emotional fluidity, analogical magical thinking exists alongside logical aspects of mind and notions of fixed categories of phenomena. Happening in varying degrees – from day-dreams, mild trance or meditations to the most obvious expression in the mediation of shamans – magical thinking is often specific to a particular place and time - perhaps in relation to a divinatory question, ritual cycle or process or definite set of circumstances - but the associative magical thought process is similar.

The mind associated with that brain (however one may define such a mind), must be studied from angles that may not be approachable from a purely materialistic perspective. The following table sums up the differences between analytical and associative magical thinking:

<u>Formal Quality</u>	<u>Analytical</u>	<u>Associative/Magical</u>
Time	sequential	cyclical/non-linear
Space	distinct	diffuse
Distinction	particular	holistic
Emotion	dispassionate	emotionally rich
Concepts	concrete	abstract/ambiguous
Symbolism	literal	metaphorical
Explanation	causal	interpretive
	mechanical	willful-intentional*
Binding of perceptual elements	linear cause-effect	non-linear (synchronicity)
Neurobiological correlates	Left brain	Right brain
Dream-wake primary influence	Wakefulness	Dream
Self	distinct	diffuse

Our aim in this work on magical consciousness is to focus on making a contribution toward reaching across the gap between social and natural scientific disciplines. Magical consciousness, being affective, associative and synchronistic in its most fundamental aspect, is shaped through an individual's experience within a particular environment. It is through the process of making participatory associations that meanings are gained and understood. In this work on magical consciousness we examine magic head-on not through its instrumental aspects, but as an associative orientation of consciousness differentiated from logical, abstract and analytical orientations (but emphatically not separate). By addressing the question of 'what would an ethnography of a mind involved in magic be like?' the 'subjective'

and the 'objective' come together as we analyse my own mythopoetic participatory experience of magic. Through my research, I have built up a considerable largely untapped 'database' of personal magical experience, and by going deeper into a native's account of magic through the lived experience of the anthropologist's life, I could demonstrate the development of the process of magical consciousness. To this end, I explored my experience of magical consciousness through an imaginal relationship with a dragon, and then we examined this from a neurobiological and anthropological perspective, without being reductive to either discipline. It was only through coming to feel the pattern that the dragon had made in my life that I could develop the idea of using the material for further exami-

nation in my research. I wanted to show how I had come to understand the dragon as a source of another perspective, one long obscured by a focus on analytical reason. In essence, the dragon had a physical reality through my body and actions in the world whilst I was experiencing magical consciousness. Of course, I did not physically become a dragon – that somehow I manifested into a fire-breathing monster - but nevertheless the dragon had a form of corporeal as well as imaginal reality. I experienced it as a dance of synchronous interaction, among other things.¹

Here experience and events are brought together in a valid and authentic study of an alternate mode of consciousness. As an ethnographic view, it is an intimate anthropological and neuroscientific study of the way in which the cognitive architecture of a mind engages the emotions and imagination. Magical consciousness is, at one and the same time, intensely personal, as it is universal in some of its neurobiological fundamental features. Thus, although the detail of the involvement in magic presented is necessarily specific to me, the central tenets of the actual *modus operandi* is common to magical thought processes in general, and can be applied to neuroscientific and cross-cultural analysis to increase understanding of this ubiquitous human phenomenon. Rather than closing down examinations of altered states of consciousness by reducing them to a validity based on analytical reason, we suggest that we should broaden our theoretical and methodological parameters. By introducing alternative perspectives we seek communication not only between different aspects of our own alternate modes of consciousness, but also our interdisciplinary dialogue on to how to address them within our scientific frameworks of understanding. *First person research should include experimental efforts by the anthropologist to achieve any experience necessary to understand the research situation and being open to other similar scholarly interventions, but also empirical analysis that exposes modern cultural bias, As David J. Hufford notes: "As was true for Copernicus and as is true for Darwinian evolution, any fair and effective inquiry begins with rigorous methods and controls for cultural bias"* (Hufford 2003: pp?, see also Hufford

1982). So it is not science that is the problem, but rather the cultural bias of scientism that has defined a particular form of rationality that denies the validity of the ubiquitous experience of human spirit encounters. Never is this more true than in a study the interplay of different perspectives in the anthropology of consciousness.

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Neuroscientific Approach (Routledge 2015). Susan has taught at Goldsmiths College and the University of Sussex, where she is a past Visiting Senior Research Fellow, and she lectures internationally.

Notes

1. My first exploration of writing about this appears in *The Social Life of Spirits*, Diana Espirito Santo and Ruy Blanes (eds.) Chicago: University of Chicago Press, 2014: 6-7, 12.

Biography

Susan Greenwood, Ph.D., studied anthropology at Goldsmiths College, University of London, gaining a doctorate in 1997 for her thesis on modern magic, published by Berg as *Magic, Witchcraft and the Otherworld in 2000*. Other books on magic, including *The Nature of Magic* (Berg 2005) and *The Anthropology of Magic* (Berg 2009) followed, and *Magical Consciousness, An Anthropological and*



Explaining the Meaning of the Cover Art and Origin of 'Hypotheses In Search of a Paradigm'

My thanks to Fernando Paternostro for his artistic rendering of my description. The meaning of the cover art and origin of hypotheses in search of a paradigm have their beginning in 1964 as we will learn in my paper "Experiencing Dream Telepathy (or Non-Local Memory): A 50 Year Retrospective Autobiographical Analysis"). My initial ability to formulate a hypothesis to explain my ESP experience (since I did not even know what ESP was at this time) came to me while I was playing a game of Chinese Checkers. I had the insight that the marble pieces could be viewed as analogs to my thoughts, and that in some way thoughts could merge and co-mingle like the marble pieces. Sometime after this insight I read a book on electricity, and naively conceived of thought (now generally referred to as consciousness) as an infinite number of logic gates or points of decision. In 1975 I discovered instrumentation that allowed me to create these images, yet at this time I will refrain from discussing the full story of this instrumentation. On September 23-24, 1984 I learned about the work of Rupert Sheldrake (during this same period of time I was deepening my inquiry into the work of David Bohm and the history of quantum theory).

By August 1986 my Chinese Checker and infinite number of logic gates/points of decision model was replaced by habits (creodes) that form morphogenetic fields (M-Fields), and provided me the theoretical leap that ESP could be understood as non-local memory. This led me toward the current image of the Cover Design. On July 4, 2004, an expanded state of consciousness experience led me to connect my previous model with the image of Buckminster Fullers geodesic dome design. In sum, the Cover Design's grid lines represent mathematical probability patterns of M-Fields that display for us a visual representation of non-local memory connections on Earth, and throughout the Cosmos.

Mark A. Schroll

Experiencing Dream Telepathy (Or Non-Local Memory): A Fifty Year Retrospective Autobiographical Analysis

Mark A. Schroll



Readers of *Paranthropology* will be familiar with the concept of telepathy; yet to clarify its definition Charles T. Tart tells us, “The basic idea of *telepathy*, a term coined by classics scholar and early psychologist Frederic W. H. Myers in 1882, is that one person's mind can pick up information from another person's mind” (Tart 2009, p. 99). This paper provides a first-person account of experiencing dream telepathy (Luke 2012). Its 50 year autobiographical analysis coincides with Stanley Krippner beginning his tenure in 1964 as Director of the Maimonides Dream Laboratory in Brooklyn, New York, whose experimental inquiry from 1963-1973 is summed up in the book *Dream Telepathy* (Ullman, M., Krippner, S. & Vaughan, A., 1973). Following this first-person account is a brief discussion of Euro-American science's limits (which invites our exploration of alternative ways to understand telepathy (such as non-local memory), in the Appendix). Challenging Euro-American science's authority raises the psychotherapeutic concern of authenticity, and how we can properly diagnose psi experiences, inviting speculative views of shamanism and spiritual emergence network; an inquiry that prompts Maria Carrera's first-person summary of *Santeria* in her native country of Puerto Rico, serving as an invitation to re-examine methods of field research used by anthropologists of consciousness (Schroll 2010a).

Prologue

“What I find especially interesting about this account is the enormous pressure [that was] brought to bear on [you] to invalidate [your] own experi-

ence. This kind of pressure and the negative consequences it has on many people's psychological development is one of the main reasons I created [The Archives of Scientists' Transcendent Experiences] site.” Charles T. Tart (2000).

In this quote from Tart his acknowledgement and expression of support was a reply to my summary of a dream telepathy experience I had in the fall of 1964 (Schroll 2000). Krippner has summarized such experiences, by pointing out:

Carl Jung incorporated the concept of telepathic dreams into psychotherapy, using the term “crisis telepathy” to refer to instances in which a dream contains “anomalous” information about a loved one whose death is imminent, or someone who has suffered an accident, assault, or other life-threatening situation (Kierulff & Krippner 2004, p. 30).

Further support of my telepathy experience on Tart's *Archives of Scientists' Transcendent Experiences* website arrived in 2004 when I received an email from Michael Schmicker (and a couple days afterwards another email from Sally Rhine Feather). Schmicker and Rhine Feather said they wanted to reprint this account as an example of ESP in children for a book they were working on titled *The Gift: ESP, the Extraordinary Experiences of Ordinary People* (Rhine Feather & Schmicker, 2005). My initial response to Schmicker's and Rhine Feather's emails was that a former girlfriend was playing a malicious prank on me, as I could not believe my dream telepathy experience

was being validated by the daughter of J. B. Rhine. In an attempt at verification I wrote to Krippner, asking if he could confirm this was a genuine request from Schmicker and Rhine Feather. Krippner replied immediately saying that this request was genuine, and it was an honor to be included in this book. I then wrote to both Schmicker and Rhine Feather, granting them permission to reprint my dream telepathy experience. However, due to my delay, by the time my dream telepathy experience reached the book's publisher, it was too late to include it. To make it up to me, Rhine Feather agreed to participate in a symposium I organized, titled "Non-local Consciousness, Dreams, Psi and Religion" (Schroll 2006), which included Krippner, Robert Van de Castle, and Jayne Gackenbach.

Introduction

Since the fall of 1964 the scientific comprehension of psi or psychical phenomena has been a prioritized goal of mine following my personal experience of dream telepathy. This paper provides a full account of this experience that, as a consequence, initiated my 50 year inquiry to explain it scientifically (Schroll, 1997, 2008a, 2008b, 2010a, 2010b, 2012a, 2012b, 2012c, 2013a, 2013b, 2014; Tart, 2012). I continue to remain skeptical of psi phenomena in general, and my own experiences. But at the same time I am highly skeptical of Euro-American science (Schroll, 2010a, 2013a), especially technology's application of science "to transform all of its best knowledge into weapons" (Schroll, 2012a; see also Schroll, 2010b, pp. 8-9). I therefore agree with Montague Ullman, that we are faced with two diametrically opposite theoretical approaches:

In one, there is an attempt to fit psi into an existing model of the universe. In the other, there is the conviction that we have to move beyond our present picture of the world to a radically revised one rooted in the reality of psi and the implications that follow from that reality. Advocates of the former view are hopeful that psi can be successfully incorporated into our present

scientific outlook. Others are convinced that nothing short of a radical revamping of science itself is necessary (Ullman 1977, p. 557).

A thorough assessment and discussion of these opposite theoretical approaches exceeds the limits of this paper, yet in this paper's Appendix these concerns are revisited in a retrospective examination of my dream telepathy experience. Etzel Cardena (2014) too supports this inquiry. Moreover before we begin, in an important cautionary statement, Krippner tells us:

[A]necdotal reports of telepathy in dreams are unreliable from the scientific point of view because it is nearly impossible to rule out coincidence, dishonesty, or self-delusion, or logical or sensory clues of which the dreamer was unaware. Coincidence is [therefore] a simpler explanation than telepathy. . . . (Kierulff & Krippner 2004, p. 31).

Therefore while this paper does not seek to invalidate my own dream telepathy experience, I welcome skeptical inquiry and alternative explanations of what is clearly a fantastic tale that seems more science fiction than science fact.

Personal Reflections on an Unsought Experience of Dream Telepathy

Many people reading this paper will ask the question as to how this dream has been remembered with such detail over the past 50 years. The answer is I wrote a summary of this dream shortly after it took place. I used to carry this summary, which included the notes of my ongoing inquiry of this experience, with me everyday in a notebook until I graduated from High School. During High School a few mean spirited classmates of mine used to delight in taking this (and other notebooks) and throwing them into the air, saying: "What is it that you are always writing?" I never gave an answer, and it would

be nearly two more decades before I spoke about this dream publicly.

This dream had a profound effect on me, awakening my interest in what I initially characterized as embodying the concerns of both science and religion, the continuing inquiry into which reflects research associated with paranthropology, and/or the anthropology of consciousness, and transpersonal psychology. Specifically this dream is about the need for medical treatment of a female classmate of mine to whom I was very close to emotionally. I first discussed this dream on May 16, 1989, with several graduates from the Center for Humanistic Studies in Detroit, Michigan, who were continuing their doctoral studies in clinical psychology at The Union Institute and University. I acknowledge these co-researchers for their enthusiastic participation. In particular, I want to thank Maria Carrera for her contribution to the content of this meeting. Carrera's comments were not only insightful, they played a key role in shifting this meetings conversation from my discussion of psi experiences to the specific examples of transpersonal psychotherapy practiced in her home country of Puerto Rico.

The Dream

My dream begins with my first grade class taking a field trip to the Homestead National Monument, near Beatrice, Nebraska, which comprises several acres of wooded grasslands. As is customary for primary school children of that age, we were paired off as partners. We then began a walking tour of America's first homestead. At a certain point in this dream my female companion began complaining of stomach cramps, saying she could not walk any more. Consequently I stopped to let her rest. The other members of our class, however, began to complain about our lagging behind and encouraged us to keep up. We started walking again, but eventually the pain forced my friend to collapse. I sat down with her, empathizing as best I could with her agony. Her cramps finally became quite severe and I noticed she had now begun to bleed abdominally. At this point I knew she definitely needed medical assis-

tance. None of our classmates seemed to notice what was happening. Instead they continued to scoff at us for playing such a silly game.

Sometime that next morning I awoke early and recalled the former dream in vivid detail to my parents, imploring them to call my friend's home because I knew she needed medical attention; my parents responded by telling me that dreams are not real, although they sometimes seem real. I disagreed, saying that this dream was somehow different and that my friend needed to see a doctor. Continuing to assure me that everything was okay, my parents said I should get dressed and go to school. In a final attempt to reassure me, they added: "When you get to school and see your friend, you will see that she is okay and realize that this was just a dream and not something real."

I got dressed and walked the mile to school, telling my dream to all of my classmates that I saw along the way. After arriving at the schoolyard, I continued to tell my dream to anyone that would listen. In response, my classmates all laughed at me for being so silly. They repeated what my parents had told me, saying, "It was just a dream." Eventually I went to my teachers and told them my dream. They too responded in like manner, adding: "Mark, you really have an over-active imagination. We think you have been reading too many weird books. You will see it was just a dream and not reality when your friend gets here on the bus."

I waited for the bus to arrive. On arrival, I waited for my friend to step off the bus. To my dismay she was not on it, nor had the bus driver (with whom I spoke briefly) seen her that morning. Again I expressed my concern, saying to my teachers and classmates that something was wrong and that we should call her home to find out what had happened to her. Again my teachers attempted to reassure me, saying: "Now Mark, she must have missed the bus, and her mother must be bringing her to school today." I waited for her mother's car to arrive . . . until the school bell rang. The schoolyard cleared, as another school day

was about to begin. Eventually I too left the schoolyard as the final tardy bell rang. The concern for my friend continued to weigh heavily upon my thoughts. Entering my classroom I continued to make a fuss about calling her home until my teacher finally told me to stop talking about it, as I was disturbing the class. . . . I was restless all morning.

Our class re-convened after lunch. The first thing my teacher announced was that during the night my missing friend had been taken to the hospital for emergency surgery, because of something called an appendicitis attack. This explanation put my mind at rest, having confirmed my conviction that my friend really had been in need of medical attention. In response I said something to the affect "my dream had been real." My teacher did not acknowledge my comment, but acted as if she could not hear me. Perhaps she felt that by not answering me, my interest in this dream would be forgotten. Much to the contrary, my teacher's strange silence and reluctance to discuss my dream (and its apparent verification with the announcement that my friend had actually needed to be hospitalized) was, instead, a great source of mystery to me. Consequently, the experience as a whole became too psychologically moving for me to forget.

I had wanted to visit my friend in the hospital, but the laws at that time forbid minors to enter unless they were visiting their parents or close relatives. When my friend returned to school, I told her about my dream. At first she was open to discussing it, as well as her own close encounter with death. During our first conversation she told me the night her appendicitis took place that she was taking swimming lessons under the direction and guidance of her sister. When she began to complain of cramps, her sister (familiar with my friend's laziness and ability to stretch the truth) believed this was simply a story made up to get out of completing her lesson.

That night at home, following her lesson, my friend again complained to her mother about cramps. Her sister, however, convinced their mother that this story about cramps was simply being repeated as a way to gain sympathy, and to

get her older sister in trouble. This explanation also seemed to their mother to be the more convincing story, concluding that my friend's complaint of cramps was not real, which resulted in her being sent to bed. Fortunately enough for my friend, her father was a medical physician and took the time to investigate my friend's complaint of cramps when he came home that evening. Diagnosing his daughter's condition as acute appendicitis, my friend was rushed to the hospital, where emergency surgery was performed. Had my friend's father not been a physician and been unable to diagnose her condition in time, she probably would have died that evening from a ruptured appendix.

As I listened to her story, I felt my dream had been further vindicated. I expressed the concern to my friend that I was very interested in finding out how I had been able to predict her illness in my dream. On my friend's second day back in school, however, she was more reluctant to talk to me, having been influenced by her mother, teacher, and peers to ignore my questions. She herself began to doubt my story. By the third day my friend's opinion had hardened into full agreement with the consensus view that I was just making up some kind of fantastic story, no doubt to get attention. Her mother even said this on a visit to school. It is odd my teacher agreed with this assessment, and ignored the fact that prior to the confirmation of my friend's appendicitis attack I had been saying for six hours that she was ill. Nevertheless, from that day on, my friend refused to discuss my dream experience; and refused to further discuss her own close encounter with death, as her mother, teacher, and peers advised her she should try and forget her horrible confrontation with the grim reaper.

Personal Doubts Regarding this Experience

This section includes speculative comments on shamanism, and, as such, do not reflect any particular indigenous views. I welcome feedback to support or refute this discussion. Roger Walsh says the shamanic initiation crisis "usually announces itself in adolescence with an on-

slaught of unusual experiences. These may sometimes include talents such as heightened sensitivity and perception” (Walsh 2007, p. 54). Krippner points out: “The functions of shamans may differ in various locations, but all of them have been called upon to predict and prevent illness, or to diagnose and treat it when it occurs” (Krippner 2012, p. 72). Finally, I do not view myself as a shaman; nor am I a teacher of shamanism. I merely seek to understand my own path and experience.

Still curious about my experience and hoping to learn more about it, I eagerly shared the account of my dream during my Sunday school class. Here again my peers laughed at my dream. My teacher responded by saying, “there were some things we were not meant to know”, which provided the introduction to her lesson about the “evils of science and technology.” Eerily this warning was borne out to be true, yet for completely different reasons than my teacher had in mind (See Schroll, 2012a; see also Schroll, 2010b, pp. 8-9). Following class, my Sunday school teacher suggested I stop reading so many weird science books and start reading the *Bible* more often.

What continued to puzzle me was that I was not reading any “weird science books.” I was reading books about space travel and dinosaurs, but these had nothing to do with the content of my dream. What sort of “weird books” were they talking about? And why, if these books talked about experiences like the one that I had had, were they supposed to be “weird science?”

Continuing to reflect on my dream for the next few days, I eventually reached the conclusion that I had some kind of religious (today I would call it “transpersonal” experience): and that I had been called to investigate experiences of this kind and, thereby, somehow explain them. This decision was an internal sense of knowing that demanded I give this problem my full attention. Although my ability to put forth any sophisticated hypothesis was limited at this time, I was playing a game of Chinese Checkers shortly after this experience, during which I had the insight that the marble pieces could be viewed as

analogous to my thoughts, and somehow thoughts could merge and co-mingle like the marble pieces. It was sometime after this insight that I was reading a book on electricity; in a naïve sort of way I conceived of consciousness as an infinite number of logic gates or points of decision. It would be another 40 years until I was able to visualize a comparison of these images with that of Buckminster Fuller’s geodesic dome design, with its interlocking matrices spreading out in four-dimensional spacetime, whereby each branching pathway of this matrix would be a point of decision.

One of the many concerns I have experienced when discussing this dream is the way people try to reconcile this account. Most people tend to discount it, like my teachers and peers did, as the product of an over-active imagination. The other common response is I must be suffering from some kind of mental illness, or that I am just plain lying. This is why my dream caused so much distress in those to whom I told it. Not only was this accounting something outside the domain of science, but my story had also been fairly accurate in predicting the future.

I have often wondered how if had I lived in a culture where shamans existed, my dream would have been perceived. Would I have been taken aside and tested by the tribal shaman to see if my natural talents did, in fact, lie in this area? And, if such testing had proved successful, would I have been accepted as the shaman’s apprentice and been guided on a path to further actualize my talents as one of the tribe’s future shaman? (Achterberg, 1988; Krippner & Villoldo, 1986; Villoldo & Krippner, 1987; Harner, 1980, 1988; Naranjo, 1973).

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Jean: But it is pretty hard for a six-year old to interpret a dream accurately, without some kind of distortion.

Schroll: Sure.

Brad: But this dream did not require an interpretation of itself.

Mary: It found validation later.

Maria Carrera: This is the problem. Nowadays a child tells you a dream like this and you get into trying to interpret it. You do not see it with the eyes with which it needs to be seen. Someone tells you I am hearing voices and you immediately ignore seeing a way that would reveal that it is possible. That it could be you are. . .

Jean: Sure, people hear voices.

Maria Carrera: . . .really hearing voices.

Schroll: Right, you believe it is a sign of mental illness.

Maria Carrera: That's right.

Schroll: And it might be.

Maria Carrera: And it might be you're right. Many times. . .

Schroll: There are people that suffer from these kinds of delusions.

Helen: How do you know what the right perception is? How do you know which is which?

Schroll: That's the problem. This is precisely why we need to have people that are well trained in this kind of assessment, so that they can assist us in making this diagnosis. The point I am making here is that historically there were people that knew how to make this diagnosis. The shaman was a person equivalent with the modern psychologist, psychiatrist, theologian, or anthropologist of consciousness. But they were more than this. Shamans were masters of ecstasy, and used a variety of methods as part of their practice. They incorporated dance, medicine, the healing arts, visual arts, all

sorts of movement, and techniques for having visions. Shamans knew about certain plants that enhanced these visions and a variety of others for healing. Today the shaman's knowledge, as well as the contents of their medicine bag, is divided into a variety of different disciplines. Shamans also possessed the ability (based on the fact that if a person knows, really knows, having had the kind of dream I discussed) to determine if someone was suffering from some kind of disease, or whether they were just faking or lying. Shamans were able to know if the person was really having visions, or if they were just making up fantastic stories. Either way, the shaman would be capable of acting accordingly.

