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# ON MIND AND THE PHYSICS OF PARANORMAL PHENOMENA

by John White

## I. THE OCCULT FORCES OF LIFE

The reigning worldview of the scientific community or, to use more current jargon, the consensual reality, has been described as materialistic, reductionistic and atheistic. As a formal philosophy which attempts to give *meaning* to its data, it has been called physicalism. The term denotes a widespread assumption in science, which has been present from its beginning, that the secret of life is inherent in the properties of matter.

From the viewpoint of physicalism, life itself is the ultimate paranormal event. The universe is assumed to consist only of physical matter. It has no "spirit," no principle of vitality beyond the physical. In short, it has no metaphysics. The four basic forces which modern science recognizes—electromagnetism, gravity, the weak and strong nuclear forces—are assumed to arise from properties of physical matter, albeit in its subtlest form. All phenomena, this philosophy says, including life and mental activity, will finally be reduced to an explanation in terms of these energies and physico-chemical mechanisms acting in random fashion without purpose, meaning or direction from any higher Intelligence. If only we can get a fine enough analysis (the physicalist line of thinking goes), if only we can combine chemicals in the right way with the right amount of electricity, we can create life.

Mind is the hallmark of life and should therefore, from the physicalist point of view, be inherent in the properties of matter. But it isn't, as I showed in "Neuroscience and the New View of Mind." If mind is not to be found in the recognized forces of nature, we will have to look for it elsewhere.

Parapsychology and psychical research are doing precisely that. A century and a half of investigation into paranormal phenomena has established a wide range of events which clearly are *real* events. But what is the energy involved in these events? How can it be controlled and directed? What can we say with certainty and precision about the physics of these events?

The word energy comes from the Greek *energeia*, meaning "active." It is generally understood as the capacity to do work or to be active. But in its original sense it means *vital* activity, that which can move or quicken inert matter. En-erg-y means literally "of (itself) motivational-ness."

Thus, in earlier times, for many people there was a distinct and publicly acknowledged sense of a fundamental life force. This life force was self-evident to the ancients, even though its nature was not readily understood. It was apprehended but not fully comprehended—recognized but not well explained. It was normally undetected, secret, hidden from sensory processes and from rational understanding. It was, in a word, occult.

In recent years, an increasing number of investigators seeking to understand paranormal phenomena have come to feel that science must recognize a new principle in nature—the same principle of vitality or livingness which ancient traditions considered primary. This principle introduces what may be called a *psychic* factor, coming from *psyche*, meaning "soul" or "mind." And thus there has been a reawakening of interest in those ancient traditions which claim to have knowledge of the creative life force—what could be called a fifth force.

One researcher, electrical engineer Lawrence Beynam of Ankara, Turkey, summarized his views on the subject by saying there is an energy in living organisms which is weak and unpredictable, but it can be refracted, polarized, focused and combined with other energies. It sometimes has effects similar to magnetism, electricity, heat and luminous radiation, but it is none of these. Attempts to control and employ the energy have met with little success; investigators have not yet defined the laws governing its operation.

Addressing himself to the same topic, the fortune-naturalist Ivan Sanderson, founder of the Society to Investigate the Unexplained, editorialized in the society's journal *Pursuit* on the nature of the "new" force:

**This fifth force is certainly involved in various aspects of SSP [supersensory proclivities, his term for psychic abilities] and it would now seem to be the major force operative in the true psychic field and possibly the only one acting therein. Its manifestations are in no way affected by any of the other known forces; and, while doubtless universal in nature, it can be observed, measured and investigated only in the biological field. The presence of a living thing is necessary to bring it to light. Although we have not yet defined it or its parameters, it has now been demonstrated that it, and it alone, can explain a whole raft of what were previously thought to be mysteries or pure imagination, such as mental telepathy, SSP [here meaning supersensory projection] and SSR [supersensory reception], the two PKs—psychokinesis and pyrokinesis—and possibly the whole group of things clustering around clairvoyance. It would explain all that has puzzled the psychologists about things like the so-called subconscious, hypnotism, and the like.<sup>1</sup>**

Sanderson pointed out that psychics such as Peter Hurkos, who once demonstrated telepathy (see Andrija Puharich's *Beyond Telepathy* for an account of this) while inside a

Faraday cage, show that these abilities do not function along electromagnetic lines. Uri Geller's performance of the same feat, reported by Stanford Research Institute scientists Harold Puthoff and Russell Targ in *Nature* (October 1974) reconfirms the phenomenon. Experiments in the Soviet Union by Leonid Vasiliev in the 1930's also indicated this hypothesized fifth force.

"Is it not time," Sanderson asked in his editorial, "that we stopped ignoring all these things, or blithely relegating them to that vague field of the psychic, and got the technicians to work, trying to define the nature of this force and, by both theory and experimentation, give us a set of laws for it such as govern the other four forces?" He pointed out that there is ample published material to begin with, so that a "basic pattern" might be assembled almost immediately. "There is then," he concluded, "the matter of seeking its parameters and fitting new observations into this pattern, rejecting them, or altering the pattern."

As I pointed out in *Future Science*, this fundamental force seems to have been recognized many times in history by various prescientific traditions. Appendix 1 to it shows that accounts of a mysterious energy run through ancient occult and spiritual documents. For example, the 18th century French magus Eliphas Levi, in his book *Transcendental Magic*, described the properties of the magician's "astral light" this way: "there exists an agent which is natural and divine, material and spiritual, a universal plastic mediator, a common receptacle of the vibrations of motion and the images of form, a fluid and a force, which may be called in some way the Imagination of Nature&ldots; The existence of this force is the great Arcanum of practical Magic."

More than 100 other names for this mysterious energy have been identified from various sources around the world. In the Orient, for example, the Chinese conception of *qi* or *chi* (*ki* in Japanese) was thought to be the intrinsic vital force throughout all creation. It is this life energy which acupuncture manipulates to maintain health and which can be concentrated through disciplines such as tai chi and aikido to perform paranormal acts. According to Confucianism and Taoism, without qi, nothing can exist, and from it spring the yin and yang forces which in turn give rise to all things, including living organisms.

Paralleling this idea in the yogic tradition of India and Tibet is the notion of *prana*. The same concept can be found in practically every culture. Polynesians and Hawaiians call it *mana*. To the Sufis, it is *baraka*. It is *yesod* in the Jewish cabalistic tradition. The Iroquois call it *orenda*; the Ituri pygmies, *megbe*. In Christianity, it is the Holy Spirit (see "The Paranormal in Judeo-Christianity"). These and many other traditions claim to recognize and, in some cases, control a vital cosmic energy underlying paranormal phenomena.

Within modern times there have also been people who claim to have identified *through science* a fifth and fundamental force in nature. Wilhelm Reich is perhaps the most notable figure. His discovery of *orgone* energy is considered by orgonomists to be at the heart of science and life itself. In the Reichian view, orgone is the all-pervasive

ocean of life energy—primordial, massless and preatomic—from which all other forms of energy are derived. Some investigators see parallels between it and both Franz Anton Mesmer's *animal magnetism* and Karl von Reichenbach's *odic force*. There is a parallel, too, between it and the Soviet concept of biplasma.

There are many traditions, both ancient and contemporary, which claim to have identified the energy behind paranormal phenomena. I felt it best to be all-inclusive rather than selective, yet it was apparent that the terms are not fully synonymous in all cases. There are varying measures of overlap or convergence among some of them. Prana, for example, is said by yogic tradition to have a number of gradations. Likewise, there are various forms of chi. Rudolf Steiner's presentation of the etheric formative forces lists seven—the life ether, the chemical ether, the light ether, the warmth ether and three "higher" ethers. The chemical ether seems equivalent to orgone. Orgone itself, however, is single-state. In general, however, the terms I noted as forms of X-energy point toward the idea of a new principle in nature for science to recognize in the form of a spiritual, but nonetheless real, creative life force.