It is this absence of diagnostic ability within the worldview of Euro-American science that demonstrates one of its many limitations and its need for revision, because my experience is not unique. Much to the contrary, these kinds of experiences happen to a lot of people (Rhine Feather & Schmicker, 2005). Nevertheless when people have experiences like the dream I described, the tendency is to try and forget, because it is easier to forget about these experiences, get a job, make money, and go on with life as usual, telling ourselves we are just having fanciful dreams; it is easier to become part of consensus reality and say that these phenomena we have been talking about do not exist.

We are not encouraged to say there is something inexplicable that needs to be investigated. We are seldom reminded that without our testimony, phenomena of this kind will continue to be ignored and not be seriously investigated. And we know why too, because phenomena like the dream I described go beyond the limitations of our known reality and are phenomena that most people do not directly encounter. Instead we find that the usual response to these phenomena is one of contempt and suspicion.

Moving Beyond the Limits of Euro-American Science

Helen: I do not have an issue with what you are saying. What bothers me is if someone were to say, I had this dream and explained it vividly, how would you determine whether or not this was someone who is psychotic and/or having a hallucination? Or whether indeed it was real, because to the psychotic this is very real?

Schroll: Right.

Helen: And he is sure that this is the way it is.

Schroll: Right.

Helen: And indeed for him it is.

Schroll: Yes, you are right.

Helen: But is it or is it not it a valid experience?

Schroll: This question goes right to the heart of the kinds of problems that transpersonal psychology, the anthropology of consciousness, and paranthropology have chosen as their focus, which includes experiences where Jung is sitting in Freud's office in 1909, which Jung describes in his autobiography *Memories, Dreams, Reflections* (1963):

It is interesting for me to hear Freud's views on precognition and on parapsychology in general. When I visited him in Vienna in 1909 I asked him what he thought of these matters. Because of his materialistic prejudice, he rejected this entire complex of questions as nonsensical, and did so in terms of so shallow a positivism that I had difficulty in checking the sharp retort on the tip of my tongue. It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of "occult" phenomena.

While Freud was going on this way, I had a curious sensation. It was as if my dia-

phragm were made of iron and were becoming red-hot—a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: "There, that is an example of a so-called *catalytic exteriorization phenomena*."

"Oh come," he exclaimed. "That is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!" Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. I do not know what was in his mind, or what his look meant. In any case, this incident aroused his mistrust of me, and I had the feeling that I had done something against him. I never afterward discussed the incident with him (Jung, 1963, pp. 155-156, italics added).

This kind of anomalous experience, this kind of *energy* (if we can assume that it is a kind of energy we are talking about here that describes the kind of phenomena Jung demonstrated for Freud), cannot currently be accepted within the framework of Euro-American science. It violates the concept of action-at-a-distance: How can there be a physical manifestation of "energy" beyond what is referred to as "localized" events in physics? What is the medium, the means of transmitting this kind of energy? This is the real scientific problem of accepting these kinds of phenomena. Either you have to say that the type of energy Jung demonstrated for Freud has no connection with the material world, or you have to postulate some kind of energy, some means of signal trans-

mission that is not now known (Schroll, 2010a, 2010b, 2013a, 2013b, 2014). A more thorough examination of alternative scientific hypotheses for understanding telepathy is taken up in the Appendix.

Brad: But it sounds like for you there is a real question of authenticity involved. Whether you were going to trust your own experience and stay with it in the face of all this social pressure telling you that this was something you needed to forget about. The cultural value of discounting all that you experienced had a strong personal effect on you, when you were saying, “Look, I really had this experience,” and all your peers, teachers, etc., are saying, “We don’t want to hear about that—that is too threatening.”

Schroll: That’s right. In fact, if what exists now as the “spiritual emergence network” or “spiritual emergency network” had existed at the time of my childhood, my parents could have contacted them to help me work through this unexplained experience. Judy Tart points out that the spiritual emergency network was established by Stan and Christina Grof and Rita Rohan in the spring of 1980 to “. . . help those who are trying to figure out if they’re becoming enlightened or going crazy” (Tart 1986, pp. 11). Grof & Grof have since gone on to define spiritual emergency as:

. . . critical and experientially difficult stages of a profound psychological transformation that involves one’s entire being. They take the form of nonordinary states of consciousness and involve intense emotions, visions and other sensory changes, and unusual thoughts, as well as various physical manifestations (Grof & Grof 1992, p. 31).

David Lukoff and others have deepened this inquiry (Lukoff, 2011; Lukoff, Lu, & Turner, 1998; Phillips, Lukoff, & Stone, 2009;

Schroll, 2010a, pp. 16-20). Besides assuring me that my 1964 dream was at the very least not some aspect of psychosis, the spiritual emergency network could have contributed to my intellectual inquiry into transpersonal psychology, shamanism, and parapsychology; possibly giving advice about methods and techniques that would have provided me with the opportunity to continue exploring similar transpersonal states of consciousness.

Transpersonal Approaches to Psychotherapy in Puerto Rico: And an Invitation to Anthropologists of Consciousness

When I first wrote about transpersonal approaches to psychotherapy in Puerto Rico in my dissertation (Schroll 1997), I was unaware that Maria Carrera’s discussion represented her own experiences with the religious movement known as *Santería*. I sent an early draft of this work to Theresa, a woman I met on a chat line in 1999. Theresa responded to this draft by telling me about her experiences with *Santería*, and encouraged me to investigate this movement. I am very grateful to Theresa for her comments and her suggestions to investigate *Santería*. Coincidentally (or perhaps synchronistically), during this same period of time a paper by Eric K. Lerner (1999), “The Healing Path of *Santería*”, was published in *Shaman’s Drum*. This paper supports Carrera’s comments, as well as elaborates on the history and current practice of *Santería*.

Maria Carrera: I agree with you Mark and feel that the culture that I come from in Puerto Rico does provide a framework where these experiences can be both enhanced and understood from, at least, a subjective stand-point. Earlier Helen raised the question as to how we are to know the difference between psychotic breaks from consensus reality and spiritual emergence. The way that we do it in Puerto Rico is most of the time we do it in-groups. Even though it is possible to do it one to one person, with the understanding that it is working not only

with one person, but working with—sometimes we call it like a shaman and sometimes “we call them *Guia's* [which is the word for guide in the sense of spirit guide]” (Schroll 2010a, p. 19), and sometimes—well, sometimes there is more than one master. The word master is not a good one in English, because it is understood in the experience that I am trying to describe that there is no real master, the experience is more non-directed. I think in some ways you could use the word guru to describe these leaders. In Spanish, however, we do not use these words.

Even when you are working or experiencing or sharing with one person you understand that that person and yourself are bringing more than just one. So it is understood that it is never just one person’s wisdom, or that the wisdom belongs to that particular person. When it is done in a group there is a lot of rituals that are involved for cleaning and opening different centers, or *Chakras* (Dave, 1977; Eckartsberg, 1981; Fadiman & Frager, 1994; and Ornstein, 1977) of our perceptual awareness to facilitate alternate states of consciousness. Let us say, for example, that I have had this dream and I am confused about it. I do not know what it means; I do not understand it. I do not even know if I am becoming crazy, because that is usually the first reaction of the person having a dream like you described Mark. You believe you are going mad simply because of your own lack of understanding and your own doubts and lack of clarity.

So after having one of these transpersonal dream experiences you will go to a *Guia* or shaman and there you will participate in these rituals, which involve meditation, chanting and discussion, even intellectual discussion sometimes; it all depends on the place where you go; and you will tell them what your dream is; and because the content or meaning of this phenomena is not only your experience as an individual, but where

you are getting that content is from a level that is not individual. “It is information that does not belong to Maria Carrera. It is a perception that goes beyond who I am, that is why it is called transpersonal, because it goes beyond you as a person” (Schroll 2010a, pp. 18-19)

Maria Carrera: So in that group there is going to be, if not the same perception, a very similar sensation. A very similar, it is difficult to know what words to use, so I do not know if the correct word would be sensation, or perception, or visions, or dreams, or just a very intuitive feeling; which I validate that what you are saying to me somehow sounds like I know it, or that I have heard about it, or that I have experienced it. It also depends on how the level of functioning of that person is being affected. You do not lose contact with other areas of your reality and other needs, physical needs or even spiritual needs.

What has happened, and what you were saying earlier Mark that is important, is the fact that the person has gone through different developmental stages. Many times what we are able to see is that the person might be experiencing this phenomena at a very early age in the process of developing the psychosocial, physiological, and so on stages of growth, especially if there is not a very healthy environment. Thus many times (because you have a resource or a gift or a power, or whatever you want to call it) the person will not have a good solid base to be able to grasp onto to keep them centered. Consequently they can later face the problem of madness, too. And it is very clearly understood in our Latin culture that a majority of mental illness is related to this, and is kept there and we are unable to channel this knowledge in a proper way. This is not to say that all mental illness is merely of the transpersonal, spiritual, or cosmic realm, or whatever you wish to call it (Maria Carrera, unpublished interview, May 16, 1989).

Helen: You have been talking about going to discuss these kinds of experiences with whom? Who are these people?

Maria Carrera: These people are persons that have a lot of experience, that are themselves.

..

Jean: Psychic?

Maria Carrera: Psychic? Yeah, you could call them psychic. I really do not know what the term psychic means in English. I have a lot of trouble with some English words because what we in Puerto Rico call one thing—even if there is a literal semantic translation—sometimes the word does not have the same meaning in English. It is not the same meaning psychologically, philosophically, physically, and so on.

Edna Earl: Maria, what would happen if this group got together and they could not validate the experience that you have described? Are you saying that they would talk with the person about the phenomena they have experienced and might actually decide that this is not a transpersonal experience, but an experience that is crazy, and that the person is displaying some form of psychosis?

Maria Carrera: What will happen to this person?

Edna Earl: What will happen in the process of diagnosing the symptoms the person in question says they are suffering from?

Maria Carrera: You know immediately if this person is psychotic or displaying the transpersonal. If you have a doubt, you bring this up at the next meeting the following day, the following night, or a few hours later. I have never been—it is always validated. I mean, if the experience is not validated and I tell you clearly. . .:

I remember the last time I was home in

Puerto Rico. We were working and this guy comes in and he was really experiencing all this phenomena and immediately everyone knew that he had a lot of material (psychological disturbance) in his body. It is difficult to say if it was an authentic experience or that it was not “natural.” I do not know the proper words.

But almost immediately it comes to the perception of all of us (most of the time there are five or six of us, so it is not only my perception) that the person coming to us has a problem. It also depends on the particular place, also there are people coming from different backgrounds; you do not only rely on your own experience, perhaps an intuitive kind of knowing or perception is closer to what I am talking about. . . . There is also the physical knowledge or objective knowledge or, I really cannot tell you what to call it (Maria Carrera, unpublished interview, May 16, 1989) (Schroll 2010a, pp. 18-19).

Helen: Who are these people and what are they called? Who are they?

Maria Carrera: “We call them *Guia's*. . . . we call them 'shamans.' Well we do not actually use the word 'shaman.' We use the word *santero* sometimes” (Schroll, 2010a p. 19). These are people that know, that are open to the kinds of experiences I have been alluding to and who have experienced these kinds of phenomena for years and years and years. They are people that have been raised—like I have been raised—but I am very young. In fact, I am usually the youngest member in these groups. I also do not do this kind of thing by myself. “I am always with someone that has a lot more experience, because sometimes I do not clearly understand what is going on. I think that you get more understanding the more you experience it, the more you are open to it, and the more clear you have your life together. Whereas if I do not attend to other needs in my life, I know how hard it is for me to get in touch with

these kinds of transpersonal phenomena we have been discussing. If I do not rest well or if I have some other concerns or some other things—personal, interpersonal problems—these problems get in the way of my ability to work in this way. Psychological health is, therefore, very important toward one's ability to *see* clearly. Moreover, these people are really committed to doing good work—promoting psychological health—within themselves and their communities. They live in accordance with certain values and a certain level of consciousness, a vision of the world that is much different than the modern scientific worldview that Mark referred to earlier” (Schroll 2010a, p. 19).

Maria Carrera: How do you find these people? Usually by asking, usually in every town there is a person like this and these people know each other. Nowadays with modern methods of communication there are workshops—not workshops—but conferences and lectures that are being done, and this is the place where you can meet these people. And there is another thing; these people do not receive any economic profit from doing this kind of work. Instead you know when you are called to be there. You do not need someone to tell you to do this kind of work. It is sort of like something that Dick mentioned earlier, that the transpersonal comes to you. What was it that you said exactly, Dick? I cannot repeat your words, something like you were saying that I am interested in it? (Maria Carrera, unpublished interview, May 16, 1989).

Dick: It is calling me.

Maria Carrera: Calling, that was the word. Calling. . .

Brad: No (looking at his notes and interrupting the flow of the conversation), Dick said, “It is interested in me.”

Maria Carrera: Interested. . .

Jean: Or, as Clark Moustakas says if you do not trust the process, the process does not trust you. (Laughter from the gallery).

Maria Carrera: I think that when I work here in the U.S.A., in Detroit, by myself, I am still very much connected to these people I have been trying to describe (in Puerto Rico) in my dreams. Many of my clients or patients that I have—especially the young ones and this is very sad—but most of the people that I see are so chronically ill, and they have been chemically injected for so many years, that it is really very hard to connect or resonate with them spiritually. So I have to be really selective and then I try to work with those that are younger. Usually there is something—that I cannot tell you—that I have.

Helen: Intuition?

Maria Carrera: The more I know the person, the clearer it comes to me what the person is experiencing. Are we talking about a mental illness? Are we talking about a different way of receiving information or responding to our world? Trust in truth. Trust your intuition.

Schroll: Thank you for sharing that story with us Maria.

Maria Carrera: Actually this is the first time that I have told this story to anyone from The Union Institute or the Center for Humanistic Studies.

Schroll: Sidney Jourard called this kind of story *self-disclosure*, where when one person discloses something that is deeply personal (thereby removing at least one layer of our persona's defense mechanism), which then helps to provide a psychological doorway for someone else to disclose something. The act of self-disclosure promotes the tendency for each of us to continually peel back the layers of our persona's defense mechanisms like an onion, revealing with each layer a deeper

level of psychological content that is closer to the real inner self (Jourard, 1971).

Conclusion

The primary question this paper has sought to answer is have I spent the past 50 years of my life chasing after a mirage or a chimera? Am I deluded? Was my dream telepathy experience merely coincidental? Although the real time symptoms of my friend's appendicitis attack began during her swimming lesson, my dream was not about this; my dream was about the denial by her sister and mother of my friend's symptoms, expressed symbolically in the denial of our peers in the dream. The ultimate consequences of this denial would have been a ruptured appendicitis. Therefore unless something like telepathy exists, I do not know how else to explain that I could have had this level of certainty for more than six hours prior to the confirmation that my prediction was true.

Still my dream telepathy experience in this paper does have the appearance of a fantastic tale that seems more akin to science fiction than science fact, and resembles, as I pointed out in Schroll 2010a:

a flashing neon sign for what is frequently referred to in anthropology as "magical thinking" (Winkelman 1982, 1992). Likewise, magical thinking resembles what the *Diagnostic and Statistical Manual-IV (DSM-IV)* refers to as forms of psychosis, in particular schizophrenia (Laing 1967; Podvoll 1979/80a, 1980b; Lukoff 1985; Villoldo and Krippner 1987:180-186; Lukoff et al, 1992; Walsh 2007:87-105). The frequent misdiagnosis of persons telling these so-called "fantastic tales" as schizophrenia has been greatly reduced in the light of Lukoff's diagnostic category "Religious or Spiritual Problem" (V62.89), in which transpersonal experiences are viewed not as a mental disorder but as a condition contributing to the maintenance of a healthy personality. Sara Lewis has discussed Lukoff's diagnostic category as a

means of understanding spiritual crisis and personal growth associated with ayahuasca use (Lewis 2008:112-113). Roger Walsh (2007 107-113) provides an even more detailed discussion than Lewis, pointing out: "If correctly diagnosed and appropriately supported, then spiritual emergencies can be valuable growth experiences: hence their other name of 'spiritual emergencies'" (Walsh 2007:113) (Schroll, 2010a, pp. 16-17, italics added).

And yet, in many ways, my years of inquiry searching for an operational mechanism to explain telepathy has taught me little about this art and more about the political, social, economic and psychological motives that distort our present materialistic worldview and subsequently dominate Euro-American science. Anthropologists of consciousness, transpersonal psychologists, and parapsychologists are not only familiar with this critique, but have often been the surgical victims of Occam's razor. Thus avoiding these conversations saves us from serving as a barrister in our own defense. Only two centuries ago our silence would have kept us from the garrote, the gallows, or becoming tied to a stake and set ablaze as a religious heretic or witch. Consequently the prospect of facing job insecurity, perpetual debts, ridicule, and social isolation today seems like a great leap forward.

Appendix: Alternative Ways to Understand Telepathy

Is telepathy the best explanation of my 1964 dream experience? Maybe not entirely as the first signs of my friend's appendicitis attack would have taken place prior to my going to sleep; it could still be a case of telepathy if my friend was dreaming in the hospital about this event, but it is this kind of speculation that makes anecdotal accounts like this so problematic. Alternatively Tart (2009, pp. 178-179) suggests the possibility of *postcognition*, which postulates we are able to obtain information from the past. Asking the question: "Is there some real sense in which

the 'past' still exists? If so, is it only as a kind of stored 'memory'?" (Tart, 2009, p. 188).

Tart's question about stored "memory" invites the possibility of Sheldrake's hypothesis of *non-local memory* as an alternative way to understand telepathy. Initially I received a reply from Tart February 14, 1985 on his views of Sheldrake's work, who said, "His morphogenetic fields are a biologically sound way of talking about psi influences" (Schroll, 2013, p. 24). This led to my further and continuing theoretical inquiry that relates back to my previous comments in this paper about "energy," which I summed up in Schroll, 2013; saying:

By non-local memory I am referring to the radical theory "memory may not even [sic] be stored inside the brain at all, but may instead be distributed non-locally throughout the fabric of the universe" (Schroll, 1987, p. 248). Today I no longer say that memory is "distributed non-locally throughout the fabric of the universe" but instead say memory (and/or consciousness) is more accurately described as a field state whose properties operate according to "the mechanics of resonance" (Sheldrake, 2012, p. 199; Abraham, 1987) (Schroll, 2013, p. 25).

Nevertheless this attempt at understanding non-local memory is still inaccurate because it implies some kind of physical medium (wave frequencies) where memory is stored. Sheldrake on the other hand discusses non-local memory in terms of wave frequencies (2012:197-199), with which I have some slight disagreement. Instead the most general way to describe the kind of field I am referring to is it is simultaneously everywhere and nowhere, existing in a liminal state between being and non-being (hence non-local). In his book *Presence of the Past* (1988), Sheldrake offers a more precise way to envision non-local memory, suggesting it "corresponds to Jung's conception of archetypes as 'innate psychic structures' [otherwise known as the collec-

tive unconscious]" (Sheldrake 1988:251) (Schroll, 2013, p. 25).

According to this theoretical understanding of non-local memory, telepathy is not a mind to mind connection, instead it is our ability to establish resonance with the collective transpersonal unconscious. In Schroll, 2013b, I (following David Bohm) refer to this liminal state as *holoflux*; yet further inquiry of this theoretical understanding will need to be taken up in future papers.

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Biography

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(not including those in this issue). Schroll is the Guest Editor of this issue of *Paranthropology*, and first met Dr. Krippner January 23-24, 1984, attending the workshop "Myths, Dreams, and Shamanism" at the Interface Conference Center in Newton, Massachusetts (near Boston). April 6, 2001 was the first time we presented together in the 2.5 hour "Hypotheses In Search of a Paradigm: A Conversation Forum" that I organized and chaired at the Society for the Anthropology of Consciousness annual spring conference, Bastyr University, Seattle, Washington, including comments from Constantine Hriskos, and Edith Turner. This paper and entire issue of *Paranthropology* represents a continuing inquiry in search of a paradigm capable of adequately assessing and comprehending a variety of phenomena that are often too fantastic to be believed; an inquiry that includes parapsychology, shamanism, transpersonal psychology, and philosophy of science, all of which represent aspects of transpersonal ecosophy (pronounced E-kos-o-fee). Email: rockphd4@yahoo.com.

Psychic Dreams: Evidence, Transformational Process and Magical Thinking

David Luke



Celebrating 50 years since Stanley Krippner's tenure as Director of the Maimonides Dream Laboratory in 1964 and the half century of experimental dream ESP research that has been conducted since then, there is a welcome resonance in exploring Mark A. Schroll's own quest into the mysteries of psi: A quest that also started in 1964 with his own apparent dream ESP (extra-sensory perception) experience. There are a number of threads I would like to explore in commenting on Schroll's paper "Experiencing Dream Telepathy (or Non-Local Memory): A 50-year Retrospective Autobiographical Analysis", the first is the nature of evidence in the study of apparent spontaneous dream ESP, second is the psychosocial process of having an exceptional human experience, and third is the nature of magical thinking.

The Nature of Evidence in the Study of Apparent Spontaneous Dream ESP

In the paper under discussion Schroll gives an account of an apparent dream ESP experience. I use the term ESP here, instead of telepathy, because as Schroll notes we cannot be sure it might be something else, such as clairvoyance. Further, we cannot be sure that the event was not precognition either, given that he learned of the actual event after his dream. Schroll's childhood dream enabled him to become aware of a life-threatening illness of a close classmate which was then later confirmed that day, but only after he had reported his dream to numerous 'witnesses'. In this regard we have a good case of apparent dream ESP, in that there are, potentially, others

who could confirm Schroll's account of his dream and that he reported it before actually discovering that his friend had indeed been taken seriously ill with abdominal pains.

However, as Schroll notes, we cannot rule out the possibility that he may have picked up on subtle cues as to his classmate's unnoticed appendicitis prior to the dream, but this does not explain how he also correctly dreamed that no one initially believed his classmate to be genuinely ill and that this was a potentially-life threatening factor. For this we would have to speculate that his unconscious mind had not only detected his classmate's illness, but had also correctly inferred that it would actually become a serious concern, and that no one would believe her illness was genuine. This unconscious inference is a *plausible* armchair argument, but a somewhat improbable one that has no evidence to substantiate it, as with so much armchair explaining away of spontaneous anomalous experiences.

So leaving aside the possibility of unconscious observation and some accurate and improbable long-range unconscious inference we are left with an account of a meaningful dream that is so emotionally charged that it stimulates the dreamer to invite condescension when he feels compelled to tell people. However, this still does not provide us with anything like solid evidence of genuine dream ESP because as Schroll notes from Krippner we must also consider coincidence, dishonesty and self-delusion. The latter two are easy enough to dismiss and we do not actually have to assume Schroll is honest, even though we do, because the reporting of dream ESP, contrary to what Schroll notes, is actually

pretty common. Depending on the survey, sample and country, between 19% (undergraduate psychology students in Japan; Hagio, 1991) and 90% (the Brazilian public; Machado, 2010) of people report having had a spontaneous psi experience such as telepathy, and between 33-68% of spontaneous ESP cases are reported to occur during dreams (Van de Castle, 1977). However, these figures are for the general public across the lifetime, yet when we look at studies that explore people keeping dream diaries we find that dream ESP experiences are reported to occur for between 2% (recruited participants; Schredl, 2009) and 10% (case studies; Bender, 1966; de Pablos, 1998, 2002; Luke, 2011) of all dreams.