As I said in *Future Science*, Lawrence Beynam examined this vast subject and reported the following characteristics of the X-energy:

- 1. It is observed in the operation of heat, light, electricity, magnetism and chemical reactions, yet is different from all of them.**
- 2. It fills all space, penetrating and permeating everything, yet denser materials conduct it better and faster, and metal refracts it while organic material absorbs it.**
- 3. It is basically sunertetic. It has a basic negentropic, formative and organizing effect, even as heat increases, and there is the opposite of entropy (that is, disorganization and disintegration) as set forth by the Second Law of Thermodynamics, which it thereby violates.**
- 4. Changes in the energy precede physical (observable) changes, and it is supposed to create matter, energy and life. This is also observed in certain psychic phenomena where metals continue bending long after the initiating agency/psychic has touched them.**
- 5. It has its opposite number. Seen clairvoyantly by psychics as red and yellow, this energy is opposed to the life-giving energy outlined above. It can be seen when the life-giving energy is leaving, instead of entering (emerging into) a region. (For example, in kirlian color photographs of a psychic healer's finger, the finger is blue to begin with and then turns reddish-yellow when the healer transfers energy to a patient.) While the blue, synergic energy gives a cool, pleasant feeling to the sensitive, the yellow-red, entropic energy creates a feeling of heat and unpleasantness.**
- 6. In any structure which is highly organized (e.g., crystals, plants, humans), there is a series of geometrical points at which the energy is highly concentrated (e.g., chakras in the yogic tradition, acupuncture points).**

**7. The energy will flow from one object to another. According to the Huna tradition, it is "sticky" so that an invisible stream of energy will always connect any two objects which have in any way been connected in the past (the basis of sympathetic magic). The energy is subject to exponential decay, radiating outward in the course of time from an inert material, but there is always a residue (since decay goes on to infinity). The density of this energy varies in inverse proportion to the distance; this ratio sets it apart from energies which obey electromagnetic and gravitational laws, but to this ratio a theory of potentials may be applicable.**

**8. The energy is observable in several ways: as isolated pulsating points, as spirals, as a cloud surrounding the body (aura), as a flame, as a tenuous web of lines (Don Juan's "lines of the world" and the occultist's "etheric web").**

Huntsville, Alabama research engineer James Beal independently arrived at the same conclusion as Beynam's first characteristic of the X-energy. In a talk to the American Anthropological Association's 1974 symposium on parapsychology and anthropology, Beal noted that the effects should not be construed as the cause behind unexplained psychic events. According to him, some bioelectric field effects noted by conventional science may actually be "weak indicators, precursors, or stimulators in regard to effects filtering down from a higher system."

Dr. Harold Saxton Burr of Yale University was the discoverer of such an indicator system. His electrodynamic theory of life, first announced in the 1930s but still largely unknown to the scientific establishment, offers a solid link between electromagnetics and the mind—a bridge between the physical and the prephysical foundations of life.

Burr's work, much of it done in collaboration with his student-colleague, Dr. Leonard Ravitz, shows that there is a guiding field which performs a directive, organizing function on the physical structure of an organism. This guiding influence is generally termed the L-field, short for life field. Burr and Ravitz demonstrated that the state of health of an organism could be determined far in advance of the least observable physical sign by using a microvoltmeter to inspect its L-field. Ravitz later learned that the L-field as a whole disappears *before* physical death. Sensitivity to the L-field might explain in part how psychic healers function in diagnosis and cure.

It is clear, however, that L-fields are themselves affected by higher-level forces. Ravitz made the further discovery that the state of *mind* (in the form of unspoken thoughts and images) affects the voltage gradients of the L-field. Edward W. Russell, in his book *Design for Destiny*, refers to this power of thought as a T-field, meaning thought field. He notes that although L-fields are ordinary electromagnetic phenomena, not a new force in nature, they are nevertheless of immense importance for showing how mind or T-fields can *measurably* affect L-fields and thus the physical body. L-fields give science a clear opening into that mysterious area where physics and psychology come together—the mind.

The concept of morphogenetic fields proposed by British scientist Rupert Sheldrake in his 1981 book, *A New Science of Life*, presents a widely-discussed hypothesis of "formative causation" postulating an invisible matrix or organizing field

which regulates the structure, growth and behavior of all kinds of things. These fields are causative, serving as "blueprints" or guiding patterns for form and behavior of entities across time. This capacity is called morphic resonance. "When any one thing forms (a crystal, say) or any animal learns a new behavior, it will influence the subsequent learning of formation of all other crystals or animals of the same kind," Sheldrake says. He denies that the morphogenetic fields have energy; their influence seems to operate *ex nihilo*. Nevertheless, he proposes that psychic and paranormal events may be explicable by his hypothesis.