These high prevalence rates of dream ESP, typically precognition, found in dream diary case studies also challenge the most critical argument against the genuineness of the experience, that of coincidence. Typically critics of the experience (e.g., Wiseman, 2011) suggest that given the law of truly large numbers when we survey a large population, such as the roughly 60 million people in the UK, we would actually expect to find a small percentage to produce dreams coincidentally similar to daily life events each day. An example of which might be the 36 people who replied to a newspaper appeal on premonitions to say that they had dreamed of an event that resembled the Aberfan disaster in the weeks before it happened (Barker, 1967). However, the law of truly large numbers is not particularly effective in accounting for the incidence of 10% of all dreams appearing to be precognitive when individuals study their dreams intimately over long periods. Ultimately, however, it is impossible to accurately calculate the probability, or indeed, the improbability of such correspondence between apparently precognitive dream content and subsequent waking life events, and the arguments along these lines on both sides are merely speculative (for a more thorough discussion see Holt, Simmonds-Moore, Luke & French, 2012).

To seriously explore the genuine possibility of dream ESP requires controlled experimentation, of course, and it is here that we celebrate the semicentenary of Stanley Krippner's instigation

of highly controlled dream ESP research. The Maimonides program ran for 16 years and produced more than 50 research articles, condensed into a book (Ullman, Krippner & Vaughan, 2002). All 15 studies have been independently reviewed by several researchers and found to be successful (Radin, 1997; Sherwood & Roe, 2003; Van de Castle, 1977). Compared to the chance hit rate of 50% the actual overall combined hit rate was 63%, which, with more than 300 trials, was highly statistically significant with odds against chance of about 75 million to one (Radin, 1997). The Maimonides research program ended in the late 1970s and since then controlled experiments have continued to be conducted, albeit with participants typically sleeping at home rather than in a sleep laboratory. A review of the 28 such studies conducted thus far also found the results overall to be positive (Sherwood & Roe, 2013) providing good evidence for the possibility of psi dreaming under the controlled conditions and abstract circumstances of an experiment. So the apparently meaningful ESP experiences that occur spontaneously in the lives of a large portion of the population may also be genuine, and not just due to coincidence.

The Psychosocial Process of Having an Exceptional Human Experience

In inspecting Schroll's highly personal and candid account of both his experience and his subsequent 50-year process of coming to terms with it we find that it conforms to the classic arc of the exceptional human experience (EHE) process, as outlined by Brown (2000). Drawing upon the analysis of hundreds of personal accounts of exceptional experiences the EHE process maps five stages in the journey from initiating experience to transformation and these can be seen within the account proffered here by Schroll. The five basic stages are labelled as the 1) the initiating event/experience, 2) the search for reconciliation, 3) between the worlds, 4) in the experiential paradigm, and 5) a new way of being in the world. In the first stage we find that EHERs are driven to question the experience and won-

der how they can explain it, what happened, whether they are going crazy, and who can help them understand it. This search for understanding then fuels a search outside of the experimenter's immediate social sphere as those within cannot accept or understand what happened.

In Schroll's account we can see that while Maria Carrera rhetorically questioned sanity (recollecting comments the clients who came to her Santeria healing circles had said following their experiences), Schroll did not, although his contemporaries did do this for him. Fortunately, now, thanks to the research of Stanley Krippner, reports of psychic dreaming are no longer technically considered to be symptoms of psychosis, though they were once – however we still see a hangover from this in what Helen says in Schroll's discussion. In further alignment with the EHE process, we also find that Schroll then began to look beyond his social sphere and turned to studying “weird science” and ultimately developed a career in transpersonal psychology to understand his experience. This took him on a journey into stage three, being between the worlds in his quest, an outsider in search of meaning beyond the confines of mundane reality, and through this into stage four, his experiential paradigm, where he accepted his experience. And then finally into stage five where as a transpersonal psychologist he has found an acceptable worldview in which he can live with his experience and adopt a path in life that reflects the deeper understanding of reality that he has gained from his journey. In short, Schroll's account is a textbook case of the EHE process, so I urge paranthropologists, transpersonal anthropologists and others reading this article to also explore Brown's (2000) EHE process as an excellent preliminary roadmap for exceptional human experience.

The Nature of Magical Thinking

The final point I would like to address in this commentary relates to Schroll's suggestion that his dream ESP experience resembles “a flashing neon sign for what is frequently referred to in anthropology as “magical thinking”” – a term

which has been defined as, “thinking characterised by an absence of differentiation between the self and the natural and social worlds, such that coincidences and correlations are thought to have a causal relationship” (Holt *et al*, 2012, p.201). I think it is important here to contest the assertion that Schroll is ‘guilty’ of magical thinking, at least initially, because he merely reports his dream and expresses his deep emotional concern for his classmate. What occurs is less to do with his magical *thinking*, and more to do with everyone else's rejection of the reality or even the possibility that Schroll had what looks like a magical *experience*.

I think this is an interesting point in that it demonstrates the degree to which even a well-informed transpersonal psychologist can be party to identifying with the standard skeptical rhetoric. Yet, in Schroll's account he merely puts forward an account of the experience and then cautiously and tentatively explores the experience as it appears at face value, i.e. as a genuine dream ESP experience. Even after 50 years of trying to understand the experience Schroll is still very cautious in accepting the experience for what it appears to be, so can we really say this is magical thinking? If so then magical thinking really is quite circumspect, full of doubt and exploratory possibilities of alternative explanations (as Greenwood 2014, this volume, argues).

Somewhat ironically, we find that much of the standard skeptical argument actually very closely resembles magical thinking when it is deconstructed. The basic premise of anomalistic psychology is this: paranormal belief is correlated with a number of “cognitive deficits”, as Irwin (2009) labels them, whereby faulty cognitions result in misconceptions and misperceptions of reality, and so all paranormal experiences can be explained by faulty cognitions. Let's forget for a moment that the studies finding relationships between cognition and paranormal belief return mixed findings overall (Irwin, 2009), but the basic premise for explaining away paranormal experiences is based on the magical thinking inherent in assuming that these supposed correlations equate to causes. Wiseman's *The Luck Factor* (2003) is a classic example of this

kind of magical thinking (Luke, 2004). For all the ridicule that exceptional experiencers receive as a result of the mainstream scientific discourse on so-called paranormal experience it would behoove our so-called skeptics to remember that those in glasshouses should not throw stones.

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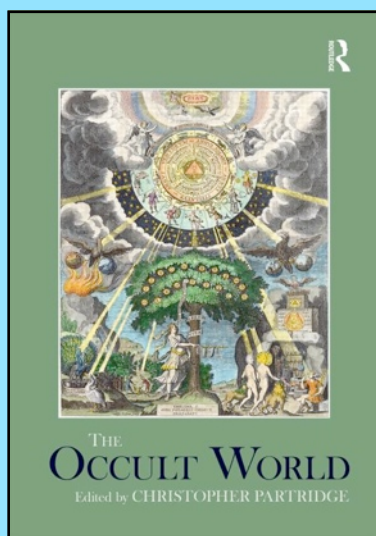
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Biography

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Whose Dream Is It Anyway? A Commentary on Experiencing Dream Telepathy (or Non-local Memory): A 50 Year Retrospective Auto- biographical Analysis

Zelda Hall



“Civilization has posed a difficult task for the dreamer. Born into a society where dreams are of little or no social importance, the dreamer is left with few ways to satisfy a very natural curiosity to learn what the dream is saying. The result is a kind of emotional ecological loss to society, one in which so valuable a resource has gone unappreciated. Some day someone like Rachel Carson may come along to alert us to the price we are paying for this neglect. The repair will depend on the honesty with which we can face up to the general historical developments that have led up to this state of affairs and the current sociocultural forces that perpetuate it.” From *The Significance of Dreams in a Dream Deprived Society* (Ullman 1996).

Introduction

This commentary on dream telepathy is written from the perspective of a psychotherapist with a professional and a personal interest in the phenomenon of dreaming and of non-ordinary states in general. One of the sociocultural forces to which Montague Ullman is referring above, is what Mark A. Schroll calls the limitations imposed by the present state of Euro American science. Dreams in all their forms, whether they can be construed as telepathic or not, are still greatly undervalued in Western culture as a source of information and of healing. In this commentary I discuss the possible significance of the dream experience Schroll had. I also relate

first-hand experiences which have led to my interest in this area. Following this is a short exploration of the question in my title and the importance of our dreams, and experiences in other non-ordinary states, for society at large and for our planet. How can we redress the ‘emotional ecological loss’ to which Ullman refers?

The Calling

I am presently researching the significance of vivid or repeated dreams in early childhood for further psycho-spiritual development. Carl Jung describes such a dream in his autobiography *Memories, Dreams, Reflections* (1983 p.27). It was the earliest dream which he could recall and he was between three and four years old. It was to preoccupy him all his life. Arnold Mindell, a physicist, who also trained as a Jungian analyst, discovered that the content and the themes of such early dreams are often echoed in experiences close to death (Mindell 1989). These dreams could be said to give information about what Mindell refers to as the ‘life myth’ or a calling for the dreamer. This idea bears some resemblance to what James Hillman in his book *The Soul’s Code – In Search of Character and Calling* is saying when he writes

... there is a reason my unique person is here and that there are things I must attend to beyond the daily round and that give the daily round its reason, feelings that the world somehow wants me to be here, that I am answerable to an innate image,

which I am filling out in my biography (Hillman 1997, p. 4).

Schroll tells us that he felt he “had been called to investigate experiences of this kind and, thereby, somehow explain them.” He also says that the scientific comprehension of psi or psychical phenomena has been a long-term goal in his life. It may be worth noting here that this concept of life myth as proposed by Mindell overlaps to some extent with the personal mythology referred to by Feinstein & Krippner (1988). It also has crucial differences. However, elaborating further on these differences lies beyond the scope of this commentary.

So What Are the Themes Appearing in this Experience?

A recurrent theme in Schroll’s recounting of his experience is that of denial. He says that the dream was about the ‘denial’ of his friend’s symptoms by her sister and her mother. This is represented in the dream by the ‘scoffing’ of Schroll’s and the dreamers peers who regard what is happening as ‘a silly game’. His excitement about the dream and his concern for his classmate are subsequently dismissed by first his parents, then his teacher, and ultimately and perhaps most painfully, by his friend and classmate. Charles Tart, as quoted in the prologue, comments on the tremendous pressure on Schroll to ‘invalidate his own experience’ and how this kind of denial can negatively impact psychological development.

There is a parallel to be found here with the continuing denial, on a much greater scale, of the validity of so-called ‘psi’ experiences, or the paranormal, within Euro American scientific circles. Obtaining funding for research can be quite an undertaking. As readers of *Paranthropology* are no doubt aware, studies are subjected to much more rigorous scrutiny than would be the case in other areas of psychology. Outside of academic and scientific circles however, more and more of the general population in the U.S.A. and Europe are becoming interested in, and open to, such information. Evidence of this can

be seen in the success of Dean Radin’s (Chief Scientist at the Institute of Noetic Sciences) recently published book *Supernormal-Science, Yoga, and the Evidence for Extraordinary Psychic Abilities* (Radin 2013).

Dreaming – An Altered State

As Serena Roney Dougal, one of the few people in Britain to have obtained a PhD for a parapsychological thesis, points out in a conversation with Anthony Peake (The Anthony Peake Consciousness Hour 2013), dreams are also a non-ordinary state of consciousness. However it is common that we may tend to disregard them as such. Our ‘conscious mind’ is usually safely rendered non-functional during dreaming. This disabling of the thinking process is what enables us to have access to information which is not available to our ‘conscious’ mind. In his experiments with telepathy, Rupert Sheldrake (2014) concludes that our thinking processes are a major obstacle in the way of our capacity to receive information telepathically. His opinion is that this is why animals often have less of a problem with it than humans. He gives many examples of this in *How Dogs Know When Their Owners Are Coming Home* (Sheldrake 1999), which is a scientific investigation of the unexplained powers of animals. Besides dreaming, other non-ordinary states such as those produced by psychedelics, prolonged meditation or holotropic breathing, can also facilitate telepathy for the reason that the mental processes cannot interfere.

Gateway Voyage: A Personal Experience of Telepathy

My own strongest experience of telepathy was mediated by the use of Hemi-Synch technology as developed by Robert Monroe. Monroe is known for his accounts of out-of-body experiences of which he tells in *Journeys out of the Body* (Monroe 1971). These were investigated in a study by a close friend of his, Charles Tart. Tart’s conclusions appear in *The End of Materialism* (2009 pp. 208-219). Monroe was a broadcaster and he developed sounds which produced a fo-

cussed whole brain state called Hemi-Sync in which the left and right hemispheres work together in a state of coherence. This can have a dramatic effect on consciousness.

This was my first seminar with the Monroe Institute. One morning, as I was lying in my room listening to a Hemi-Sync CD, I started receiving images of someone who was working in the hotel in which the seminar was held. I did not know this man apart from having been introduced to him at the beginning, together with the other participants. My image was of him kneeling on a bed with a towel round his waist and in obvious pain. It was made clear to me that the pain was in his back. I was also 'told' that the pain had its origins in emotional difficulties and these were related to his mother. In addition I got an odd detail. Namely that, although he had been told he had scoliosis, this was not actually the case.

I had already had experiences of picking up information about others which seemed not to have come through the normal sensory channels. (Note: I use the words 'told' and 'getting information' here because it is difficult to describe exactly how this occurs apart from the images I had at the beginning). However nothing had occurred previously which was quite as extensive as this and about somebody with whom I had no personal connection. I approached the seminar leader, Carol Sabick, to discuss this experience and she told me that "F" had been unable to come downstairs to work that day as he had a great deal of pain in his back. She suggested that we talk to the partner of "F" who confirmed that "F" was very concerned about his mother as she had been quite depressed since the death of her husband some time before. He also said that "F" had been told as a child that he had scoliosis but this was later retracted. Later I spoke in more depth with "F" himself who was as astonished as I was about this phenomenon.

Is Closeness Important?

According to Sheldrake (2014) telepathy typically takes place between people with close bonds. What surprised me most at the time about this

experience was that I did not know "F" and therefore had no emotional connection with him. However Schroll tells us that he was emotionally very close to his classmate. In his prologue Schroll makes reference to the term 'crisis telepathy'. According to Diane Hennacy Powell, this term was coined because of a number of dramatic incidents. In her book, *The ESP Enigma*, she illustrates this with the story of Martha Burke who, one day in 1977, felt she was being cut in two by terrible pain across her chest and abdomen. Some hours afterwards she heard that her twin sister had been killed in a plane crash. So it is possible that Schroll's dream was triggered by the distress of his friend.

Had I had more contact with "F", even a brief conversation with him, I am sure that I would have been inclined to dismiss the 'information' I had acquired about him as being 'just fantasy' or that I had picked it up from some other cues in his behaviour. But perhaps it was, after all, a form of 'crisis telepathy' triggered by the distress of someone who was in physical, if not in emotional, proximity. This was not in a dream form, as is the case with Schroll, but in the altered state induced by Hemi-Sync.

There is another study which seems to indicate that emotional closeness is not a prerequisite for dream telepathy to occur. Carlyle Smith, Professor of Psychology in Trent University, Ontario has carried on the pioneering work done in the area of dream telepathy in the Maimonides dream laboratory in the 70s and 80s. His study investigated the possibility of college students being able to incubate dreams about unknown target individuals who had significant life problems. The target persons were unknown to the students and they had only a photo to direct them. His conclusion is that young, healthy adults are capable of dreaming details about the personal problems of an unknown individual simply by examining a picture of the target and then planning to dream about that individual's problems (Smith 2013).

The Morphic Field of Psi Phenomena

As stated earlier, interest in psi and psychic phenomena is on the increase among the general population. Parapsychology is, albeit with great reserve, being accepted as a respected area of scientific study at academic level in such institutions as the University of Freiburg, Germany, University of Utrecht in the Netherlands and numerous institutions in the U.S.A., such as Saybrook University in San Francisco and the University of West Georgia. Perhaps a morphic field, as Sheldrake would call it, has been created which increases the likelihood of experiences of telepathy and of psi phenomena of different varieties. In a personal conversation about my research to which Sheldrake kindly agreed, he suggested that the accounts of NDEs may increase because as more people have them, due to, among other reasons, improved resuscitation techniques, so the field is stronger and more individuals will resonate with it (Sheldrake personal communication 12th December 2013). If we apply the same thinking to dream telepathy, we could then expect a higher incidence of it, even among those with no close relationship. I would venture even further by saying that the planetary consciousness is calling upon us to realise that, to paraphrase Einstein, our separation from each other is an illusion of our limited consciousness.

Whose Dream Is It?

So we return to the question in the title. To whom does a dream belong? In a situation or culture in which a dream is not regarded as only personal, Schroll's dream would also have been seen as relevant for the person about whom is being dreamed - in this case his school friend. We could speculate that the dream was telling her something about being taken seriously and speaking out. Or even that the dream was a message for the whole community - Schroll's parents, his teachers and others. As Krippner et al (2002) point out in *Extraordinary Dreams and How to Work With Them*, groups of indigenous people use shared dreams to make decisions. In

the case of the Guarani Indians, who are the largest group of indigenous people in Brazil, it is not only the dreams of the shaman which direct life but also the dreams of all those who participate in a dream circle. Or as Krippner (2009) puts it, "Anyone who dreams partakes in shamanism." In this context, Schroll is a shaman.

From the Individual to the Collective

"The interpenetration of the individual and the species surfaces in deep psychedelic states as a dramatic manifestation of morphic fields" (Bache 2000). Carl Jung, who has been referred to as The Dream Shaman of Switzerland (Moss 2012), is known to have been able to enter into deep states of consciousness with ease. He had precognitive dreams and visions about the First World War. This is the account, from his autobiography, of his first vision.

In October [1913], while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour. I was perplexed and nauseated, and ashamed of my weakness (Jung 1983, p. 199).

This vision was followed by others, and then a series of apocalyptic dreams. However he took them initially to be only of personal significance.

I asked myself whether these visions pointed to a revolution, but could not really imagine anything of the sort. And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis. The idea of war

did not occur to me at all (Jung 1983, p.200).

On 1st August World War I broke out.

Had he been a shaman, Jung might have recognised these dreams as not only personal, but as information for his tribe or his community. He certainly would not have feared that he was succumbing to a psychosis. When war broke out in August, nine months after his dreams, he says: "Now my task was clear: I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my obligation was to probe the depths of my own psyche." In *Dark Night, Early Dawn: Steps to a Deep Ecology of Mind* (2000) Christopher Bache documents how exploring the depths of the psyche in non-ordinary states can extend beyond the individual. He compares the cosmologies that emerge from Holotropic Breathwork and the explorations of Robert Monroe. Bache suggests that through individual work we can access what might be imagined as a storage bank of the history of the universe and of the struggle of humanity to survive and evolve. He compares this storage bank to Sheldrake's morphic fields. In doing this deep work we may be able to process the pain of the greater whole and healing can extend to the collective unconscious of humanity itself.

Can Dreams Help to Change the Future?

Jung was a very powerful figure. Is there something he might have done which would have changed the course of events, as a shaman or elder might do in another society? There are many accounts of guidance towards healing in dreams (Moss 2012; Burch 2003). I myself have had the experience of healing cancer through dreams. Imants Barušs, a Professor in Psychology, who has written widely on the nature of consciousness (Barušs 2012), used his dreams to recover from a tumour in his liver which was the size of a lemon. He proceeded to work further with his dreams and realised that if he had a dream about something that would happen in the future, he could change the outcome.

So, I dream about something that will happen in the future. I am not happy with what will happen. And I realize that the future is not actually here yet, so I can change it. Can this be applied to our health? Of course (Barušs 2013).

If it can be applied to our health, can we then also apply it to our future on this planet? Because if dream-healing is possible on a personal scale, why not on a global scale?

Conclusion

If we are to redress the emotional, ecological loss to which Ullman refers in his quote at this paper's beginning, then it would seem that his suggestion of including dream work in the educational system would be a good way to start. This could be done in much the same experiential way that Krippner and Schroll mention Bonnie Glass-Coffin ventured to do in her shamanism course at the University of Utah (Glass-Coffin 2013) (Krippner & Schroll 2014, this volume). However Ullman (1996) suggests that we bring it in at as early an age as possible. Were this to be the case, we could imagine a situation in schools throughout the world where children as young as six would have a dream circle to open their day. How different this would have been considering Schroll's experience.

In addition it is vital that we accord our dreams, and experiences in other non-ordinary states the importance they deserve. To this end we must learn to respect the mystery inherent in such experiences. Much has changed in the years since Schroll's painful confrontation with the Euro-American consensus reality attitudes to dreams and telepathy. However the proliferation of dream dictionaries, online and others, only serves to circumvent the necessity for dedication and patience in acquainting ourselves with our own dream language. Only the dreamer can know the true meaning of a dream for themselves (Gendlin 1986). There is no single meaning for an image in a dream (Jung 1974) (Krippner, Bogzaran, & Carvalho 2002). This is why

so-called dream dictionaries can only be of limited use. Their popularity may have much to do with what could be called the 'McDonaldisation' of dreams - that is, our need to know instantly what the dream might mean and what its significance for us could be. Accounts such as that of Schroll, and his investigation into their possible meaning, add to a deeper appreciation of the role of dreams as a source of wisdom and information about all areas of our lives. As we have seen, we can dream not only for ourselves, but for the greater whole. If we harness the power of dreaming we can participate not only in the healing of ourselves and others, but in healing our planetary consciousness.

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Sacred Places and Home Dream Reports: Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England

Stanley Krippner & Mark A. Schroll



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Abstract

This paper summarizes the key contributions of Paul Devereux's preliminary study of sacred sites and home dream reports in Wales and England, offering suggestions for an improved experimental design. This paper also relates the work of Devereux to previous work conducted by Montague Ullman and Stanley Krippner at the Maimonides Medical Center. Brief references to the relationship between the work of Rupert Sheldrake and sacred sites are also included. Specifically this paper briefly examines the theory of psi fields and sacred places represented in the work of Devereux and Sheldrake; this resulting in our putting forth an inquiry into understanding sacred sites as "archetypal portals of time and memory." Likewise the importance of David Bohm's contributions to our understanding of dreaming and sacred sites is discussed.

Prologue: Devereux and Sheldrake's Contributions to Understanding Sacred Sites

Mark A. Schroll: Previous papers in *Paranthro-*
pology have examined Devereux's work (Hurd
2011) and Sheldrake's (DeLorez 2013; Gouin
2013; & Hall 2013). Specifically we learned in
Schroll 2013a that Sheldrake was influenced by
the experiments of Harvard biologist William
McDougall—whose research assistant was J. B.
Rhine (pp. 26-27). Devereux, John Steele, and
David Kubrin (1989) have employed Sheldrake's
theories in their studies of sacred sites; among
the most important include humankind's need to
reawaken the awareness of our *geomantic earth-*
mind. This need for Earth remembering or Gaia
consciousness unites their work in archeopsy-

chology (or the Dragon Project as they,
Devereux, et al. 1989, pp. 104-111, prefer to call
it) with transpersonal psychology, and Shel-
drake's concept of morphogenetic fields or M-
Fields and morphic resonance.

According to Sheldrake, our past behaviors
are built up like habits; that is, M-Fields are built
up through the repetition of form. Such repeti-
tion can be built up at the physical-chemical
level, affecting the structural development of at-
oms, genes, cells, etc. (Sheldrake 1985). M-Fields
can also be built up through the repetition of
behavior (such as the practice of shamanic ritu-
als); once an M-Field is built up through repeti-
tion, all forms of similar origin can "tune-in" to
this field through morphic resonance. Morphic
resonance works on the same basis as physical

resonance. Ralph Abraham provides us with an example of resonance:

The idea of the linear resonator, in the case of a thin tuning fork, is that you sing at it, and that tends to put it into vibration. But if you are at the wrong frequency, its response is nil. When you sing at the right frequency (the natural frequency), the fork will almost instantaneously go into a relatively large oscillation. That is resonance (Abraham 1987, p. 15).

This invariant translation of an energy field (our voice or an M-Field) into a physical system (the turning fork or atoms, genes, cells, etc.) is the model Sheldrake uses to explain morphic resonance. Sheldrake's thesis supports the idea that some kind of geomantic earthmind (or collective memory of nature) does exist. David Luke's 2010 Parapsychological Association Presidential Address concurs, pointing out that:

Some ancient origins of psi . . . can be traced back in the historical record in one direction to the oracles of Delphi in ancient Greece. The seeresses would sit atop a stool and prophesise in delirious altered states, which some researchers have identified as being caused by psychoactive hydrocarbon gases issuing forth from the rock fissure (see, e.g., Devereux, 2008) (Luke 2010, p. 219).

To further elaborate and sum up this concept of our geomantic earthmind or Gaia consciousness, and its relationship with morphic resonance, Devereux, Steele, and Kubrin tell us:

In order to activate the Earth, [with our psychic energies, we] must hold ritual re-enactment's [sic] of [our] mythical history which regenerates the life force that flows through everything. . . . It is a reciprocal experience, for as [we] remember the land; the land remembers us and thus gives identity to [us]. This mythic recollection re-animates the sacred landscapes by recharg-

ing what . . . Sheldrake calls their morphogenetic, or form generating, memory fields. Sacred attention enhances these fields, for memory is a function of attention (Devereux, Steel & Kubrin 1989, p. 10).

This brings us to the idea of using the methods of certain rituals, in conjunction with sacred places, to amplify these psychic M-Field energies, thereby allowing the sacred living Earth to become reanimated in the cognitive awareness of the participant. "Participants may," say Devereux, Steel, and Kubrin, "actually experience a suspension of measured time, when the boundaries between dimensions dissolve" (Devereux, et al, 1989 pp. 19-20). Terence McKenna adds that this geomantic earthmind "wants to be articulated, wants to be recognized as a source of information and as a cohesive being with intentionality" (McKenna, 1988). But how is it possible, and how can we explain something as fantastic as the awareness of resonating with our geomantic earthmind?

With our previous discussion in mind, it is possible to make a connection between our geomantic earthmind, morphic resonance, and what Sheldrake and psychologist James Swan refer to as *spirits of place*. Swan emphasized this endeavor's importance, telling us, "one area that warrants more extensive attention is the study of how place, especially sacred places, affect consciousness" (Swan 2010, p. 4). Sheldrake agrees, suggesting the idea of spirits of places as morphogenetic fields:

Implies that particular places are subject to morphic resonance from similar places in the past. . . . Moreover, particular places will have their own memories by self-resonance with their own past. . . . Hence the patterns of activity of the place in the summer will tend to resonate most specifically with those in previous summers, the winter patterns with previous winter patterns, and so on (Sheldrake 1990, p. 146).

Furthermore, based on his research, Swan tells us:

Introduction

Shamanic wisdom around the world asserts that certain places are special and sacred. The data reported have suggested that for some people certain geographic locations do have a value as a trigger for entering transpersonal states. Some data show that unusual air and water chemistry at some places explain such perceptual experiences (Swan 1988, p. 25).

Sacred Sites as Archetypal Portals of Time and Memory

Elaborating on this thesis of *spirits of place*, and their potential as archetypal portals of time and memory, Sheldrake tells us:

[I]n the context of morphic resonance, the experience of particular places involves both a memory inherent in the place itself, and a memory of previous experiences of the same individual and similar individuals in the place. The quality of the atmosphere of the place does not depend just on what is happening there now, but on what has happened there before and on the way it has been experienced. These principles are quite general, but take on a special significance in relation to places traditionally regarded as sacred (Sheldrake 1990, p. 147).

Devereux revisits this idea of memory inherent in the place itself, and recollects his previous research with sacred places, who tells us: “there is a long history of the land being . . . closely associated with the mental life of whole tribes and societies as to form, in effect, *dreamscapes*—mythic geographies” (Devereux 2013, p. 51). Clinical psychologist David Feinstein likewise refers to mythic fields or “information fields that might influence consciousness and behavior” (Feinstein 1998, p. 75). In sum, it is our hope that this paper will serve to deepen our inquiry into the idea of sacred sites as memory fields, and archetypal portals of time.

Stanley Krippner: A very stimulating prologue Mark. I also want to give you credit for picking up on Monte Ullman’s article “The Dream: In Search of A New Abode” (Schroll 2006; Ullman 2006); and for seeing how David Bohm’s work really ties in with dreams, even though Bohm never mentioned dreams in his books or his articles. I am going to talk about two pieces of research that I and my colleagues have done. One ties in very closely with Bohm and one ties in more closely with Sheldrake. Bohm’s notion of *holomovement* and *the implicate order* suggest that there is an underlying web that connects us all, not only inanimate physical particles but all humanity (Bohm, 1980a, 1980b)—and this is where minds get entangled (Radin 2006).

Schroll: Thank you for these kind words, Stan, and I agree with what you have said here, but let me also clarify “the meaning of Bohm’s *holomovement* concept (gleaned from holography) in order to construct his model of cosmos and consciousness (Bohm 1980a, 1980b). Holography not only provides a three-dimensional representation of phenomenal reality; it gives us a four-dimensional representation if this image is set in motion” (Schroll 2005, p. 58). (Similar to looking at the night sky, that allows us to physically look back in time). “Nevertheless”:

through additional conversations with Karl Pribram, Bohm concluded his holomovement concept was limited because holography cannot illustrate quantum states in a state of potentia, which are beyond the constraints of spacetime and matter. Realizing this, Bohm suggested the concept of *holoflux* (Bohm 1984; Bohm and Weber 1982), referring to phenomena that are not bounded by a rigid structure whose quantum transformation is more dynamic than any fractal image. *Flux* refers to a change in state rather than movement in time or place. In other words, a transition in quantum state from potentia (Bohm’s implicate order) to spacetime and matter (the expli-

cate order) does not require a path. Holoflux is what I mean by the unifying principle bonding the reciprocal interaction of person and environment together at any given moment. The difficulty in grasping the concept of holoflux is almost certainly related to social factors causing us to forget the primordial tradition,¹ because holoflux represents the physical description and means of theoretical expression to guide us toward a rediscovery of the primordial tradition (Schroll: 58, 2005). (See also Schroll 2009, 2010b, and 2013b).

Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England

Krippner: The work that Ullman and I have done on dream telepathy over the years could be explained by Bohm's notion of the implicate order. This work at Maimonides has been written up in various books and articles that Monte and I published over a 10-year period of time (Ullman, Krippner & Vaughan 1974; Schroll 2008). Monte was (right up to the time he passed away) devoting most of his writing time to expanding, and bringing the work of Bohm into an exposition of entangled minds, dream telepathy and the like (Schroll 2014b this volume).

Sheldrake's ideas we must remember are very controversial; he believes when humans or other species learn something, enough people learning this will spread to other members of the species (Sheldrake 1985, see also Schroll: 11-12, 2010b). This is not something that necessarily emerges from the implicate order, although it might involve it—it might end up there (Schroll 2010a). The way that Sheldrake originally tested this out, was to teach a number of people a code and then test a group of people that did not know the code, and they learned it faster than they did a control code. There have been a number of sophisticated experiments to test this morphic resonance notion, some successful, some not so successful. But it can be tested in a number of

ways and as I mentioned, there are attempts to do this (Sheldrake 1985).

The way that Paul Devereux envisioned doing this was to take a look at some of the sacred sites in England and in Wales and have people dream in these locations. Seeing that these sacred sites had been revered for so many years, Devereux began formulating the hypothesis that a lingering affect or resonance at these sites would affect people's dreams. If so, this would operate according to Sheldrake's concept of morphic resonance—because for a thousand or more years people were doing sacred rituals at these sites (Sheldrake 1990). I have visited three of the four. Basically they are clumps of stones or underground rivers, natural formations that have been tinkered with and spun a little bit by Britain's primordial ancestors so that someone could meditate, contemplate, and hold rituals inside.

Devereux's volunteers (and this was quite an experiment to volunteer for) worked in pairs. One person in a sleeping bag was dreaming at the sacred site, during the summer months of course, the other person was watching for the rapid eye movements. After 10-15 minutes of this activity, they would wake up the person sleeping and ask them to relay their dream. Then the volunteers would go back to their homes, and would record their home dreams—also during the summer months. We had to control for this, because if it was done during the winter months you might get different dreams due to seasonal changes, life changes, etc. (Hoffman, 2011).

It is also important to point out that Paul is an archaeologist, not a psychologist. If he had been thinking like a psychologist he would have known number one you have to have an equal number of dreams to do statistics.² Instead he had some people who spent five nights in a cave, ten nights doing home dreams, and some people that had two home dreams, one night in a cave. I therefore was sent all of these hundreds of dreams, and thanks to Robert Van de Castle's help on this; we pruned down the number of dreams so we had an equal number of home dreams and an equal number of sacred site

dreams from every person. But that was not the end of it.

What about expectancy? People knew that they were going to be dreaming at a sacred site. Might that alone skew their dreams? What Devereux should have done, was to have a dummy (experimental) sacred site, a clump of stones that was never regarded as a sacred site that he would tell people, 'yes, this is a sacred site going back to the Druids' and have people dream there as well. Paul admits now that he should have done this. I was not called in until the data collection of these dreams was done and I could not make this suggestion before that phase of this project was completed. So we dealt with what we had, and look upon this as a pilot study. The complete results are in (Krippner, Devereux, and Fish 2003). For now I will give you a summary; there will also be another article coming out that I will tell you about later.

Once we pruned the dreams down, so we had an equal number of sacred site dreams per person and an equal number of home dreams, we had outside judge's work with the dreams (not knowing which was which) using the Strauch scale, a quantitative dream content scale designed by Inge Strauch, a noted dream researcher from Germany. Her scale evaluates dream content in three dimensions: 1) Bizarre quality, 2) Paranormal Quality, and 3) Magical quality; with very strict guidelines for each. So our team of judges went through and judged every single dream, and then we compared the home dreams and the site dreams. The results were the site dreams had slightly more bizarre, paranormal and magical content, but not enough to be statistically significant. Why was this so? Well, maybe people knew that they were participating in such an experiment and so their home dreams also took on these qualities, or something else, which follows dream research. When you have an unusual experience, sometimes it does not show up in the dreams right away. Sometimes it shows up three or four or five days later. Tore Nielsen and colleagues did a very lengthy experiment and found that some extremely dramatic experiences did not show up for seven or eight days later in a dream. This

therefore might have contaminated the home dreams (Nielsen, et al 2004; Hoffman 2011).

Well, we did not stop there. We also worked with the Hall-Van de Castle Scale—all 50 dream content variables, and here we did get several statistically significant differences. This part of the experiment was published in the *Anthropology of Consciousness* (Devereux, Krippner, Tartz and Fish 2007) thanks to Mark A. Schroll's helpful editing and massaging of the information so that it fit the context of an anthropological journal. Looking over the differences, it seems to me that on the one hand, there are some indications that we might expect if people were experiencing residue of a sacred ritual, but, on the other hand, it is what you would expect from people that are sleeping in a somewhat uncomfortable—maybe chilly—setting in a sleeping bag. You see the only way to tease these differences apart is to have these dummy sites, these control sites, and this is sort of the charge for the future.

All four of these sacred sites were sites that are found in anthropological and archaeological books, specifically these were Carn Ingli, Chun Quoit, Carn Euny, and the Madron Well. Sounds like something from the Harry Potter books and movies, and each one of these sites has a history. One thing that Devereux did was to take sensitive instruments that measure radioactivity and believe it or not there was weak radioactivity coming from each of these sites. This by itself could influence dreams—and maybe this is what made people think that these were sacred sites, because they felt differently when they were in or near these clumps of stones, than clumps of stones without this radiation. We know now that the Oracle of Delphi breathed fumes coming from a crevice in the rocks that had mind altering qualities to it. This is something that has been speculated for years, but by 2005 it was pretty definitely demonstrated (as the quote from David Luke 2010 mentioned earlier (see also DeBoer & Hale 2000)). Now those fumes are gone, but the residue lingers on in the rocks. Thus many of these sacred spots or sites around the world actually have a geo-physical quality that predisposes people to have unusual experiences there.

Now once people start to have unusual experiences there, this is learning. This is where the morphogenetic fields come in. Because then these fields lay down this learning and this spreads to the next person that comes in; and so you have a combination of the predisposition and then what is learned. You could blame it all on the predisposition, you could blame it all on expectation, but the morphogenetic fields of Sheldrake add another dimension to it that is certainly worthy of consideration.

Now what kinds of dreams do these people have? Interestingly enough, they had dreams very similar to what archaeologist David Lewis Williams wrote about when he investigated paintings and drawings in sacred caves like Lascaux, Pech Merle, and Alta Mira in terms of the animals: famous painted horses, geometric images, etc. (Clottes & Lewis-Williams 1998). Now I am just going to read you one of the dreams coming from one of these sacred sites. "I started to see lights in this dream, flashing backwards and forwards. And I felt like I was losing it. And then it morphed into a channel or passageway, with buzzing coming to me from both sides. There were lights and sounds consuming me." Then another dreamer had black and white stripes and a tall white figure, guarding a gate, and a bird flying through the air. Well that sounds like a description for example of Lascaux which I was able to visit a few years ago, where you have these marvelous drawings and you have this incredible artwork that is 17,000 years old. Work that is so incredible that when Picasso visited these caves with his friends he emerged from the caves saying to his friends (all of whom were men), "gentlemen, we have learned nothing over the years. We have invented nothing new." And the art work is incredible.

Were these caves used for sacred rituals? Perhaps, we will never know for sure. There are shaman-like figures in many of these caves making a suggestion that they were used for sacred rituals. If indeed they were used for sacred rituals, maybe these images come from dreams, or at least from waking imagery that they had in these particular caves which are not only in France and Spain by the way, but we also have them in

South Africa and Australia that are even older and that probably served the same purpose. So there we have a summary of the work that Devereux and I did, and even though it was flawed, it is a good beginning. Let's hope that someone will take it on from here. And in taking it on from here, they keep in mind the work of Bohm and the work of Sheldrake as possible explanations for what they might find and think of other ways the dreaming community can draw upon these models and test them out. I mean, nobody else is testing them out, parapsychologists do not have enough money to test them out, and yet there are some simple experiments (especially with Sheldrake's work) that can be easily done. This is why Sheldrake wrote his book *Seven Experiments that can Change the World* (Sheldrake 1994), because all of these experiments are low budget experiments. In closing, I think the fact that there are so many of you here tonight, so late in the evening, showing such rapt interest in this shows that the International Association for the Study of Dreams (IASD) is one very fertile ground for some of this pioneering work to take place. So I thank you.

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Notes

1. Schroll 2005 pointed out: "*The Perennial Philosophy* is what Aldous Huxley referred to as the source of religion" (Huxley 1972) (quoted in Schroll 2005: 56). Defining what he meant by the perennial philosophy, Huxley wrote: "Philosophia Perennis—the phrase was coined by Leibniz, but the thing—the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds, the psychology that finds in the soul something similar to, or even identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being—the thing is immemorial and universal" (Huxley, 1972:1). Schroll 2005 added that:

Huston Smith took exception with Huxley, suggesting instead his own phrase *the primordial tradition* (i.e., "existing . . . from the beginning" (Smith 1976:x) as a more precise way for us to cognitively consider what it is we are talking about when the source of religion is referred to. This linguistic precision bolsters Huxley's position which Smith echoes in his thesis—that science has misread, and that the human species in all its cultural expression has forgotten this primordial tradition (Smith 1976). . . . Our investigation of the primordial tradition is therefore essential to a comprehensive understanding of the anthropology of consciousness. Moreover, reinstating the primordial tradition in our lives represents a crisis of such magnitude that Smith refers to its

need for reclamation within us as the means of "rejoining the human race" (Smith 1976:x). In 1994, Lukoff and Lu provided us, for the first time, with a diagnostic category of the primordial traditions absence as "Religious and Spiritual Problem (V62.89)" (Schroll 2005:56-57). (See also Krippner & Schroll 2014a, this volume, footnote #2 for a more complete discussion of the literature associated with investigating Religious and Spiritual Problems; and see Schroll's paper "Experiencing Dream Telepathy (or Non-local Memory): A 50 Year Retrospective Autobiographical Analysis" (2014b, this volume) and my efforts to identify it as an event that the spiritual emergency/spiritual emergence network would diagnose as a Religious or Spiritual Problem).

This discussion of the primordial tradition invites the question: "What are the social factors that cause us to forget this primordial tradition?" (Schroll 2009, p.10). This inquiry, whose complete discussion exceeds the limits of this paper, has also been touched on in Schroll, Rowan, & Robinson 2011).

2. Curt Hoffman pointed out during the question and answer portion of our July 1, 2007 symposium, International Association for the Study of Dreams, Sonoma State University, that in archaeology unequal samples are dealt with all the time, and that a different kind of statistics is used; whereas in psychology an equal number of samples are needed.

Biographies



Stanley Krippner, Ph.D., is Alan Watts Professor of Psychology at Saybrook University in San Francisco, California. In 2002 he received the American Psychological Association's Award for Distinguished Contributions to the International Advancement of Psychology as well as the Award for Distinguished Contributions to Professional Hypnosis from the Society of Psychological Hypnosis. In 2010, three of his co-edited books were published: *Perchance to Dream: The Frontiers of Dream Psychology*; *Mysterious Minds: The Neurobiology of Mediums, Mystics, and Other Remarkable People*; and *Debating Psychic Experience: Human Potential or Human Illusion*. In 2010, an

updated edition of his co-authored book *Haunted by Combat: Understanding PTSD in War Veterans*, was published. In 2012 he co-authored (with Sidian Morning Star Jones) *The Voice of Rolling Thunder: A Medicine Man's Wisdom for Walking the Red Road*. Dr. Krippner is a past president of the International Association for the Study of Dreams (from which he received its Lifetime Achievement award) and the Parapsychological Association (which gave him its Outstanding Career Award). Email: skrippner@syabrook.edu.

Mark A. Schroll, Ph.D., Research Adjunct Faculty, Sofia University (formerly Institute for Transpersonal Psychology), Palo Alto, California, is a frequent contributor to this journal, and author of 30 peer reviewed papers (not including those in this issue). Schroll is the Guest Editor of this issue of *Paranthropology*, and first met Dr. Krippner January 23-24, 1984, attending the workshop "Myths, Dreams, and Shamanism" at the Interface Conference Center in Newton, Massachusetts (near Boston). April 6, 2001 was the first time we presented together in the 2.5 hour "Hypotheses In Search of a Paradigm: A Conversation Forum" that I organized and chaired at the Society for the Anthropology of Consciousness annual spring conference, Bastyr University, Seattle, Washington, including

comments from Constantine Hrisikos, Edith Turner, and Michael Winkelman. This paper and entire issue of *Paranthropology* represents a continuing inquiry in search of a paradigm capable of adequately assessing and comprehending a variety of phenomena that are often too fantastic to be believed; an inquiry that includes parapsychology, shamanism, transpersonal psychology, and philosophy of science, all of which represent aspects of transpersonal ecosophy (pronounced E-kos-o-fee). Email: rockphd4@yahoo.com.



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Geomantic Earthmind: Practicing Earth Yoga A Response to Krippner and Schroll

Bethe Hagens



As I read and reread this fine paper by Stanly Krippner and Mark A. Schroll, it began to dawn on me that *geomantic earthmind* might be a practice of Earth yoga: a planetary union of body, mind, and heart (spirit). If this were the case, the way to earthmind would be an evolving, nurturing, enlivening, disciplined, individualized quest. This is a path I have been on quite unconsciously for many years. Writing this review has meant exposing (to myself, really) the roots of my own trusted portals to memory, morphic resonance, the sacred, electro-magnetism, and most important, Earth identity.

Mind and logic were already familiar to me when I was very young, but even an inkling of integration with body and heart eluded me until 1981 when I first saw Chris Bird's (1975) write-up of a crystal-like "planetary grid" in *New Age Journal*. Earth was instantly different for me. Russian researchers had placed Earth's *body* inside a geometric cage (Fig. 1) made up of two of the five "perfect" geometric shapes Plato describes in *Timaeus* (Lee, 1972). Corners and edges of this "crystal" were proposed to

map—among other things—ancient sites, resources, ocean currents, and bird migrations. If Earth had an etheric, geomantic skeleton—what I might now call a resonant *morphogenetic* field—"it" was no longer just a haphazard spheroid conglomerate. Its *life*, its very body, was sacred—was evidence of the Order of Things, as above, so below.

Radiolaria, plants, molecules, viruses and even the universe embody variations of the five Platonic shapes (Hagens, 2006). All of these figures are inter-connective and "co-exist" geometrically within a sphere. Plato has a difficult time communicating this co-existence, and ultimately presents it essentially as a soccer ball "with 12 patches" and 120 identical triangles (ten to a patch). He names the sphere alternately as *chora* (danceground), *world soul*, and *nurse of becoming*. Wm. Becker (an industrial designer and geometer) and I saw Bird's model as identical, but missing the hypotenuses of the 120 triangles. Adding them revealed that each earth energy *line* was a circular meridian. The implication was that Plato's World Soul was identical to Buckminster Fuller's geodesics.

Literally hundreds of people I have never met have written to me over the years about their dreams of this sphere, of knowing the geometry intuitively

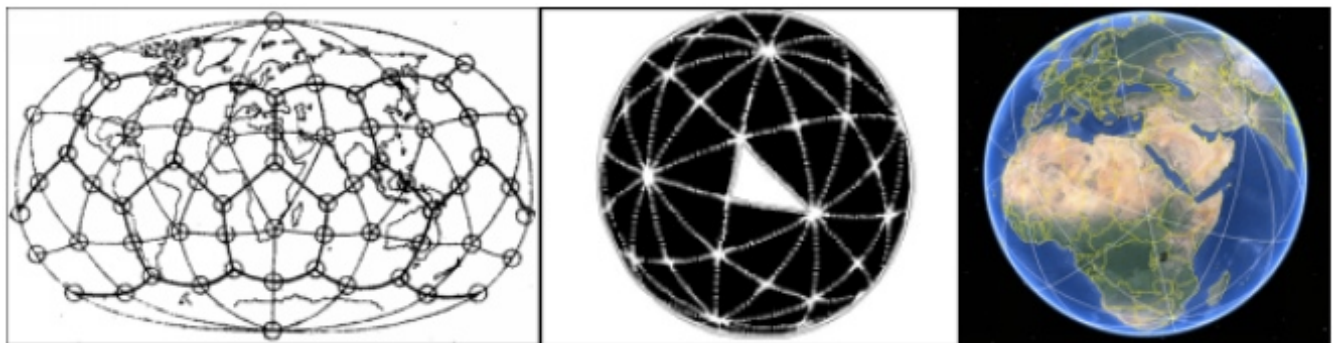


Fig. 1 (Left) Chris Bird's *Planetary Grid*. (Center) Plato's *World Soul* (Right) Becker -Hagens *Grid*. Note: A free app to explore earth energy lines on Google Earth is available at my website, <http://bethe.missionignition.net>.

the first time they saw it, or of having promised to pass on messages to me received from “elders” while lucid dreaming. Is this *holoflux*? Entanglement? Spiritual myco-rhizomatics? A function of electro-magnetism or radiation?