Although Sheldrake dispenses with all conventional forms of energy as the force behind forms, the data cited in this essay strongly suggests the reality of a new force in nature which could be the missing link which saves the morphogenetic fields hypothesis from *ex nihilo* operation. In a personal communication to me, Sheldrake agreed: "When I say morphogenetic fields are non-energetic, I do so to avoid confusion with the kinds of energy known to physicists. I hope that further research will indeed enable these problems to be resolved."

A concerted investigation of the fifth force or X-energy seems a promising research avenue to pursue in developing what Sheldrake terms "a new science of life and mind." He echoes Princeton physicist Eugene Wigner, who once wrote that "the present laws of physics are at least incomplete without a translation into terms of mental phenomena. More likely, they are inaccurate, the inaccuracy increasing with the role life plays in the phenomena considered."

This brings us back to the metaphysics which physicalism has so long denied and tabooed. It brings us beyond the physical into the realm of mind and suggests a promising avenue of investigation to pursue. In their search for an explanation, investigators of the psychic and paranormal should, of course, consider all which conventional science has to offer. But it seems that conventional science and parapsychology alike are "up against the wall" in their efforts to explain the paranormal—or, in the case of physicalists, to explain them away. Real progress is going to occur only when psychic and paranormal events are acknowledged and approached in a fresh and imaginative way. As Einstein once said, "The mere formulation of a problem is far more essential than its solution, which may be merely a matter of mathematical or experimental skill. To raise new question, new possibilities, to regard old problems from a new angle requires creative imagination and marks real advances in science."

In that spirit I have suggested the plausibility of a fifth force in nature and the need to investigate this hypothesized force. It is, from my perspective, one of the keys to explaining paranormal phenomena. In the next part of this essay, I will consider two others—the structure of space and the possibility of higher life forms.

## II. FROM PARAPSYCHOLOGY TO TRANSPERSONAL PSYCHOLOGY

It is well known that the Swiss psychiatrist Carl Jung, one of the pioneers of transpersonal psychology, had a deep interest in psychic phenomena and paranormal events. He himself experienced them, and his concept of synchronicity was developed in an attempt to make rational what otherwise defied all scientific notions of reason and cosmic orderliness at that time. In his later years, Jung came to look upon physics as the field which could most profitably link with psychology to elaborate upon the concepts (such as synchronicity, archetypal experiences and the collective unconscious) which he himself had been unable to adequately articulate. In fact, it was Nobel laureate Wolfgang Pauli, one of the chief architects of quantum theory, who collaborated with Jung in his development of the synchronicity principle. (Arthur Koestler tells the story in *The Heel of Achilles*.)

Explorers of the unknown since Jung have recognized paranormal phenomena as points of convergence between psychology and physics—between our investigations of inner and outer reality. The paranormal turns out to be an opening into the larger question: What is reality and how can I know it?

Another topic which Jung pondered is UFOs or, as he called them, flying saucers. Although he felt their ultimate significance for people was psychological, he recognized their "psychoid"—a term he coined—nature, meaning they have quasi-physical characteristics as well and exist objectively in astrophysical space, where they could be photographed, seen on radar, and create physical trace marks on the earth. I feel that Jung was advancing in the right direction with such formulations, but that he didn't go far enough in explaining the interaction of mind and matter. In this section I will sketch the outline of what I think Jung, who died in 1961, would have concluded today in light of the data from parapsychology and ufology.

Exobiology suggests that life will begin almost anywhere in the universe, not just where conditions are favorable but where they are only slightly better than totally hostile. That being the case, and since the sun is a relatively young star, there is a high probability that life exists in stellar systems older than ours. In other words, there probably are more highly evolved life forms in the universe—higher consciousness, if you will.

At the same time that exobiology has been telling us this, the UFO scene has been intensifying. As I pointed out in a preceding essay, UFOs and contactees are one of the focal points for investigators of paranormal phenomena. Some UFO contactees describe meetings with nonphysical entities who materialize into our three-dimensional space-time continuum from other sets of dimensions or higher planes of existence. Call them what you will—Space Brothers, metaterrestrials, ultradimensionals—their existence is said to be on a scale enormously beyond the human, just as ours is beyond that of insects, which in turn are similarly beyond microbes. From their level of reality, it is said, these higher forms of life influence and even guide human affairs.