I initially wondered if earth energy lines might somehow be fed by tributary ley lines. As it happened, both Paul Devereux and I were invited to speak in Amherst, Massachusetts at the 1985 Gaia conference, “Is the Earth a Living Organism,” organized by the Audubon Society’s Expedition Institute. Becker and I had just published our first major work on the earth energy grid. Devereux was already well-respected for his work on ley lines. He was extremely warm and critical at the same time, and I immediately trusted him even if I did not agree with him. “You cannot,” he told me, “simply run a mile-wide swath down the Irish Sea and call it good.” But why not, I thought? It made perfect sense to me. A *grid line* was not a *ley line*, though today the theory of energy grids has gotten so “entangled” on the web that just about any ancient alignment is labeled a *ley energy line*. . .and, thank you History Channel, is known to be navigated by Ancient Aliens.

I think of Paul not so much as archaeologist as *artist*—in a league with Kurt von Meier, the renowned and recently deceased scholar of art and aesthetics, mysticism, and mythology who was also a frequent guest at Esalen. The tiny piece below from von Meier’s epic 350,000-word tour de force (1997)—built around Marcel Duchamp’s tiny ball-of-twine sculpture, *With Hidden Noise*—has, for me, the spirit I sense in Devereux’s ongoing collaborative sacred places and dream research:

*After all these years – ever since 1916 – the little mystery object continues to rattle the art historian's mental self-assurance like a krypto-Zen koan: a persistently frustrating, vexing, inscrutable puzzle, which having once invaded consciousness simply refuses to go away. In the disciplines of the Mystic East that utilize such contemplative devices deliberately, in order to **focus attention** [emphasis mine] and to clear the path toward Enlightenment, actually the adept is told to hold the question always in mindfulness. This issue need not be relegated only to metaphysical realms. For, however its tinkle might resonate with imaginary values, these same discrete sounds also token associations with matters as real, intimate and profound as our basic sanity... Most assuredly, on the material plane as well, our riddle does have an objective answer: we need only identify the noise-producing secret object (hidden inside the ball of*

twine with the two brass plaques bolted over its ends) rattling around with revolutionary freedom inside the aleatory space of the erstwhile void. Like the Lion's Roar of Maitreya, the Buddha-Yet-To-Appear, let the "Hidden Noise" be heard in the future for the delight of the whole planet to be inherited by Posterity: the global, instant, realtime citizenry of a new millennium. As for artists and the creative act, Duchamp himself said Posterity would give the final verdict (von Meier, 1997, http://www.csus.edu/indiv/v/vonmeierk/nois_e.html).

That ball of twine could be the earth grid. A generative dreamscape. Devereux has suspended the use of scientific instruments in his research. I made the same choice with the grid. It eludes measurement. It exists via myth, anecdote, and coincidence. Both of us, I think, share a commitment attending Earth “with matters as real, intimate and profound as our basic sanity.”

Memory

Devereux, Steele and Kubrin (1989) (and von Meier) consider memory to be a function of attention. Re-enactments of mythical history will, they believe, revive memory and meaningful expression within earthmind to stimulate the mutual Earth-human identity. A classic Greek creation myth has it that Gaia (Earth) and Ouranos (Universe) give birth to a daughter, Mnemosyne (Memory). Memory’s daughters (fathered by Zeus, son of Kronos) are the Muses (the arts and sciences). I am drawn to these generational myths, in particular the poetry of endless varieties of ritual cycling from birth to death to birth, *ad infinitum*.

A practice of the arts and sciences is attention, and, in essence, a tacit acknowledgement of the collective recycling of Earth as memory. The practice of any art or science. . . making music or a garden, for example. . . necessarily involves culling, removing, and essentially “killing” (sacrificing) sounds, rocks, plants, animals that are “out of place.” Such attention is mythical and honors the cycle of birth and death. And very different from generic eradication of a particular sound or being every time it appears, anywhere.

Morphic Resonance

Dawkins’ evolution theory of the selfish gene has taken a big hit in the past few years with new research on *gene expression*. David Dobbs (2013,

<http://aeon.co/magazine/nature-and-cosmos/why-its-time-to-lay-the-selfish-gene-to-rest/>) writes in *Aeon* about a bug-obsessed genetics researcher's speech at a massive conference of 35,000 neuroscientists:

The grasshopper. . . sports long legs and wings, walks low and slow, and dines discreetly in solitude. The locust scurries hurriedly and hoggishly on short, crooked legs and joins hungrily with others to form swarms that darken the sky and descend to chew the farmer's fields bare. Related, yes, just as grasshoppers and crickets are. But even someone as insect-ignorant as I could see that the hopper and the locust were radically different animals — different species, doubtless, possibly different genera. So I was quite amazed when Rogers told us that grasshopper and locust are in fact the same species, even the same animal, and that, as Jekyll is Hyde, one can morph into the other at alarmingly short notice. . .and back again (Dobbs, 2013).

“Something” causes the morphing, without any genetic changes being involved. Rogers describes it as a survival-related response of existing genes, a call to action of genetic potential within a species, that results in a new collaborative expression (morphological change) in individual bodies. It is too complex to go into here, but as in *holoflux*, the morphing does not require an existing pathway and the morphological change (M field resonance?) affects a whole population of insects in a given place. I can't help but think of humans.

Sacred

I use the word sparingly, especially in regard to space, because in my experience spaces morph back and forth like grasshoppers and locusts. Schroll and Krippner propose sacred sites as “archetypal portals of time and memory.” Mnemosyne's brother Kronos (Time), at his mother Gaia's request, castrates (sacrifices) his Father Ouranos to release the cycle of birth. Memory (Mnemosyne) and Zeus (the son of Time) give birth to the Muses (the arts and sciences). I think of Kronos (an instant in Time) as the archetypal portal of dreamscapes and mythic geographies, of morphing. The practice of Earth yoga (geomantic earthmind) via disciplines that “breathe” mythic reenactment might bring a person or a group into regenerative Time.

Electro-magnetism (EM)

Krippner offers the very practical observation that psi experiences in the dream experiments might be a function of radioactivity or some other site condition beyond lingering affect or resonance. Since reading John Burke's (2005) remarkable work relating seed fertility to granite enclosures, I have wished I could immerse myself in the study of ambient EM, and not just in granite. Most of my new learning has been experiential, helping to move more than 100 tons of the stuff to create a terraced raised bed forest garden system in our yard (aka a once-garbage-laden, totally overgrown hillside sloping down to wetlands). In the process, I made an extraordinary, life-changing connection with what I now know is an elderly hawthorn bush. I had observed it over several years blossoming right out of a granite outcrop through the broken glass and detritus of a hundred years. Though I cleared out almost everything else to install the beds, I protected the bush and was finally able to identify it by its inch-long thorns and red berries. Christian legend has it that hawthorn branches were twisted together to form Jesus's “crown of thorns.” Hawthorn bark, leaves, and fruits (called *hags*) are a heart tonic. In old Europe, fences were made of clustered plantings of hawthorn bushes. Many folk populations feared pruning it or even bringing in its flowers. Witches, *hags*, used the plant to heal. The protective fences were known as *hagens*.

Much recent work in neuroscience (especially that of Michael Persinger who has experimented with the “God helmet”; Horgan, 2003: 91-105, has an interview with Persinger) suggests that our physical beings are totally entangled with morphing EM fields, whether natural or clinically stimulated. Astrophysics research has tied the flux of differential solar winds to interaction with Earth's core and to releases of excess mantle heat that cause earthquakes, changes in the jet stream, and even emotional upset. (NASA provides a great deal of information on EM too complicated to discuss here.) Becker and I were unsuccessful at scientifically measuring grid “lines” and “intersections” as EM phenomena, though I continue to suspect that they continuously morph within a fairly broad range that nonetheless somehow maintains the geometric integrity (“resonance”) of Plato's spherical danceground “as above, so below.” I have no question that granite accumulators of EM can be portals of geomantic earthmind.



Fig. 2 Earth's electromagnetic field which buffers the incoming solar and other cosmic energies (NASA).

Earth

An Ojibway medicine man and pawagan (flute) maker (Black Bear, personal communication, August 2014) has encouraged me to think—literally—of Earth's electromagnetic field as Spider Grandmother (Fig. 2) who protects Earth by flexing and accommodating intense solar EM and storing this energy as her web (the dreamcatcher, aka energy grid). The teachings he honors suggest that these incoming solar winds are the source of creativity: *invention*, in-venting. This tells me that all of Earth is a breathed cycling of sacred Time: a geomantic earthmind—heart, mind, and body in constant mythological re-enactment of the yoga of birth and death in holoflux as we morph through climate change into new meanings and capacities.

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Commentary: Barometers for the Anomalous? Dreams and Transpersonal Archaeology

Ryan Hurd



Krippner and Schroll's (2014, this volume) intriguing paper attempts two different goals. One is to discuss the nuts and bolts (and future potential) for a pilot study involving the effects of dreaming at sacred sites; the other is to review a theoretical model that ventures how such results, if true, could be explained. I am delighted to see new discussion around the topic of sacred sites and dreams. I will spend a fair share of this commentary contextualizing why this discussion is important in the first place, and then discuss some of the methodology issues highlighted in this uncanny crossroads between cognitive archaeology and dream research.

Why dreams?

Why are dreams worth studying at all, never mind in reference to archaeological sites? Growing up within the hot center of the industrialized world, many of us are inundated daily with messages about how dreams are fanciful, silly, and more or less meaningless. In my reckoning, the dismissal of the validity of dreaming is a defense against the uneasy truth, which has been—repeatedly, clinically, statistically—demonstrated: that *dreams are meaningful* (Hall and Van de Castle 1966; Bulkeley and Hartmann 2011).

Not only do dreams have their own inherent cognitive structure as the dream unfolds in the present moment, but humans are predisposed to reflect upon and draw out new meanings for the slim minority of dreams that are remembered. It is this second part, in which dreaming becomes a part of social life and is cluttered with many opposing theories of interpretation, that has al-

lowed the pure phenomenology of dreaming to be doubted as a structured and inherently meaningful cognitive act. Enter your favorite cigar joke here. No doubt about it, dreams are bizarre, and I certainly do not hold the magic cypher to my own dream life or anyone else's. Nonetheless, what nearly fifty years of quantitative dream content analysis has revealed is that dream content is predictable, patterned, and can provide accurate reflections of what individuals think about during the day: their most important relationships, their most pressing concerns, and their highest aspirations and goals. This is called the *continuity theory of dreaming* (Domhoff 2003).

What can dreams tell us about sacred sites?

Dreams are potent medicine. They can reflect waking life concerns, as well as past and future possibilities. Dreams also are *real human moments* on their own that can accurately reveal ongoing somatic and cognitive disturbances. This promising thread of dream research tracks how dreams and nightmares can reveal health warnings (Smith 1986; Burke 2014) as well as improve healing outcomes (Lyons 2012; Bosnak 2014) or, conversely, erode health and possibly can even instigate illness or death (Adler 2011; Riboli 2014).

Dreams may also potentially serve as platforms for unconscious and anomalous perceptions about the present environment where the dreamer is sleeping. Dreaming as a "barometer for the anomalous" is where Mark A. Schroll and Stanley Krippner's (2014, this volume) discussion

of the Paul Devereux's Dragon Project comes in. The value of analyzing dreams at sacred sites is built on an assumption that sleep-related cognition can reflect real time environmental information that is perhaps too subtle to detect from waking awareness. This is not too broad a leap, as it has been demonstrated by several methods that local environmental conditions can restructure sleep and even shift dream content in individuals (Van de Castle 1994, pp. 361-404)

Starting with sleep, consider the incredible synchronization of brain activity shared by co-sleeping mothers and infants, in which sleep staging is assumedly mitigated by heart rate and breathing patterns (McKenna, et. al 2007). As for dreams, bad smells can increase nightmarish dream content and the smell of roses can statistically increase positive mood in dream reports (Stuck et. al 2008). A more profound example is that people are more prone to sleep paralysis night-mares if accustomed to sleeping with others nearby but then sleep alone for a night (especially in a creepy old house). This tendency that was noted as early as 400 AD in the *Talmud*, in which men were warned not to sleep in a home alone or risk being faced with Lilith, the owl-footed, semen-stealing succubus (Adler 2011, p. 39).

In my own pilot study of using *lucid dreams* to supplement traditional archaeological analyses of petroglyphs, I focused on the concept of prehistoric rock art after realizing I was dreaming in a series of lucid dreams over a period of three weeks (Hurd 2011a). Influenced by Devereux's "Being and Seeing" methodology (1992, p. 34), I further complemented my lucid dreaming inquiry with nature observation at a specific rock art site in Nicaragua for many evenings. I had assumed that my dreams would primarily reveal my worldview and biases. Surprisingly, the dreams also revealed a couple anomalous observations that I had also noted in my waking journal, but had rationally swept away. These dream perceptions, coupled with the nature journals, actually contained seeds of relevant, and testable, hypotheses about prehistoric sonic landscapes.

The Dragon Project is also in line with the goals of cognitive archaeology, which seeks to understand how landscape structures cognition, and further how cognition structures the material record, especially in regards to sacred psychology and religion (See Fagan 1998; Pearson 2002; Hayden 2004; and Romain 2009). What makes Devereux's work provocative is his suggestion that researchers can use their own altered states to reveal information about a sacred site. This work is less a heir of *psychic archaeology* than it is an sensible extension of *transpersonal anthropology*, in which anthropologists interested in altered states include their own personal experiences in the field as relevant data—including private dreams and spontaneous visions (Laughlin et al. 1983; Tedlock 1992; Young and Goulet 1994). Support can also be found from anthropologist Iain Edgar, who describes "imaginal research methods" as "an active process in which the person "actively imagining" lets go of the mind's normal trail of thoughts and images and geos with a sequence of imagery that arises spontaneous from the unconscious." (Edgar 2004, p. 7). The concept underlying this brand of research is simply that multiple perspectives on a topic can only add depth to our analysis. As Charles Laughlin points out, this takes a lot of unlearning, due to the fact we live in a monophasic culture that prizes external realities over interior ones (2011, p. 62). The relevancy of transpersonal research in anthropology is precisely that many of the cognitive artifacts we seek to understand were made by people who live or lived in polyphasic cultures that prize information from dreams, trance, and drug-induced states.

Confound It

Schroll and Krippner's (2014, this volume) paper begins by reviewing how *geomantic earthmind* could explain some of the extraordinary experiences that historically take place at sacred sites around the world. While I am not well versed in quantum physics or Rupert Sheldrake's theories beyond the basics, the geomantic mind is an interesting model for explaining anomalous dream content and place-based effects on consciousness.

But, as many have asked while staring in the void, was it precognition, or telepathy, or super psi, or what? To this point, in the *End of Materialism*, transpersonal psychologist Charles Tart reiterates that the confound of psi variables may be unsolvable, including purported accounts of psychic archaeology (2009 184). Krippner and Schroll's (2014, this volume) work offers a unique hypothesis to the question of why some places in nature compel extraordinary experiences more than others. Or, we could ask, why are some locales more nonlocal than others? As Sheldrake has dared, these effects are testable—wherever they come from—and deserving of more scholarly attention.

New Vistas in Dream and Sleep Recordation

If we are willing to entertain that landscape can affect dreamers, then we must also question if sitters' presence may be affecting the dream content of subjects in a number of conventional or anomalous ways. Dream sitters are those individuals in the field who wake up the sleeper and ask them if they were dreaming. It may soon be possible to do away with dream sitters altogether, as subjects could be fitted with new commercially-available dream recording technology that wakes up the dreamer at an advantageous time (such as the tale end of a light sleep or REM cycle). Dream apps could also help with recording the dream itself and generating dream reports (Monks 2014).

Why study physiological sleep variables? Then we are not just studying the dream content, but also other sleep measures, including sleep quality, number of awakenings, amount of REM versus deep sleep, etc. Ideally, we would then have tech-verified sleep cycles coinciding with dream reports, which could even tell us, for example, if REM dreams are different in content than hypnagogic dream content. After all, hypnagogic dreaming has a long, storied association with psi content (Mavromatis 1987, 131; Sherwood, 2002). Quantitative analysis in conjunction with phenomenological analysis in a mixed methods approach could also be helpful for fu-

ture research. New sleep tech just around the corner offers heart rate, breathing, and EEG data, creating opportunities for robust sleep staging algorithms. These commercial devices and apps are not as accurate as clinical sleep monitors, but some of those that have bothered with device validation have come close to clinical standards for sleep scoring accuracy, particularly devices using EEG technology such as Zeo (Kelly et. al 2002).

Conclusion: A New Transpersonal Archaeology? I Hope So!

In the final analysis, I am a fan of Devereux's term *transpersonal archaeology*. I am brought back to the discussion of the Sybil, the oracles of Delphi in ancient Greece who most likely received their trance states by grace of inhaling hydrocarbons (Spiller et al. 2002). As Krippner and Schroll (2014, this volume) have reminded us, the mysterious can end up having very prosaic causes. No matter if we are open to concepts like non-local effects, we still need to isolate geo-physical variables, such as radiation, geomagnetic effects, and even psychogeographical effects like landscape *simulacra* that could be incorporated into dreams through readily explainable mechanisms (Devereux 2013). However, finding the physiological underpinnings of states of consciousness does not mean we should dismiss the unexplainable content. We can not shuffle the mysterious away.

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Biography



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Bohm's Influence on Ullman's Theory of the Origin of Dreams: Reflections and Insights from Montague Ullman's Last Interview

Mark A. Schroll



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Introduction

This paper explores the theoretical consequences on dreaming and consciousness resulting from Bohm's theory of the implicate order, which grew out of his discussion of quantum theory-- learning in the Prologue how these concerns influenced the work of Ullman. Following this we briefly examine the paradigmatic transition in our view of physical reality that took place at the dawn of the 20th century, whose significance is only now beginning to shape the perception of our daily lives as the 21st century unfolds. Next we revisit Ullman's inquiry into the significance of Bohm's work (that he spoke about at Bridgewater State College) which he referred to as "The Dream: In Search of a New Abode" (Ullman, 2006a). This leads us to a deeper examination of Bohm's influence on Ullman's theoretical perspective on dreaming based on his publications and additional inquiry during our March 28, 2008 conversation.

Prologue

Serving the greater good as a trickster is not an easy path, because the moment we reveal our ulterior motives, "the jig is up." Perhaps Montague Ullman was therefore in a rare mood to share a secret about the origins of the Dream Telepathy Lab at the Maimonides Medical Center in Brooklyn, New York on March 26, 2008, at his home in Ardsley, New York, because he was in recovery from a mild stroke ten days earlier.¹ A slight grin curled at his lips as Ullman told me he took a halftime position at Maimonides as a clinician and then proceeded to "bend the rules a little," because he knew there were "two damp rooms to rent in the basement" (Schroll, 2008, p. 6) that would serve as a perfect location for the dream lab. We both had a good laugh as Ullman revealed this sleight of hand as a means to provide the veneer of science to what eventually became a successful ten year experimental inquiry devoted to understanding dream telepathy (Ullman, Krippner, & Vaughan, 1974). Although this clandestine window-dressing provided a guise of scientific credibility that helped its experimental evidence to be heard, it was in the end Stanley Krippner's methodological precision that established this inquiry's credibility (Krippner, 1975).

Beyond this, and quite unexpectedly, an opportunity for theoretical inquiry (that would last throughout the remainder of Ullman's life) presented itself toward the end of this extraordinary ten year experimental odyssey; Ullman's long-

time friend (and fellow psychiatrist) David Shainberg asked if he wanted to meet the world class physicist David Bohm (Schroll, 2012a). Although Ullman was completely unfamiliar with the work of Bohm prior to this October 14, 1974 meeting, he enthusiastically accepted Shainberg's invitation to travel to London and meet Bohm, Krishnamurti, Karl Pribram, Gordon G. Globus, F. David Peat, and others. The consequences of this meeting are best described in Ullman's own words:

[Bohm's] views set up a certain resonance that subtly, but insistently, helped me move to a new way of looking at dreams. I say new because it departs radically from the views I held as someone brought up in the psychoanalytic tradition (p. 386). . . . On the surface our dreams are a seemingly anarchic play of images that descend upon us uninvited. As metaphorical expositions, however, these images reflect the core of our being and the place we have made for ourselves in the world. I use the term descend advisedly because, for too long, we have been misled into thinking that dream content ascends into consciousness from a primitive substratum of our personality. I [now] believe the opposite to be the case. We live our lives as fragmented individuals, seeking self-realization through our connections to a larger whole (Ullman, 1987, pp. 388-389).

Before delving further into Bohm's influence on Ullman, those of us who are unfamiliar with Bohm's theory of the implicate order would benefit by reading my paper "Understanding Bohm's Holoflux: Clearing Up a Conceptual Misunderstanding of the Holographic Paradigm and Clarifying its Significance to Transpersonal Studies of Consciousness" (Schroll, 2013b). Also a brief summary of Bohm's work is discussed in the paper "Sacred Places and Home Dream Reports: Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England" (Krippner & Schroll, 2014, this volume). In particular the two primary terms

associated with Bohm's implicate order theory are defined as follows:

The word *implicate* is based on the Latin term *plicare*, meaning *to fold*. The *implicate order* can therefore be referred to as a domain of unmeasured reality, a useful schematic reference to matter that has been enfolded or injected back into the whole. Juxtaposed to the implicate order is Bohm's concept of the *explicate order*. The explicate order refers to the domain of phenomenological-sensorimotor events: matter projected from the whole that has passed the minimum threshold to affect our human sense perception. In other words, the explicate order refers to the domain of reality usually referred to as physical phenomena—relatively independent sub-wholes like rocks, plants, animals, humans, and galaxies—that the usual state of human consciousness perceptually discerns as randomly distributed autonomous entities. The mathematics of fractals and chaos theory has allowed recognition of patterns of order beyond the threshold of sense perception (Briggs & Peat, 1989; Peat, 1991), echoing Bohm's idea that the explicate order is only *relatively autonomous* from a larger whole, the implicate order (Schroll, 2013b, p. 140).

Deepening this exploration, Ullman elaborated on his views regarding the importance of Bohm's work and its relationship to our theoretical understanding of dreaming in an unpublished manuscript he sent to me on April 11, 2007. Thus to my knowledge the following extensive quote from Ullman represents a novel (and/or unpublished) contribution to this inquiry:

How do the considerations offered about dreaming tie in with the constructs emphasized by Bohm? In a general and analogous way, the view presented here is more related to notions of interconnectedness and "unbroken wholeness" than are dream theories designating reified psychic entities

at war with each other. . . . Bohm's notion of "unbroken wholeness," which characterizes the implicate order, is like an insistent Greek chorus, heard dimly or not attended to at all during our waking hours. Awake and tied to the perceptual order, we tend to see things in their discreteness. Waking consciousness is narrowly focused on the immediate reality facing us. We experience this against a background of feeling tones, [and] emotional murmurings derived from our past. While dreaming, we affect a figure-ground reversal, one that brings aspects of that "unbroken wholeness" more into focus. In Bohm's terms, we might say that metaphor is the instrument that carries us deeper into the interplay of these two orders once some newly revealed aspect of that interplay begins to affect our life. Through metaphor, we see more of the manifest order and move closer to the implicate order (Ullman, np/2007, pp. 18-19).

Appreciating the 21st Century View of Physics That We Take for Granted

The year 1905 ushered in the modern era of physical theory about *spacetime* and energy, but most importantly—and most mysteriously—it raised to a new level of importance the concept of a field, and the even more elusive—neither here nor there—quantum. The quantum is a concept whose ultimate implications even Einstein could not accept, yet it was he (in 1905) who ushered in this revolutionary way of seeing and understanding. Perception, or the absence of perception, is one of our primary difficulties in understanding field theories and the quantum, because there is no sensory data to encounter, nor is there a central metaphor to provide us with a way to conceptualize modern physical theories' abstract mathematical representation. Or is there? It is important to remind ourselves humankind has known about this way of seeing and understanding—this quantum consciousness—for no less than 30,000 years. Indeed, the

most appropriate name for psi research and the experiences examined by the International Association for the Study of Dreams (IASD) is one the Australian Aborigines referred to as "the dreamtime" (Kalweit, 1984).

Paul Devereux clarifies this reference to "the dreamtime," telling us:

The term "dreamtime" was coined in 1927 by Europeans in Australia, not by the Australian Aborigines themselves. Nevertheless, the Aborigines felt that it well enough described the timeless time of the *tjukuba*, one of its many Aboriginal names (Devereux, 2013, p. 62).

It is equally important to point out that my use of the word *spacetime* is not a misprint, as some of us might assume. It is instead an essential paradigmatic contribution to how I want us to re-examine our views of *space*, *time*, and *consciousness* in this paper. Einstein's brilliance expressed in $E=MC^2$ is clarified by William J. Kaufmann, telling us, "the central idea behind general relativity is that *matter tells spacetime how to curve, and curved spacetime tells matter how to behave*" (Kaufmann, 1979, p. 70); yet it is Kaufmann's more complete summary of spacetime that assists us in making the connection between general relativity and *sacred sites as archetypal portals of time and memory* (Krippner & Schroll, 2014, this volume):

[A]s we gaze up at the heavens, we are looking out into space *and* back in time. By thinking about what it means to look at the stars, you are naturally led to conclude that time is a dimension to be included with the usual three dimensions of space. Indeed, if you are truly aware of what you are doing as you look up at the sky; you find that it is impossible to uniquely separate the passage of time and the dimensions of space. This four-dimensional assemblage is called *spacetime* (Kaufmann, 1972, p. 72).

Likewise if consciousness is a nonlocal information field (Feinstein, 1998; Krippner & Schroll, 2014, this volume); Schroll, 1987, 2010, 2012b,

2013a), this paper's far-reaching thesis is—*brain-state alternations at sacred sites allow us to re-experience memories that are woven into the morphogenetic fields of that place.*

Ullman's Search for a New Abode: Bohm's Philosophical Legacy

In response to Ullman (2006a, 2006b) I initially followed up on this search in two papers during the 5th PsiberDreaming Conference in September 2006 (Schroll, 2006a, 2006b). Let us begin by familiarizing ourselves with this new abode, balancing its theoretical exploration with an experimental means of testing the features of its landscape—relating psi fields and sacred places with the work of Sheldrake and Bohm. Ullman's new abode provides us with the big theoretical picture—a new way of understanding what Jung was getting at with his collective unconscious and archetypes—the transpersonal. What I see as really of importance is to try and find ways of giving ourselves new metaphors, new stories, new conceptual maps to help us visualize the invisible landscape of *the implicate order*—this is Ullman's New Abode.

Said in another way, Bohm's implicate order is analogous with the dreamtime, indeed everything is the dreamtime. All reality is contained within the implicate order, that we grasp and make sense of with the help of the *archetypal patterns* or *cognitive signatures* that Sheldrake calls morphogenetic fields (Krippner & Schroll, 2014, this volume). We remember these archetypal

patterns, cognitive signatures, or morphogenetic fields, through morphic resonance or ritualized activities that help us make conscious the dreamtime; a point that invites our deeper inquiry.

Bohm's Influence on Ullman's Theoretical Perspective on Dreaming

Unknown to me until Ullman sent me several of his papers following IASD 2006, was his 1979 paper "The Transformation Process in Dreams" in which he included this figure (see fig 1).

Explaining this figure (whose conceptual origin is directly related to Ullman's 1974 meeting with Bohm), Ullman tells us (in a long quote worth repeating):

For some time I had been toying with the idea that what we experienced as a dream had an antecedent history in an event that was beyond time and space ordering, and came upon us in something approaching an instantaneous happening at critical moments in the transformation of one form of consciousness to another. The onset of the dreaming phase is one such critical modal point. The black dot at the left in the accompanying figure represents this event. It may be regarded as a kind of black hole of the psyche containing an enormously condensed information mass. Since this falls completely outside the realm of our ordinary information processing capacities, it is experienced as ineffable.

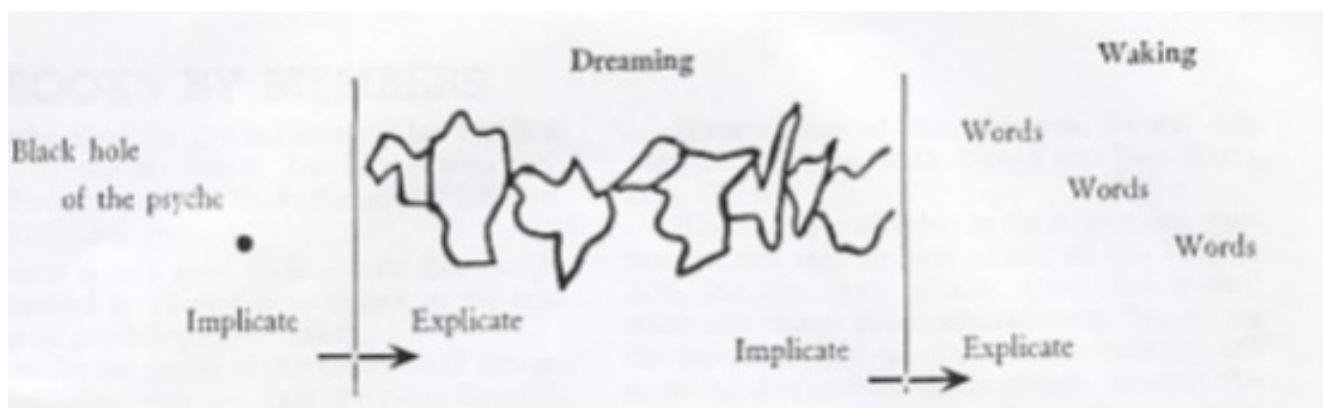


Fig. 1

We are forced to let it expand, as it were, or unfold and then deal with it in bits and pieces, ordering as best we can in time and space. These are the visual images that make up the dream as depicted by the various shapes in the figure. The information is still highly condensed, less so than formerly, and is spread out before us (Ullman, 1979, p. 9).

Although I understand and appreciate Ullman's diagram as an attempt to convey a domain of consciousness outside of spacetime where dreams originate, his reference to a "black hole of the psyche" invites as many theoretical problems as it solves. Because referring to black holes leads us from the more restricted quantum theoretical consideration of implicate and explicate orders of reality, and invites considerations of general relativity in to this discussion. This is not to suggest that employing non-Euclidian geometries and the complexity of curved spacetime as a means to understand domains of reality beyond the explicate or material domain is irrelevant to our consideration of where dreams might originate. Nevertheless dream researchers, and most of the rest of us do not tend to include in our conceptual understanding and lexicon Einstein-Rosen bridges, topological mathematics, and a multiplex of domains. I only wish that a consideration of all this had been part of my March 2008 discussion with Ullman. Today films (such as *Thor* 2011) are helping to introduce all of us to this lexicon and conceptual understanding,

In spite of these limitations of Ullman's theoretical inquiry into where dreams originate, this work remains pioneering, and continues to serve as a valuable foundation for our inquiry. It is therefore a worthwhile means of honoring and remembering these pioneering efforts with the help of an additional lengthy quote from Ullman, who points out:

A second transformation occurs when we reach the waking state. Here we try to transform this private experience into a public mode. This requires a further unfolding of the information contained in the

images and the translation of this information into a public medium of exchange, namely language. Here is where we get into trouble because the information goes beyond what can be conveyed in a discursive mode. Much of the information is more readily felt than described. Moreover, the engagement with the information at a feeling level is an experiment in growth. That black hole contains within it our personal expanding universe and we do both ourselves and the universe an injustice when we try to reduce it to a play of instincts. Comments by David Bohm have both provided me with a language fitting to this process, namely, the successive transformation of implicate into explicate, as well as the more important sense of support from another domain, the world of physics, for what is simply an intuitive surmise on my part. What is implicate at one stage becomes explicate at the next stage through a process of unfolding, and what is explicate at this stage becomes implicate for the next stage (Ullman, 1979, p. 9).

This theoretical speculation by Ullman of where dreams originate reflects my own view of a fundamental unifying principle that Bohm refers to as the *holoflux* (see Schroll, 2005, 2013b; Krippner & Schroll, 2014, this volume). Whereas the question of how to access the unconscious and still be conscious so that we can remember it, and use this information was raised during our March 26, 2008 conversation, prompting Ullman to ask Adam Rock if he had ever had any of these experiences.

Adam Rock: A couple, yeah. Sometimes they are novel, but I have never experienced any real alteration in consciousness or anything of that nature. Just a novelty value and then it ends—[a] lot of propaganda. But I have a question. You (Monte) kind of tapped [into] it earlier. I am wondering, *what do you think the ontology of dreams is?* You mentioned this notion of the manifestation of an implicate

order, but can you unpack that a little bit for me please?

Ullman: I can try. The implicate order, according to Bohm, is an order of interconnectivity. What we are doing in a dream is doing our best to maintain that God given talent of connectivity; it is not easy, because it is torn apart and into shreds in dozens of different ways. And only during sleep is there this undercurrent of interconnection that manifests itself in one way or another. In my [next] book [I want to explore this question that you have raised] (if I were to write another book, [yet, then again,] I do not think I am going to).

Judy Gardiner: This changes every day.

Ullman: What?

Gardiner: I said you change your mind about this [(writing another book)] a lot.

Ullman: (chuckling) If you take the dream and say, look this dream comes from a very strange place. We call it a dream but we really do not know where it comes from and/or how it happens to be; what Bohm emphasizes is this principle of interconnection; his whole philosophy is a philosophy of interconnectedness and the misshapes that have destroyed our true connectedness. [See Metzner, 1998, chapter 5, "From Fragmentation to Wholeness," pp. 94-113]. Schroll sums up this point, who says those of us familiar with the work of Bohm "will appreciate Metzner's discussion of the transformation from fragmentation to wholeness . . . in which he unites this idea with shamanic dismemberment: "the cure for dismemberment [or fragmentation] is re-membering: remembering who we actually are" (p. 105), and in the process, rediscovering our original ecological wholeness" (Schroll, 1998, p. 73).] [Therefore, in response to your question,] what the dream proceeds to do (thanks to David Bohm) is to talk about something called the implicate order of wholeness. [It is this] implicate order of wholeness that involves us in creativity, in imagination, in connectivity, [in] the things that make us truly human, the things that we can rely on

for the level of our humanity. And this is really where the dream comes from, because the dream is a natural—a naturally produced bit of the truth. If the dream does anything, it does not lie. Dreams do not lie, liar's dream but dreams do not lie. This is not my quote, but Milton Kramer's quote, which I steal from him every chance I get. But it is absolutely true. The only intrinsic value of a dream [is] that its nucleus is true, its essence is true. It has to be treasured as true, I mean you can be a really heroic psychopath, but there is going to be something true in their life in a dream, trying to tell them, you are on the wrong track buddy.

Schroll: So it is a matter of interpreting the dream properly to allow the message to come through.

Ullman: Well, yeah.

Rock: When you talk about this wholeness, I am wondering what is the substance or essence of the wholeness, for example, if one reads Hindu philosophy, if one reads about a metaphysical entity of ultimate reality called "Brahman," and Brahman is spaceless and timeless and deathless and birth-less, and the notion is that Brahman dreams spacetime (into existence) and this is the phenomenal universe, the world of appearances—so I see at least some crude parallels between these sorts of metaphysical entities that are independent of spacetime, and Bohm's notion of the implicate order. Do you think this is a fair parallel?

Ullman: I am not familiar with Hindu philosophy.

Rock: Okay, if we sort of take a perennialists' perspective. Brahman, the Tao, synyata, in-sof, God, would all be ways of referring to the same metaphysical entity. Do you see parallels between these sorts of notions and the implicate order?

Ullman: Yes. If the implicate order is anything, it is a source of creativity, it is a living spark that cannot go out. It can look like it is going out—it almost went out—I had a stroke about 10 days ago.

Gardiner: And then he wrote a paper.

Schroll: I would say that that's probably an inspiring experience. It tends to be a wake-up call, but the methodology is tricky.

(Everyone chuckles)

Ullman: A little tricky, yeah.

Rock: So is the substance of the implicate order energy perhaps? Or is it more fundamental than this?

Ullman: You would have to ask David Bohm and he is no longer with us. Energy is a word. I do not know if we will ever be able to weigh it (the implicate order).

Schroll: First of all, a similar point was articulated in a conversation between Krishnamurti and Bohm (1973) at Brockwood Park, Hampshire, England, on October 7, 1972.

Bohm: Would you say energy is a kind of movement?

Krishnamurti: No, it is energy. The moment it is a movement it goes off into this field of thought.

Bohm: We have to clarify this notion of energy. I have also looked up this word. You see, it is based on the notion of work; energy means, "to work within."

Krishnamurti: Work within, yes.

Bohm: But now you say there is an energy which works, but *no movement*.

Krishnamurti: Yes. I was thinking about this yesterday—not thinking—but I realized *the source* is there, uncontaminated, *non-movement*, untouched by thought, it is there. From that these two are born. Why are they born at all?

Bohm: One was necessary for survival.

Krishnamurti: . . . In survival this—in its totality, in its wholeness—has been denied, or put aside. What I am trying to get at is this, Sir. I want to find out, as a human being living in this world with all the chaos and suffering, *can the human mind touch that source in which the two divisions don't exist?*—and because it has touched this source, which has no divisions, it can operate without the sense of division. (pp. 498-499, emphasis added) (Schroll, 2013b, pp. 153-154).

Schroll: Second, energy is a very complicated concept. Bohm was talking about this "quantum potential." Potential is like *potentia*, where Aristotle has this concept of *potentia* before it is [transformed or transitions into] kinetic energy. An example is the boulder at the top of the mountain which has potential energy to roll down the mountain, but it is not kinetic until it is [actually] rolling down the mountain, which can be measured. The potential energy is stored in an inert state, so then the implicate order is this word for a domain that is part of this quantum potential that allows it to contain all things, but yet the things are not things like in the material [or explicate] domain that we can hold in our hand. It is like the potential energy of the boulder at the top of the mountain that has not yet moved; so again it is only as it starts to move—this is where the quantum potential is transformed into actuality. From another perspective the unconscious is the boulder at the top of the mountain, and this is the black hole of the psyche that Ullman talks about. As the boulder starts to move down the mountain this release of kinetic energy is the implicate order projecting a form into matter, or the idea of the emerging or emergence of thought into consciousness [from the uncon-

scious] where it can be measured in terms of sensate experiences, concepts—

Rock: Okay, so it sounds perhaps akin to a “ground of being,” latency that allows all manifestation to take place, perhaps.

Schroll: Well, the thing or problem of language and conceptualization is, since the implicate order is outside of spacetime, and it is outside of [the domain of matter] there are no images—

Ullman: (chuckling)

Schroll: there are only—all images [and forms] would be there—but it does not necessarily have to contain any [particular] images [or forms].

Rock: But by a “ground of being” what I mean is such that if the implicate order does not exist, and *exist* is an inappropriate term as we are dealing with the inherent limitations of language, if the implicate order did not exist, nor would the explicate order or the phenomenal universe, this is what I am getting at.

Schroll: Yes, just as in my example of the boulder at the top of the mountain. . .

Rock: So in this sense, the implicate order is the “ground of being,” but of course these are inappropriate terms also.

Schroll: Yes, this is why we need to use examples (or metaphors) like the boulder at the top of the mountain. Obviously kinetic energy would not exist if you did not have momentum, in this case the act of the boulder rolling down the mountain. Whereby as I said you can measure this momentum, this kinetic energy, and describe its activity in terms of concepts, words, ideas, deeds, sensate phenomenon, yet none of these exist in and of itself; they are all aspects of potentia like the boulder at the top of the mountain.

Ullman: Um hmmm.

Schroll: So yes, then this is where I like being able to trace these ideas from their beginning at the time that Monte met Bohm in 1974, and these ideas percolated and this meeting was also able to influence psychiatry and some of the language of psychotherapy where Shainberg tells us it is not just the

“patient” and the “therapist,” but it is one field . . .

Ullman: Um hmmm.

Schroll: where it is this exchange of energy as words and concepts and ideas, as one enfolding and unfolding process . . .

Ullman: Um hum.

Schroll: rather than two distinct entities (Shainberg, 1980).

Ullman: Um hum, this was Bohm's idea.

Schroll: Yes, without Bohm's conceptual language we would be seeing these two persons as atomistic, self-contained entities. You are over there in your self-contained ego, and I am over here, whereas this idea of field allows us to see that there is an ongoing enveloping unfolding process.

Ullman: Um hum.

Conclusion: Questions and Discussion Raised By This Paper's Inquiry

In an attempt to sum up, instead of reiterating point by point the concerns that this paper explores, I felt it would be more instructive to examine some of the questions this paper helps to raise, specifically Ed Kellogg's comments to Schroll, 2006b. Kellogg's concerns echo several of the questions I, and Adam Rock, have raised in this paper. Kellogg wrote:

My interest lies more in research that people have done experiments—in which scientists—particularly physicists, have tested predictions that follow from Bohm's theories. If you know of any such work, I would appreciate it if you could pass on these references here (Kellogg, personal communication, September 26, 2006).

Excellent question, Ed, but I cannot provide a definitive answer. Someone who might be able to provide recent experimental evidence of physicists who have tested the predictions from Bohm's theories is Sheldon Goldstein, Department of Mathematics at Rutgers University.

Goldstein explains that: “orthodox quantum theory physicists are thinking in Bohmian terms—despite the fact that they would claim they are doing precisely the opposite” (Goldstein, 1996, p. 163). A general answer to your question is this:

Bohmian mechanics accounts for all of the phenomena governed by nonrelativistic quantum mechanics, from spectral lines and quantum interference experiments to scattering theory and superconductivity (Goldstein, 1996, p. 149).

This technically precise yet for most of us obtuse reply demonstrates why this topic is so difficult to approach, begging a restatement of why I organized the IASD symposium “Bohm's Holistic Physics, Sacred Sites, Spiritual Emergence and Ecopsychology's Vision” (Schroll, 2007). This symposium was organized to provide an introductory conceptual map to *Bohm's ontology* and to discuss some of its common misconceptions. This symposium should also be considered adjunctive to Charles T. Tart's paper, “Some Assumptions of Orthodox, Western Psychology” (Tart, 1975), which lists and discusses 82 common beliefs held by psychologists. Tart argues: “We are almost completely controlled by every assumption that has become implicit and so [is, as a consequence,] beyond the power of questioning” (Tart, 1975, p. 65). Assumption number three and its discussion is particularly supportive toward helping explain this interest in *Bohm's ontology*.

Assumption: *Physics is the ultimate science, because physics is the study of the real world.*

Psychology, of course, then becomes a very derivative science, studying secondary or tertiary or quaternary or even more derivative phenomena. Since the universe is nothing but physical matters and energies operating in a space-time framework, human experience is then in some sense ephemeral and not real. The man who speaks of an experience about love is deal-

ing with dreams or unimportant, derivative phenomena, while the man who builds an atomic bomb is dealing with what is *real*. Human experience thus becomes “subjective,” a term which, for psychologists, is very pejorative, meaning unreal and unscientific. “Good” explanations/theories are those which reduce to statements about matter, energy, space, and time. To be a “real” science, then, psychology must ultimately reduce all its psychological and behavioral ideas to physiological data and then to the physical data underlying physiology (Tart, 1975, p. 67).

B. F. Skinner's vision of psychology in *Walden II* is constructed on this assumption, and is based on the idea that through genetic engineering and operant conditioning of our social psychological environment scientists can create utopian societies (Skinner, 1948). We all know how well this approach has worked. Still, some of us could ask if we are reducing the human experience of our dream-life to mere physics and physiological data through our discussion of Bohm's implicate order model? The short answer is no, Bohm's implicate order provides a way of understanding a transpersonal domain of consciousness; the long answer is explored in Schroll 2010 and 2013b.

Again, since psychology's paradigm is constructed on the assumption of physics, and since most physicists have failed to embrace *Bohm's ontology*, is why this 2007 IASD symposium was organized. Finally, regarding experimental work to test Bohm's theories, Devereux's experiment to test differences between people who dream at “sacred sites” and at home is tangentially related to Kellogg's questions (Krippner & Schroll, 2014, this volume). Devereux's experiment needs to be replicated. Its purpose is not only to investigate “sacred sites” but to test the hypothesis that these sites influence consciousness because of non-local fields. Sheldrake (as we learned in Krippner & Schroll, 2014, this volume) refers to these non-local fields as M-Fields, and their significance to psi research is discussed in Schroll

(2010, 2013a). Kellogg too has noted:

I believe Bohm's insight has gained popularity . . . because of its resonance with an archetypal model found in both religion and philosophy back into antiquity. This archetypal model, stripped to its essence, includes an ultimate reality beyond time and space from which—somehow—a derived, even illusionary reality manifests. This ultimate reality has gone by a multiplicity of names, for example Dharmakaya in Buddhism, Ain Sof, or even Ain (nothingness) in Kabbalistic Judaism, and so on. Similarly the derived reality has gone by a multiplicity of names, ranging from Maya to Malkuth² to “the Matrix.” . . . But do Bohm's theories belong to the science of physics, or to philosophy? (Kellogg, personal communication, September 26, 2006).

My reply to Kellogg (which restates everything that has been said throughout this paper) is that physics, and particularly Bohm's holistic physics, are reaffirming the reality of the dreamtime.

In response to Kellogg's more specific question, “do Bohm's theories belong to the science of physics, or to philosophy?” I consider Bohm to be among such giants in philosophy of science as Sir James Jeans, Werner Heisenberg, Neils Bohr and Wolfgang Pauli. Bohm can also be considered a major contributor to *transpersonal theory* (Bohm & Welwood, 1980; Schroll, 1997, 2013b) and *process theology* (Russell, 1985; Sharpe, 1993). Nevertheless, Bohm's theories are also vitally important to the future of physics.

Goldstein reminds us that:

. . . when classical physics was first propounded by Newton, this theory, invoking as it did action at a distance, did not provide an explanation in familiar terms. Even less intuitive was Maxwell's electrodynamics, insofar as it depended upon the reality of the electromagnetic field. We should recall in this regard the lengths to which physicists, including Maxwell, were

willing to go in trying to provide an intuitive explanation for this field as some sort of disturbance in a material substratum to be provided by the Ether (Goldstein, 1996, pp. 160-161).