It is interesting to consider that these notions of more highly-evolved entities match many of the descriptions of higher beings which we have from ancient religious and spiritual traditions. Are they merely the same ideas dressed in contemporary garb or are the reports of such beings valid and independent of those ancient traditions?

The Judeo-Christian cosmology tells us there are angels and archangels, cherubim and seraphim, inhabiting the heavens. And the term "heaven" is generally taken to denote a higher level of reality in the supersensible realm invisible to normal perception—a higher level of consciousness with its native life forms. In the Hindu and Buddhist traditions, the term for heaven is *loka*. Various entities inhabit the lokas also, notably the devas.

*Deva* is a Sanskrit term meaning "shining one" or "radiant being." It is conceptually equivalent to "angel." Devas have been described as belonging to another kingdom of life. They are neither animal, vegetable, mineral nor human. Rather, devas are a separately created order of life which has the role of supervising lower orders. Considered abstractly in scientifically-oriented terms, devas can be described as conscious, formative principles which guide and regulate life forms below them in the ladder of creation or the great chain of being, irrespective of space-time coordinates.

What has such supernaturalism and mythology as devic beings to do with parapsychology? I have already suggested the presence of a nonphysical force in nature as the energetic mechanism producing psychic phenomena. Various ancient traditions identify it as the motive power behind paranormal phenomena. I've designated it the X-energy. Conventional science does not recognize the X-energy, but occult science does.

Grant for the sake of discussion that the X-energy exists. That is not sufficient to explain paranormal phenomena. Energy must be directed and controlled by a higher-level intelligence. Can the human mind exert such an influence? Parapsychology answers yes. For parapsychologists, some poltergeist phenomena seem plausibly explained as unconscious psychokinesis by living persons. Healing through the laying-on of hands is an example of psychokinesis through conscious, willed direction of X-energy. However, other paranormal phenomena appear to be of such magnitude that any intelligence presumed to be producing and controlling the energetic situation would have to be of a stature surpassing humanity by many orders of magnitude. The events at Fatima, Portugal in 1917—popularly referred to as "the day the sun danced" but more soberly regarded as a spectacular UFO appearance—is such a situation. (See Jacques Vallee's *Dimensions: A Casebook of Alien Contact* for details.)

Are there such beings? As I point out in "UFOs and the Search for Higher Consciousness," exobiology suggests there are. Ufology and various spiritual and occult traditions also point with some degree of overlap at the notion of more highly evolved life forms whose existence is much older and grander than ours. Tie that in with noetics—which suggests that where life is, consciousness is—and the mystics begin to make sense when they say there is a hierarchy of conscious life forms leading up the great chain of being to the source of consciousness, God. (One astrophysicist speculated recently that



pulsars—pulsating neutron stars—are intelligent beings. This brought to mind Edgar Cayce's statement that the sun may be an angel in another dimension.)

Now let's see how these two hypotheses—admittedly undemonstrated in scientific terms—might offer some explanation of paranormal phenomena and their relation to the human mind.

Recall our consideration of the terms "archetype" and "collective unconscious" in "Pole Shift Update." Jung describes them this way in *The Archetypes and the Collective Unconscious*:

**A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This layer I call the *collective unconscious*. I have chosen the term "collective" because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a supra personal nature which is present in every one of us.**

**The contents of the collective unconscious are known as *archetypes*.** <sup>2</sup>

Jungian psychologist Ira Progoff elaborated on his mentor's work in *Jung, Synchronicity and Human Destiny*. This passage is particularly relevant:

**The Self is the archetype of all the archetypes that the psyche contains, for it comprehends within itself the quintessential purpose behind the impersonal archetypes and the archetypal process by which the ego and consciousness emerge. The Self may be understood as the essence and aim and the living process by which the psyche lives out its inner nature. As such the Self can never be contained by the ego or by any of the specific archetypes. Rather, it contains them in a way that is not limited by space or time. The way the Self contains the various contents of the psyche is in a kind of "atmosphere," a state that is more than psychological, an "aura" that sets up the feeling of this situation in a manner that is neither psychological nor spatial nor temporal. It involves something that can be spoken of as a nonphysical continuum by means of which the correspondences within the cosmos, the microcosm and the macrocosm, can come together to form patterns, at once transcendent and immanent, and constellating situations that draw physical as well as psychological phenomena into their field.** <sup>3</sup>

Progoff's statement has many levels of affinity with various religious and spiritual traditions. The concept of a higher Self which is simultaneously immanent and transcendent is an ancient one. But this paradoxical statement about Jung's work also fails to cross the barrier of language which stopped Jung. It still doesn't integrate psychological concepts with physics as Jung hoped would be done. That is why Progoff had to put certain words in quotation marks. They indicate that the words are vague and imprecise. At best, the words are figurative and abstract, not literal and concrete. Where, for example, are archetypes stored in the brain? How are they transmitted from generation to generation? Saying they are encoded in the DNA molecule is unsatisfying

because, even if finally proven to be so—and I doubt that it will—that materialistic position doesn't explain how *mental* experiences arise from *physical* combinations of atoms.

If we put aside the physicalist perspective and look in another direction, we see that parapsychology and ufology are beginning to offer some data with which to build a bridge between psychology and physics, between inner and outer space.

Kirlian photography, for example, shows that the corona discharge around a person—whatever the corona itself may finally prove to be—is subject to the thoughts of both the person himself and the thoughts of others, as in psychic healing. Photographing this energy through the Kirlian method shows dramatically that thoughts have immediate physical effects. In that regard, it is remarkably similar to the work of Burr and Ravitz.

In other words, there is an energetic dimension to thought or, as occultists and metaphysicians maintain, thoughts are things. The Burr-Ravitz data and kirlian photography demonstrate the power of thought over physical matter and the visually observable level of reality.

Therefore I offer this speculation. If thought is energy (or at least has an energetic aspect) and if energy is neither created nor destroyed, then all the thoughts which have ever been thought are still in existence somewhere. Perhaps their form has changed; perhaps their energy content has dissipated. On the other hand, various esoteric traditions such as Tibetan Buddhism, Rosicrucianism, Huna and true magick say that if the emotional component of a thought is sufficiently strong or if the intellectual component is sufficiently prolonged and concentrated, it may impress itself upon the nonphysical X-energy continuum in such a way as to create a thoughtform. A thoughtform (called a *tulpa* in Tibetan tradition) is an energetic embodiment of the idea on which the person focused or dwelled mentally. Somehow it becomes disembodied and takes on an independent existence in physical space for a time. Its form and character accord with the thoughts and emotions of the mind (human or otherwise) which called it into being. (It is said, to elaborate this point, that when ascended masters appear physically in our level of reality, they "clothe" themselves in materialized thoughtforms drawn from the nonphysical X-energy continuum.) Dr. Gerald Langham of Fallbrook, California, a plant geneticist concerned with the relation between form and energy, coined the word "energysm" to denote phenomena of this sort. He says that an energysm is just as alive as an organism. If an organism is a being consisting of visible matter, he says, then an energysm is a being consisting of feelable energy which has not yet condensed to the state where it become visible to the naked eye.

An anecdote from Kumar Dilip Roy and Indira Devi's *Pilgrims of the Stars* illustrates this concept. The authors are yogis who recount their experiences on the yogic path. Indira possessed considerable psychic gifts, including clairvoyance. This gift enabled her to realize, she writes, "that many of the thoughts we take to be our own actually float in from the atmosphere and that it is our own free choice whether to accept or reject them."

Indira had a very vivid experience which taught her this. She was meditating in her guru's temple hall in Poona, India with a group of friends. She could see very clearly that most of them had an aura of tension around them. They were concentrating so hard to silence their minds that it only heightened their awareness of thoughts. Not one person in the group was completely relaxed—the first necessary condition for meditation.