The ether's failure to be measured by the Michelson-Morley experiment did not result in refuting Maxwell's electrodynamics, but led Einstein to declare *the ether does not exist*, which he replaced with his theory of relativity (See Schroll, 2013b, Appendix A, pp. 161-162). Here too in reply to Kellogg's question about experimental evidence, it is worth remembering that Einstein never conducted an actual experiment to test his theories. Instead, support for the special theory of relativity came from the 1919 solar eclipse (Pagels, 1983); while support for his general theory of relativity came from the 1929-1931 astronomical observations of Edwin Hubble (Clark, 1993; Gribbin, 1986). Likewise, experimental physicists are not the only ones capable of verifying Bohm's theories, which also are open to verification by dream researchers who can replicate and improve on the work of Devereux (Krippner & Schroll, 2014, this volume).

Notes

1. Sadly two months and 12 days later, on June 7, 2008, Ullman passed away after suffering a second stroke on June 5. Shortly after Ullman's passing the first and most introductory portion of this Interview (which Ullman assisted in editing) was published as (Schroll, 2008). Although much of Schroll, 2008, was a reiteration of previous publications by Ullman and others, it serves as an overview of his early life and work. I published a second brief paper a few years later that helped to fill in historical questions about the events that led to Ullman's 1974 meeting with David Bohm (Schroll, 2012a).
2. Darlene Viggiano questions the accuracy of Kellogg's re-assessment, telling us: “I think this is incorrect. I think Malkuth has to do with the Kingdom of Heaven in religious terms, and would be considered more an

ultimate than derived reality from the religious standpoint.” (Viggiano, personal communication, February 7, 2011).

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Biography

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nia, is a frequent contributor to this journal, and author of 30 peer reviewed papers (not including those in this issue). Schroll is the Guest Editor of this issue of *Paranthropology*, and first met Dr. Krippner January 23-

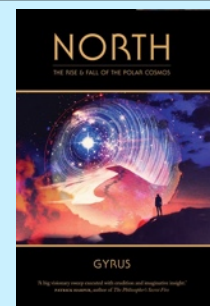


24, 1984, attending the workshop "Myths, Dreams, and Shamanism" at the Interface Conference Center in Newton, Massachusetts (near Boston). April 6, 2001 was the first time we presented together in the 2.5 hour "Hypotheses In Search of a Paradigm: A Conversation Forum" that I organized and chaired at the Society for the Anthropology of Consciousness annual spring conference, Bastyr University, Seattle, Washington, including comments from Constantine Hriskos, and Edith Turner. This paper and entire issue of *Paranthropology* represents a continuing inquiry in search of a paradigm capable of adequately assessing and comprehending a variety of phenomena that are often too fantastic to be believed; an inquiry that includes parapsychology, shamanism, transpersonal psychology, and philosophy of science, all of which represent aspects of transpersonal ecosophy.

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Dreaming, Ullman & Bohm: A Response

Daniel Deslauriers



Dr. Ullman frequently acknowledged his training as a psychoanalyst, his break with it and his search from a more expanded paradigm to understand dreaming. Deeply interested in the origins and functions of dreaming, Dr Ullman is known for the way he pushed to expand our understanding of the dreaming mind and to share the knowledge as widely as possible.

He has dared a fascinating venture by unfolding a dialogue with David Bohm's ideas. But a word of caution may be in order first. Let's be careful about our natural tendency towards literalization, including our reading emerging theoretical metaphors seeking to illumine the working of consciousness. Theoretical metaphors are, like dreams, not to be read literally, lest we fall in the trap of thinking that, by bringing two unknowns together (dreaming and the notion of the implicate order for example), we get one known.

Contemplating Theoretical Metaphors: The Map Is Not the Territory

Remember that Freud likens the organism with a hydraulic system; later cognitive scientists compared the brain to a computer performing computation. Both of these metaphors have spurred creative forays in science and the culture at large. At their best, these generative tropes help shape our theories of how the brain/mind functions. However, in regards to theoretical metaphors emanating from physics, let's not fall prey to the impression that we know how the brain connects to the implicate order, and that dreaming is a privileged means of connection to it. So while comparing dreaming to the notion of the impli-

cate order may afford a new understanding of the process at the source of creativity, (especially if we think of dreaming as hyperconnected state of consciousness), it also begs the question: why should this particular state of consciousness be any closer to the realm of possibility that underlies the oneness of phenomenon than other states of consciousness?

Could it be the implicate order is by definition—just like the idea of the unconscious that preceded it—unknowable by direct experience? Could it be that it is only obliquely knowable in its unfoldment via conscious participation (in dreams or in waking awareness)? Bohm (in Nichol, 2003) claimed that: "As with consciousness, each moment has a certain explicate order, and in addition it enfolds all the others, though in its own way. So the relationship of each moment in the whole to all the others is implied by its total content: the way in which it 'holds' all the others enfolded within it" (Nichol, 2003, p. 114). If Bohm is right in advancing that consciousness and matter are enfolded together (as implicate order) and can be unfolded, then the more encompassing question becomes: what does each unique state of consciousness afford in terms of unfoldment? If each state (dreaming and waking, for example) are a mode of apprehending information, how is reality unfolded in each? (Note: Followed by, with no changes) To add a layer of complexity to this question, one could also ask: how is reality unfolded at the junction of two of these states (and here we can include other methods for inducing alternate states of consciousness, such as meditation, entheogenic journeys, etc)?¹

In his 2006 address to IASD (International Association for the Study of Dreams), Dr Ull-

man proposed that: “The dream acts as a relay station receiving input from both orders... Dream content itself is triggered by recent residual feelings that have been stirred up and not yet resolved... As a relay station between the two orders dreaming enriches both Bohmian orders. It makes its own unique contribution to the implicate order, *just as any other experience* does (italics mine)” (Ullman, 2006). I believe Monte was aware that dreaming, in that way, was not distinct from waking.

Fariba Bogzaran and myself (Bogzaran and Deslauriers, 2012) have proposed that dreams and waking are intricate partners in a constant dance of self-organization, each molding and shaping the other. Dreaming is not the sole relay station to the implicate order; waking consciousness is as well. Bohm characterizes consciousness as a process in which at each moment, what was previously implicate, is made explicate (and content which was previously explicate fold back into the implicate). From that perspective, waking unfolds into dreaming as ‘day residues’, emotional valence, and a bedrock of loosely connected memories, scripts, and schemata’s, conversely, when remembered dreaming unfolds into waking as dream impressions that can leave a lasting impact (sleep and dreaming are known to be important to the physical and mental health of the individual, whether or not a dream is remembered). Perhaps it may be better to think of a general capacity for consciousness as the main relay, one that is open to modulation depending on the state of consciousness one finds oneself in (a good example would be Hobson’s phase-space model that takes into account the continuity of consciousness across states). From a psychological perspective, it is also important to note that human consciousness unfolds upon *itself* such as in self-reflective acts (this can even include self-delusion, but fortunately self-correction!).

Unfolding and Enfolding: Ullman's Method of Working with Dreams

Monte was keen to note one of the ways by which we can recover wholeness, is by raising our

sensitivity to the inherent connection existing between individuals and some larger order of reality, such as that of a dream group. When I was training to be a practitioner in his method in the 80’s, it should be noted that Monte did not speak of Bohm’s ideas in our training. However, it is easy to see the extension of Bohm’s ideas in the way that Monte trained us to view group dynamics. He would deftly point out how the group itself could be reflected in the core metaphor presented by the dream the group was working on (and for me this also implied that the shared core metaphor could in turn shape the group dynamics, once it became explicit to all present). It is as if the dream AND the dream group was partaking of a similar reality, playing off one another. By virtue of Monte’s prompts, I became aware of boundary situations between the dreamer and the group: e.g., what does it mean for someone to be vulnerable and transparent to others in the group. The dream, as it turns out was unfolding itself inside the group situation. In this way, Monte was showing us that “there [is] this undercurrent of interconnection that manifests itself in one way or another [in dreams].”

Conclusion

Where I found Monte’s idea most generative, and Schroll’s effort to keep this legacy alive, is how dreams, supported by dreamwork, are helping us form a more complex understanding of the connective tissue making up our living cosmos. Monte stressed the emergent qualities that came with this expanded understanding. Dreaming he said, “makes its contribution to the explicate order by infusing it with a bit more honesty and authenticity. The dream presents a fresh supply of authentic feelings, the true source of our connective tissue.”

We should commend Monte to have awakened us to the values of authenticity and creativity as we, dreamers, engage consciously in co-creation of meaning. His work was foreshadowing and contributing to the emerging participatory turn (Ferrer, 2002) that we are experiencing at the moment.

Notes

1. Editor's Note: Deslauriers' raises excellent questions regarding our ways of knowing or relationship of Bohm's implicate order to various states of consciousness. One of several memories Deslauriers' discussion reminded me of was Larry G. Peters' (1981) distinction between altered states of consciousness, and alternate states of consciousness. Peters' explains it was Norman E. Zinberg who "suggested using the term 'alternate' rather than altered which has a pejorative connotation suggesting that such states represent a deviation from the way consciousness ought to be" (Peters, 1981, p. 1). In a footnote to his (1977) paper, Zinberg tells us his use of the term alternate:

... stemmed from a conference sponsored by the Drug Abuse Council and the Smithsonian Institution and held on February 16 and 17, 1973, in Washington, D.C. At that conference I objected to the word *altered* because it suggests that these states represent a deviation from the way consciousness should be. I prefer the word *alternate*, which makes it clear that different states of consciousness prevail at different times for different reasons and that no one state is considered standard. Alternate states of consciousness is a plural, all inclusive term, unlike usual state of consciousness, which is merely one specific state of ASC (Zinberg, 1977, p. 1).

Much more needs to be said in response to Deslauriers' suggestions for further inquiry into the work of Bohm, states of consciousness, the methods that induce them, and sorting out the difference between literal meaning and metaphor.

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Biography

Daniel Deslauriers, Ph.D., Professor Transformative Leadership, Transformative Studies. California Institute of Integral Studies (CIIS), San Francisco, California. He received his doctorate (1989) in Psychology from the University of Montreal (Quebec) and conducted research at the University of Auckland (New Zealand) and the Chronopsychology Laboratory, Carleton University (Ontario). He lived in Indonesia and has studied the religion and sacred arts of Bali, and trained in Gamelan music and Balinese dance. He was co-founder of the Montreal Cen-

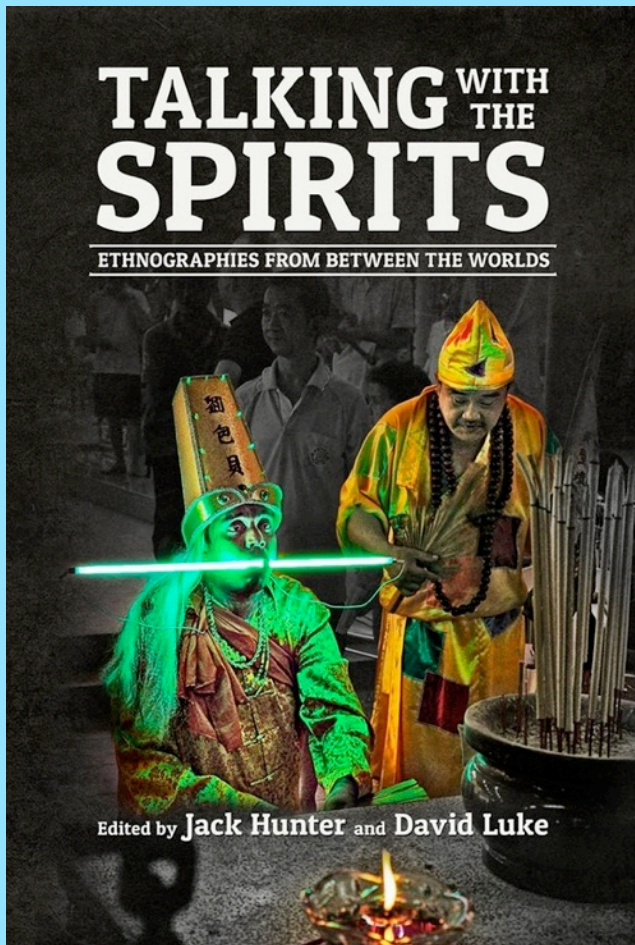


ter for the Study of Dreams. Daniel co-authored *Le rêve: sa nature, sa fonction et une méthode d'analyse* (P.U.Q., 1987), has published articles on epistemology and narrative research, and has co-authored (with Fariba Bogzaran) *Integral Dreaming* (SUNY Press, 2012). His professional interests in consciousness studies include: traditional and contemporary approaches to dreams and imagination, altered states of consciousness, spiritual

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Daniel Deslauriers was selected as winner of the Templeton 2000 Science and Religion Course Award Competition for a course he developed entitled "Consciousness, Science and Religion." Email: ddeslauriers@ciis.edu.

Recent Publication



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Epilogue: Reflections on Montague Ullman's Last Interview: Toward a New Paradigm of the Varieties of Transformative Experience

Mark A. Schroll & Darlene Viggiano



This epilogue is a response and commentary by Darlene Viggiano to my paper “Bohm's Influence on Ullman's Theory of the Origin of Dreams: Reflections and Insights from Montague Ullman's Last Interview,” and my replies to her comments. During the process of editing it, I came to view our virtual dialogue as a way to sum up and conclude this issue.

Viggiano: At the beginning of your interview with Ullman you mention that it explores “the theoretical consequences on dreaming and consciousness resulting from Bohm's theory of the implicate order.” Dreams in and of themselves can be seen as expressions of the implicate order with or without corresponding explicate forms. Dreams originate from both the brain and the mind, the brain being an organ of the body and the mind being, for purposes of this discussion, the faculty of the brain that connects unconscious and conscious functions of being.¹

Schroll: This is one of many philosophical conundrums that makes me wish Montague Ullman was still alive to help us answer. I certainly do not wish to dismiss the physical role and importance of the brain regarding our understanding of dreaming or the location of memory. On August 12, 1986, seeking to address my thoughts on this problem, I presented the paper “Non-local Memory and the Perennial Philosophy” at the 11th International Wittgenstein-Symposium: Recent Developments in Epistemology and Philosophy of Science held in Kirchberg/

Wechel, Austria; a year later [a revised and] retitled paper was published (Schroll 1987). But what do I mean when I refer to non-local memory? By non-local memory I am referring to the radical theory “memory may not even [sic] be stored inside the brain at all, but may instead be distributed non-locally throughout the fabric of the universe” (Schroll, 1987, p. 248). Today I no longer say that memory is “distributed non-locally throughout the fabric of the universe” but instead say memory (and/or consciousness) is more accurately described as a field state whose properties operate according to “the mechanics of resonance” (Sheldrake, 2012, p. 199; Abraham, 1987) (Schroll, 2013a, p. 25).

This radical hypothesis of non-local memory offers support for Ullman's hypothesis that “what we experience as a dream had an antecedent history in an event that was beyond time and space ordering” (see figure 1 in Schroll, 2014, this volume, p. 78).

Viggiano: Order is implied in universal laws as seen in nature. One can liken the theory of implicate and explicate orders to Plato's philosophical theory of ideas or forms (Plato 1956).

Schroll: This is an important point you raise concerning the similarities between Bohm's theory and the work of Plato. I have been contemplating these concerns for more than

20 years, and this has led me to summarize these concerns by suggesting:

Bohm's "new order" (which he refers to as the *implicate order*), is an attempt to explain motion in terms of an undivided wholeness, instead of the presently accepted view of motion as a series of autonomous Cartesian coordinates (objects), described in terms of differential equations. It was Bohm's contemplative pursuit of *something that goes beyond* the present understanding of quantum theory that produced the broader philosophical proposal of the implicate order.

Pursuing this line of thought eventually led Bohm to turn the traditional metaphysics of Euro-American science on its head, saying that the implicate order *is* the fundamental basis of reality, which is contrary to the established Cartesian view. Bohm's rejection of the established Cartesian view might suggest to some that Bohm was seeking to promote an updated version of Plato's theory of forms. However, unlike Bohm's implicate order, Plato's theory of forms is a one-way interaction, in which ultimate archetypes influence the material world, yet the material world in turn has no influence on the nonphysical, nonspatial, nontemporal domain of reality beyond the physical world of objects. Clarifying this difference, Bohm proposed that the understanding of motion be viewed instead as a cyclic process of projection, injection, and re-projection. The archetypal form is projected from this state of potentiality into matter that then is imbued with experiential knowledge of the material world, and then subsequently enfolded back into the do-

main of forms, and then re-projected. Bohm's implicate order can therefore be understood as a model of an evolutionary metaphysics (Schroll 2013b, p. 142).

Viggiano: Quantum theory explicates the mechanics of physics by showing the dynamics of energy and matter in both implicate and explicate forms.

Schroll: I agree, and hope more people will take up and deepen this inquiry.

Viggiano: For guidance in this inquiry I look to Krippner's work, such as his and John White's book *Future Science, Life Energies and the Physics of Paranormal Phenomena* (1977). Also in his paper "Trance and the Trickster" (Krippner 2005), he showed a rigor that extended curiosity to the questioning of both natural and cultural phenomena that others often feared to explore, so he was a perfect partner for Ullman. Krippner offers his own trickster element to the mix, with his personal story of his early involvement in a trance prank that he played at a party before he got seriously interested in researching hypnosis, dreams, and non-ordinary states (Krippner & Willmarth 2013).

Schroll: This recollection of Krippner's own trickster orientation is a wonderful account. Thank you Darlene for pointing us to this. And yes, Krippner was the perfect partner for Ullman—I remember Monte's eyes filled with delight as he recalled his trickster strategy to get the dream telepathy lab located at the Maimonides Medical Center in Brooklyn (Schroll 2014, this volume). Krippner too demonstrated his trickster ability November 6, 2004 on a visit to Omaha, Nebraska. During this visit Krippner agreed to conduct a seven hour "Dream Interpretation Workshop" at the Omaha Healing Arts Center.

Afterwards Krippner and I chose to visit and browse the Antiquarium Bookstore's extensive collection, where he found a copy of his (1990) edited book *Dreamtime and Dreamwork: Decoding the Language of the Night*. Taking this

book and a couple other gems to the check-out counter, Krippner traded some witty repartee about these books with the Antiquarium's owner Thomas Rudloff. Upon completing the transaction Stanley added, "Yes, I do happen to know the author of this one, it's me, and I know someone in San Francisco who has been looking for this book, and will gladly pay double the cost I just invested." Rudloff, a shrewd yet generous businessman, was left standing there with a slight bemused grin, and responded with an equally slight nod of respect. Krippner and I ended the evening with a visit to an art opening, where the DJ (Brent Crampton) had been one of the Dream Interpretation workshop participants.

Viggiano: Your reference to dream studies reminds me that Krishnamurti might have suggested the origin of dreams' to be the symbolizing capacity of the brain.

Schroll: This is an interesting idea worthy of follow-up; I look forward to hearing from Krishnamurti scholars who can tell us more and are able to expand on this line of inquiry.

Viggiano: Along similar lines, it is always refreshing when scientific researchers are able to include a spiritual aspect or dimension in their studies and discourse, in terms of the transpersonal facet of our human experience.

Schroll: Thank you, and I understand too why it is (from a practical perspective, due to budgets and accreditation standards) that many universities establish boundary divisions between areas of academic inquiry. But I have always felt such boundary divisions to be artificial. Boundary divisions limit our ability to explore a thought, idea, or experience to wherever our questions lead. I was making this point to a group of students at Fairhaven College, Western Washington University in Bellingham, Washington in late April 2001. I had agreed to do a series of lectures on ecopsychology and its relationship to shamanism to fill in for a colleague taking medical leave (so that

she could be with a parent in the hospital), without knowing anything about Fairhaven. During my first lecture, I was surprised as these students enthusiastically agreed with me about the importance of interdisciplinary study, who eventually began replying, "Yes, this is Fairhaven." The point is schools like Fairhaven have made interdisciplinary inquiry a success both fiscally and as a paradigm of inquiry. This too is why taking note of the transpersonal perspective and its value deserves to be mentioned—which also includes the inquiry involved in *Paranthropology*.

Viggiano: Dreaming is a frequently unrecognized transpersonal state, and shows both an implicate and explicate pattern, in that dreams experiential/phenomenological degree of reality can be viewed as unmeasurable or at least subjective, while their sensorimotor reality is generally measurable in REM sleep. (See Hall's discussion of dreaming as a transpersonal state, 2014, this volume, p. 49). From a similar perspective, the figure-ground reversal found in dreams invites the dreamer closer to field theory, specifically our analysis of the dream's metaphors and symbology. For a nice discussion of this, see Michael Conforti's *Field, Form and Fate: Patterns in Mind, Nature, and Psyche* (1999).

Schroll: This is a very insightful observation you have made, and Conforti's book is an important reference that you suggest. Your comment also reminds me of a significant and related aspect of Bohm's theory that Monte and I wanted to explore, yet we did not have the opportunity before his untimely passing. Specifically it relates to our potential future understanding of the figure-ground reversal, and is in this way a reflection of experiential/phenomenological degrees of reality rather than about implicate and explicate patterns of relationship. Here I am making reference to *soma-significance* (Bohm, 1971, 1980b, 1985, 1986), which is a concept Bohm proposed to assist us in understanding that, "perception consists, not in seeing objects as isolated entities, but rather

in an over-all awareness of the relationship between the individual's outgoing movements and the incoming sensations. These form a cyclation" (Bohm 1971, p. 33). This statement also invites our further inquiry into the influence of Gestalt theory on Bohm's work. Elaborating on this statement, Bohm characterizes physical sense data as *somatic* influences, equating these influences with "signs." These signs or "symbols" Bohm tells us contain an inherent *significance* capable of producing physiological processes. Bohm refers to our brain's internal process of transformation of this soma-significance as *signa-somatic*, eliciting the completion of this feedback loop in the form of a reflex act (fight or flight), or more reasoned cognitive responses. The neuroscientist Antonio Damasio developed a similar view of brain/mind processes in his (1994) book *Descartes Error*, nevertheless this fruitful inquiry that both of us raise here exceeds the limits of our current discussion (see the Appendix, following this papers Note section, for a more in depth discussion of how Damasio's work relates to Bohm's soma-significance).

Viggiano: This relates back to the psychological portion of our discussion in that Jungian theory would differentiate signs from symbols. Signs are indicators for discreet concepts, such as a stop sign telling a driver to apply the brakes. Symbols, in contrast, beg to be amplified via association and therefore carry a much broader potential meaning. For example, that same stop sign, without the word on it, is a hexagon—which carries different meanings in various contexts and cultures. In the present era here in the USA we might even associate a hexagon to a hex or a spell cast or something conjured by witches in Salem. But what would a hexagon symbolize in ancient Greece, for example?

Asking this question relates back to our previous discussion of how through our dreams we can theoretically tap into nonlocal in-

formation and morphogenetic fields, and if this can be proven, could help explain part of why the Asclepian temples were such powerful sacred sites for ushering in healing or guiding dreams, filled with wisdom. These were the first Western hospitals, where dreams were incubated much as babies are today, in hopes of nurturing growth for the individual—with societal implications. The collective unconscious is what is called upon in the morphogenetic field, and the archetypes the *sine qua non* of the implicate order. Dreams thus create a bridge to the transpersonal by their very nature.

Schroll: Exactly! This raises another important area of inquiry, as well as speaking directly to another paper in this issue (co-authored with Stanley Krippner) titled "Sacred Places and Home Dream Reports: Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England" (Krippner & Schroll, 2014, this volume). Indeed all of the concerns you summarize so well in your comment (except for the specific topic of Asclepian temples) are explored in my paper with Krippner. In addition there are two excellent follow-ups, Be-the Hagens' "Geomantic Earthmind: Practicing Earth Yoga—A Response to Krippner and Schroll" (Hagens, 2014, this volume), and Ryan Hurd's "Commentary: Barometers for the Anonymous? Dreams and Transpersonal Archaeology" (Hurd, 2014, this volume).

Viggiano: From a related perspective, Krippner has also written a great deal about how dreams provide us with new metaphors in his book (co-authored with David Feinstein) *The Mythic Path: Discovering the Guiding Stories of Your Past—Creating a Vision for Your Future* (2006). Jean Houston noted that this book masters "the geography of the in-scapes"—which is again, all about the implicate order. In fact, this book is actually a 12-week course designed to transform one's inner life into "authentic outer expression," thus, manifesting the implicate order in the explicate order of actions and behaviors. It

incorporates Energy Psychology into the transpersonal and transformative processes, as an aid in putting quantum theory to practical use in our personal lives. More specifically, *The Mythic Path* uses the ritual of dream journaling for inner inquiry and personal exploration, with the aim of discovering morphic resonance on a conscious level.

Schroll: This is a book I need to read, and you have done us all a great service bringing it to our attention for many reasons. Among these are the practical application of Bohm's and Sheldrake's theories to dream interpretation, and with consideration of transpersonal studies, the far-reaching influences this application will have on theories of personality. I also see (as I look over this book's Table of Contents) that pages 57-75 are subtitled "The Presence of Your Past," which reminds me of Sheldrake's (1988) book *The Presence of the Past*. Moreover, just as a suggestion, future papers and entire Dissertations could be written exploring all of these fruitful implications.

Viggiano: In a very practical or practitioner-oriented focus, Krippner is also famous at Saybrook University for his use of Ullman's group dreamwork at Dream Tables he has held during the breakfast periods at Saybrook's residential conferences. I personally have enjoyed the privilege of learning the technique for group dreamwork directly from Krippner, with other influences from the late noted spiritual author and philosopher Jeremy Taylor. (See also Deslauries' discussion of Ullman's group dreamwork and its relationship to Bohm's implicate order, 2014, this volume, p. 88).

Schroll: These dreamwork opportunities with Krippner and Taylor sound wonderful, and inspiring. I frequently have great difficulty waking up early enough to have breakfast, so these are encounters I tend to miss. Thankfully I was able to wake up earlier January 23-24, 1984, to participate in Krippner's workshop "Myths, Dreams, and Shamanism," and is where I first had the opportu-

nity to meet Stanley, this was a life-changing opportunity.

Viggiano: There is of course another method or technique to access the unconscious and still be conscious, which is the phenomena of lucid dreaming. Lucid dreaming involves an interconnectivity between unconscious and conscious states, much like Hilgard's notion of the Hidden Observer in the field of hypnosis, or even Jung's concept of active imagination--wherein the participant free-associates in a trance-like manner.

Schroll: Years before I knew they were something special, I began having recurring lucid dreams in my early teens. Remembering people and places in these dreams, telling them that we had met before, and demonstrating fantastic abilities like flying to prove we were in fact dreaming. Nevertheless demonstrating my ability to fly would eventually lead to the loss of this power; perhaps this was a lesson from my unconscious on the value of humility. Anyway, I appreciate you mentioning the importance of lucid dreaming, and I can recommend Kelly Bulkeley and Ryan Hurd's two-volume book *Lucid Dreaming: New Perspectives on Consciousness in Dreams* (2014). Your mention of Jung's concept of active imagination is also important. I do not have any experience with hypnosis, so I defer to your wisdom on this.

Viggiano: Bulkeley and Hurd are respectable researchers in this field, and we would want to include Stanford University's Stephen LaBerge, who has also greatly contributed to our understanding of lucid dreaming (LaBerge 2009; LaBerge & Rheingold 1990). It is also important to point out that classical Jungian work achieves further completion by these studies in lucid dreaming. After all, Jung focused on the autonomy of unconscious processes and on how these affect consciousness, more so than the other way around.

Likewise I am reminded of Adam Rock's unanswered question to Ullman, asking if he saw any parallels between Hindu philoso-

phy's metaphysical entity of Brahman who "dreams spacetime (into existence) and this is the phenomenal universe, the world of appearances," and if this serves as a crude parallel with Bohm's notion of the implicate order? (See Schroll 2014, this volume, p. 80). Interestingly, in writing of the world of appearances, one can also think of the Buddhist concept of Maya or illusion, but then, in the Hindu perspective of Brahman there is more of a parallel to the creative, implicate God-image rather than to the explicate veil that is perceived. Whereas the source that Krishnamurti talks about does seem akin to a unified field or an implicate order—sheer energy potential that has not yet moved or manifested into the explicate order.

Schroll: Bohm wrestled with his attempt to reconcile "fragmentation and wholeness" (pp. 1-26), which is the title of his first chapter in *Wholeness and the Implicate Order* (1980a). Metzner (1998) too addressed fragmentation and wholeness (pp. 94-113), which relates back to my previous discussion of dismemberment (Schroll 2014, this volume, p. 80). Still some of the clearest and most entertaining discussions of Maya, Brahman, and its relationship to modern physical theories is in Alan Watts' *Psychotherapy: East and West* (1961), and *The Book: On the Taboo against Knowing Who You Are* (1972). These books, and my 30 years of reflection on the history and philosophy of science associated with quantum theory influenced my summary of Krishnamurti's source in my "**boulder at the top of the mountain**" metaphor (Schroll, 2014, this volume, pp. 81-82).

Viggiano: This harks back to the issue of symbology and the implicate order. The images and visions that arise in our dreams take on appearances that have scads of meaning enfolded into it. Quantum potential seems to be exactly what lies behind the ideas of a source, unified field, implicate order, or even the God-image.

Schroll: These are the same questions that inspired Paul Davies (1983), Robert J. Russell

(1985), June Singer (1990), my late professor Kevin J. Sharpe (1993, 2000), and many other scholars to theorize that, "The holomovement God is the source of all our objective and subjective experiences. Thus, God could relate to us personally. Whether this happens and, if it does, what form the relation takes, are subjects for theology to ponder" (Sharpe, 1990, p. 97).

Viggiano: Theologically speaking, the modern-day Gnostic Bishop Rosamonde Miller, of the Ecclesia Gnostica Mysteriorum, would say that the source is both a "movement and a rest." She seems to agree with the Jungian theory of the interplay of the opposites as being the transcendent function that is creative in nature.

Schroll: Another way of expressing the kind of movement we are talking about here, that Bohm and Krishnamurti discussed (see Schroll 2014, this volume, pp. 80-81), and attempts to be displayed by the implicate order, is metaphorically revealed in the zen koan "Not the Wind, Not the Flag":

Two monks were arguing about a flag.
One said
The flag is moving.
The other said: The wind is moving.
The sixth patriarch happened to be passing by.
He told them: Not the wind, not the flag;
mind is moving
(Reps n.d., p. 114, italics added).

My reference to this zen koan does not mean to imply that some kind of physical transformation is taking place. Nor is this some grand solipsistic scheme to prove that all is mind. Instead, the present argument proposes that the conceptual meaning Bohm was attempting to clarify (through his use of the term *holoflux*) is, in fact, related to his thesis. Matter and consciousness are a continuum, two sides of one process, which as we already talked about earlier refers to *soma* (the physical) and its *significance* (which is mental), an idea that

Bohm has taken great pains to distinguish from our common reference to mind/body interaction as *psycho-somatic*, a perspective he considers not only wrong but actually harmful.

This point begs the question: if Euro-American science were to incorporate the soma-significant point of view, what would be the consequences? In particular, would the incorporation of the soma-significant point of view into Euro-American science result in its reinvention—a paradigm shift? More specifically, would the soma-significant point of view contribute to shifting Euro-American sciences orientation from materialism, and provide a new way of understanding dreaming, transpersonal states of consciousness, psi or psychical phenomena? This question exceeds the limits of our discussion, and is an inquiry to take up in future papers and conversations.

Notes

1. **Viggiano:** Dreams universally appear in nature's creatures—in both humans and dogs, for example. **Schroll:** Comparative psychology's investigation of animals and humans shared ability to experience dreaming is an inquiry that I would enthusiastically support. The additional question this raises (for which I do not have an answer) is, other than studying the electrical activity of human and animal brains, and the specific location in the brain where this electrical activity occurs, how would we be able to make this comparison? Possibly Sheldrake's work concerning the idea of inter-species communication (Sheldrake 1994), and John Lilly's work with dolphins would provide some clues about how to investigate comparing dreaming in humans with animals. As I pointed out in "The Physics of Psi: An Interview with Stanley Krippner": "Lilly is also famous for his *samadhi tank* or *sensory deprivation tank* experiments (Lilly, 1971), which is one experimental thread that could be useful to dream researchers interested in investigating inter-species communications. Bringing together the work of Sheldrake and Lilly is, therefore,

something that would facilitate this inquiry" (Schroll 2010, p. 11).

Appendix by Mark A. Schroll

Damasio's Somatic-Marker Hypothesis: Neuroscientific Support for Bohm's Concept of Soma-Significance

This Appendix was a section in my Doctoral Dissertation to which the late Werner Leinfellner (University of Graz and Technical University of Vienna, Austria) commented on during my Dissertation Defense: "Schroll has done a good job to challenge the dogma of the mind-body dualism which has dogged Western thoughts since the beginning of Western philosophy (see Damasio 1994). Schroll offers a new holistic aspect of how reason and body come together in our consciousness, a problem of interest not only for transpersonal psychology, but also of general interest" (Leinfellner, April 19, 1997, personal communication). Ralph Metzner posed a more specific question in response to a previous draft of this Appendix, asking, "Is estrangement from the body being equated to estrangement from the universe? By you? By Bohm?" (Metzner July 9, 1996, personal communication). In reply to Metzner, my short answer is yes, I do equate humankind's estrangement from the body with our estrangement from the universe. Bohm too was concerned about this problem, who posed the question this way in one of his dialogue sessions on May 11, 1984, held at a small, country hotel in the Cotswold village of Mickleton, Gloucestershire, England: "The question you could raise is whether the universe perceives itself in some way through soma-significance" (Bohm 1985, p. 125). Thus, the focus of this Appendix is to provide a longer reply to Metzner and Leinfellner.

Since Bohm's untimely demise in 1992, new evidence supporting our discussion of soma-significance and biomedicine's shifting attitudes toward a unified view of body/mind have been

brought to light by Damasio (Department Chair of Neurology at the University of Iowa, College of Medicine). This comes from his neurobiological research associated with patients suffering from damage to the brain's frontal lobes: specifically, the ventromedial sector of the cerebral cortex. It is the area of our brain located directly behind our forehead and above the eyes. The findings of Damasio's research provides us with a new understanding of how damage to our pre-frontal cortices affect the process of cognition: an insight that eventually led him to propose his somatic-marker hypothesis. Damasio provides an example of how to understand his somatic-marker hypothesis using the imagery of seeing a shadow on a dark night that we have mistaken for an assailant:

Your brain has detected a threat, namely the person following you, and initiates several complicated chains of biochemical and neural reactions. Some of the lines in the internal screenplay are written in the body proper, and some are written in the brain itself. Yet you do not neatly differentiate between what goes on in your brain and what goes on in your body, even if you are an expert on the underlying neurophysiology and neurocrinology. You will be aware that you are in danger, that you are now quite alarmed and perhaps should walk faster, that you are walking faster, and that-one-hopes-you are finally out of danger. The "you" in this episode is of one piece: in fact, it is a very real mental construction I will call "self" (for lack of a better word), and it is based on activities throughout your entire organism, that is, in the body proper and in the brain (Damasio 1994, p. 226).

The imagery Damasio uses for his somatic-marker hypothesis is nearly identical to that of Bohm's example illustrating soma-significance,

and its inverse signa-somatic relation:

I have emphasized so far, the significance of soma—that is, that each somatic configuration has a meaning—and that it is such meaning that is grasped at more subtle levels of soma. I call this the soma-significant relation which is one side of the over-all process. I would now call attention to the inverse, signa-somatic relation. This is the other side of the same process in which every meaning at a given level is seen *actively* to affect the soma at a more manifest level. Consider for example, a shadow seen in [sic, on] a dark night. Now it happens, because of the person's past experience, that this means an assailant, the adrenalin will flow, the heart will beat faster, the blood pressure will rise and he will be ready to fight, to run or to freeze. However if it means only a shadow, the response of the soma is very different. So quite generally the total physical response of the human being is profoundly affected by what physical factors mean to him. A change of meaning can totally change your response. This meaning will vary according to all sorts of things, such as your ability or background, conditioning, and so on.

This is different from psychosomatic, because with psychosomatic you say that mind affects matter as if they were two different substances—mind substance affects material substance. Now I am saying there is only one flow, and a change of meaning is a change in that flow. Therefore any change of meaning is a change of soma, and any change of soma is a change of meaning. So we don't have this [mind/body] distinction

(Bohm 1985, pp. 76-77).

What I find unique about Bohm's discussion of soma-significance is his reference to a *change in meaning* as a cognitive consequence following a change in the *somatic configuration of matter*. To put this another way, Bohm's concept of soma-significance suggests a way to eliminate the mind/body problem by providing us with the means to understand that perception is an invariant process of transformation between matter (soma), meaning (significance), and energy. According to Bohm:

[W]e have in this whole process these three aspects: soma and significance and an energy which carries the significance of soma to a subtler level and gives rise to a backward movement in which the significance acts on the soma. Modern physics has already shown that matter and energy are two aspects of one reality. Energy acts within matter, and even further, energy and matter can be converted into each other, as we all know.

However in some sense the enfoldment by meaning seems to be more fundamental than the enfoldment of the other types, because we can discuss the meaning of meanings. But we cannot have the matter of matter, or the energy of energy. There seems to be no intrinsic enfoldment relation in matter-energy. *Matter enfolds energy, and energy enfolds matter, according to this view, by way of significance. But meaning refers to itself directly, and this is in fact the basis of the possibility of that intelligence which can comprehend the whole, including itself* (Bohm 1985, pp. 90-91, italics added).

This brings us back to the question that Bohm invited us to think about by asking: "The question you could raise is whether the universe per-

ceives itself in some way through soma-significance?" (Bohm 1985, p. 125).

In other words, perception is an invariant process of internalizing configurations of matter and energy that have organized themselves into meaningful wholes, represented by the brain's transformation of this physical sense data into the neurobiological language of the brain (which is a somatic transformation of meaning and energy), and the externalization of the internal, represented by the brain's cognitive response to this physical sense data, indicating a change of meaning or significance, that we are then able to display through our language and behavior.

Thus, according to Damasio, if Euro-American science is ever to break free of the mind/body problem, it must turn around Descartes' famous statement "cogito ergo sum" (I think therefore I am) in favor of a new dictum: I exist, therefore I think. Damasio supports this view, telling us:

I am not saying that the mind is in the body. I am saying that the body contributes more than life support and modulatory effects to the brain. It contributes a *content* that is part and parcel of the working of the normal mind (Damasio 1994, p. 226).

Additional reflection on this re-examination of the mind/body problem led me to a further conclusion: "Quite possibly we may have found ourselves in an entirely different debate if Descartes' had said *I exist, therefore I feel*. Then instead of mathematics becoming the foundation of Descartes' new philosophy, with its focus on cognition linked with rationalism and materialism, the foundation of Euro-American science could have been on pure experience, with its foundation constructed upon the humanities, idealism, and romanticism (Batten & Schroll, 2012, p. 3). (See Schroll & Greenwood 2011 for a discussion of understanding the differences between rationalism and romanticism).

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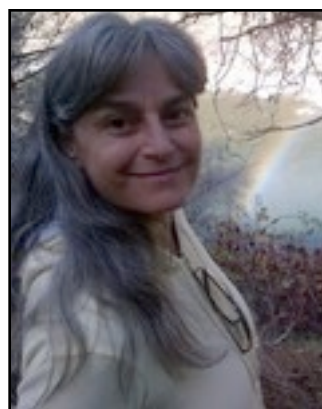
Biography



Mark A. Schroll, Ph.D., Research Adjunct Faculty, Sofia University (formerly Institute for Transpersonal Psychology), Palo Alto, California, is a frequent contributor to this journal, and author of 30 peer reviewed papers (not including

those in this issue). Schroll is the Guest Editor of this issue of *Paranthropology*, and first met Dr. Krippner January 23-24, 1984, attending the workshop "Myths, Dreams, and Shamanism" at the Interface Conference Center in Newton, Massachusetts (near Boston). April 6, 2001 was the first time we presented together in the 2.5 hour "Hypotheses In Search of a Paradigm: A Conversation Forum" that I organized and chaired at the Society for the Anthropology of Consciousness annual spring conference, Bastyr University, Seattle, Washington, including comments from Constantine Hrisikos, and Edith Turner. This paper and entire issue of *Paranthropology* represents a continuing inquiry in search of a paradigm capable of adequately assessing and comprehending a variety of phenomena

that are often too fantastic to be believed; an inquiry that includes parapsychology, shamanism, transpersonal psychology, and philosophy of science, all of which represent aspects of transpersonal ecosophy (pronounced E-kos-o-fee). Email: rockphd4@yahoo.com.



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REVIEW:

'Seeing Fairies: From the Lost Archives of the Fairy Investigation Society, Authentic Reports of Fairies in Modern Times' by Marjorie T. Johnson

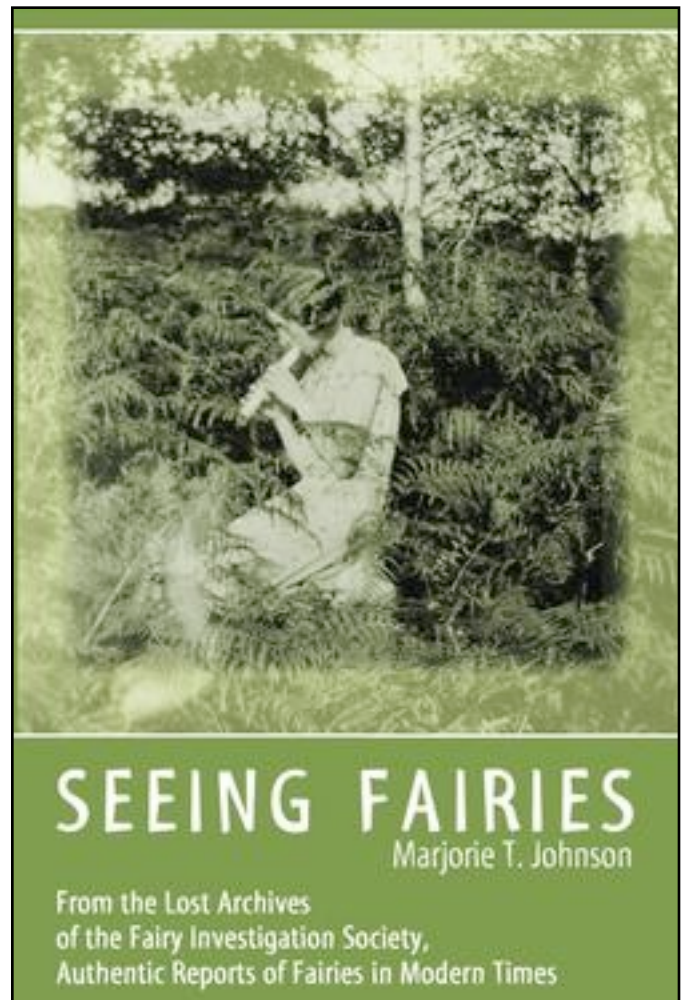
James McClenon



In 1955, the Scottish folklorist Alasdair Apin MacGregor helped Marjorie Johnson, Honorary Secretary of the Fairy Investigation Society, gather accounts through letters to the British press. The product of this endeavor, *Seeing Fairies*, provides about four hundred first-hand accounts of fairy sightings from around the world. This is the largest single collection of such accounts. Simon Young, a British historian living in Italy, has done a true service to anomalist scholarship by editing this manuscript and Patrick Huyghe, editor of Anomalist Books, should be commended for bringing this edition into print.

Simon Young's introduction is particularly valuable. He reviews Marjorie Johnson's methods for gathering accounts, the history of the efforts toward publication, and how the nature of fairy experience has changed over the centuries.

Collections of anomalous experiences are valuable in that they allow evaluation of hypotheses regarding the incidence and nature of unusual perceptions. This endeavor sheds light on the nature of human consciousness. My work (*Wondrous Healing*, Northern Illinois University Press, 2002) allows hypotheses pertaining to anomalous experience. My basic argument is that particular collections of genes have been selected over the millennia through the use of ritual healing. Some people are more responsive than others to ritual suggestion giving these people survival advantages. The genes selected are associated with hypnosis, dissociation, and absorption—traits correlated with anomalous experience.



Title: Seeing Fairies: From the Lost Archives of the Fairy Investigation Society, Authentic Reports of Fairies in Modern Times

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rience. Studies indicate that common forms of anomalous experience include apparitions, waking extrasensory perceptions, paranormal dreams, out-of-body and near-death experiences, psychokinesis, synchronicity, and unidentified flying objects (which sometimes involve close encounters). Fairy experiences appear to be a special type of apparition. Both fairies and apparitions have core features that shape folk beliefs regarding spirits, souls, life after death, and magical abilities. As a result there are common elements in folk belief all over the world, derived from the physiological processes that allow anomalous perceptions.

Marjorie Johnson's collection of fairy accounts is in harmony with this theory in that many experiencers believe in what they perceive. People with a propensity for anomalous experience are unable to remain skeptical; their experiences generate belief. There are also a number of secondary elements within these experiences that support the idea that the propensity for fairy experience has genetic basis. All over the world, people have noted that propensity for anomalous experience runs in families. Johnson's accounts support this hypothesis. People all over the world also find that being around those prone to experience increases the probability for a non-believer to have an experience. Johnson's data also support this argument. People also find that their anomalous experiences do not seem to be derived from their predispositions. Anomalous perceptions are sometimes at variance with previous beliefs. Johnson's collection supports this argument. The interpretation of anomalous ex-

periences may be shaped by belief but they are not completely products of belief.

Fairy experiences have anomalous qualities, similar to apparitions, in that some people fail to see the fairy even though present while a witness has an experience. Fairy experiences differ from apparitions (within Johnson's collection) in that fairy experiencers often enjoy the sighting while apparition experiencers tend to report fear (except in cases when they encounter a loved one).

I hypothesize that incidence of all the various forms of anomalous experience tend to be correlated with each other. Johnson's collection supports this argument. The accounts contain cases where fairy experiencers describe seeing angels and other anomalous beings, having extrasensory perceptions, and experiencing spiritual healings.

The more modern fairy experiences tend to generate positive emotions rather than fear. Experiencers tend to describe fairies as extremely beautiful. People infer that fairies represent a deep interconnectedness with nature and these experiences are linked to social movements such as Spiritualism, Theosophy, and forms of environmentalism related to shamanism. Johnson's book portrays the fairy experience as psychologically healthy.

Seeing Fairies is worth reading by anyone curious about the diversity of anomalous experience available to human beings. People interested in this topic should also check out Simon Young's fairy website. He hopes to generate a modern collection of first-hand fairy accounts.

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In Darklore Volume 8 you'll find discussions of subjects such as the hidden history of megalithic sites of Göbekli Tepe and Gunung Padang, the strange phenomenon of ball lightning, parallels between NDEs and the Tibetan Book of the Dead, and much more. Find out more about the book - including free sample articles - at the Darklore website: darklore.dailygrail.com

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