**Suddenly she saw a sex thought floating in from without and touching one person who accepted it. He became restless, but the thought developed in his mind in the form of jealousy, which is one of the concomitants of sex. He played with the thought and was soon carried away on the wave of a grievance and anger against the guru, the world and God.**

**The thought touched two other people but as they did not give it a fireside seat, it quickly turned away from them. Another friend accepted the thought as his own and felt terribly anxious about his health.**

**It was fascinating, though the whole thing did not take more than a minute. <sup>4</sup>**

If this is so—that thoughts are real but nonphysical things—then perhaps human thoughts of a similar nature, or thoughts arising out of similar circumstances, may seek one another, coalesce and become what could be called a thoughtfield. Especially intense thoughts arising out of powerful experience from the collective history of the human race could then generate what Jung called an archetype, a psychic entity and (when consciously perceived) symbolic event in which certain deep experiences of racial history are contained.

But notice: an archetype would then not be simply an idea in someone's mind. It would be a subtle repository of experience encoded in some energetic form *outside* the human brain/body. Its physical location would be the equivalent of an atmosphere around the Earth, not in the figurative sense which Progoff uses but in a literal sense. The archetypes would be an energetic shell or envelope, composed of some nonphysical energy—the X-energy—which surrounds the planet and which people have access to during dreams, meditation and other altered states of consciousness which lower our perceptual filters and allow our psychic senses to operate more fully.

Since archetypes are "universal" experiences, it wouldn't be rational to conceptualize them as spatially limited to a geographic area. Rather, they would be coextensive with the planet's physical atmosphere. How far outward they might extend is a problem which remains to be solved. And so is the problem of how information is encoded in such an energy envelope. But at least this conceptualization accounts for something which neurophysiologists and conventional psychologists can't explain, namely, how and where an archetype—or any other form of instinctive behavior—is "stored" in the brain. From the point of view of archetypes as energy thoughtfields, the "storage" is outside the brain/body. Both Dr. Elmer Green of the Menninger Institute and his biofeedback research subject, Swami Rama, support this position when they declare that their findings and experience suggest that "the brain is in the mind but not all the mind is in the brain." Green himself suggests the possibility of a "field of mind" around

the planet. (The implications this concept raises about the nature of memory are, of course, on the same order as what I've just described about archetypal experience.) Furthermore, this concept relates directly to the conclusion reached in "Neuroscience and the New View of Mind."

What, then, is the collective unconscious? In terms of what I've developed here, it would be an energetic shell or envelope surrounding the planet, composed of all the archetypal thoughtfields created during human history—a field to which all people have access and which grows out of the historical experience of evolving humanity. (And it might well include the collective unconscious or racial memories of any other civilizations existing on Earth prior to our own—Atlantean, Lemurian, the "root races" of Theosophical tradition, and so forth.)

This conceptualization does two things. First, it satisfies Jung's requirements that the collective unconscious be both transcendent and immanent—beyond the individual yet within him—and the requirement that it must contain various contents of the psyche in a manner which is neither psychological nor spatial nor temporal in the ordinary sense derived from physical science.

Second, this conceptualization supplements and supports the psi field theory of parapsychologist William Roll. It supports his theory by presenting a nonphysical but real means by which psychic sensitives may get extrasensory access to information about past human experiences.

Some psychics have given a description of how they operate in terms which parallel this conceptualization. Most notable was Mr. A, the anonymous but spectacular psychic healer (of Berkeley, California) whom journalist Ruth Montgomery wrote about in several books. Mr. A said he got his diagnostic information and healing energy from what he called "the ring"—something he described as a magnetic ring around the planet, and apparently not the Van Allen radiation belts.

I have extended the ring to become a sphere. And whether it finally proves to be a relatively localized sphere or some unlimited field extending throughout the universe, it at least presents a model of the occult concept termed "the Akashic record" which Edgar Cayce and other psychics have said they "read" in order to get psychic information. This model also agrees in part with the "cosmic computer" metaphor which some psychics and UFO contactees say is the source of their psychically-derived data. And it ties in nicely with Sheldrake's hypothesis of morphic resolution and morphogenetic fields.

But two important questions arise at this point. First, if this speculation is valid, how can we explain the way in which psychics obtain knowledge about the future, as well as the past? Second, does this conceptualization satisfy the requirements set down by spiritual traditions and transpersonal psychology for defining the nature of the higher Self?

It is clear that there must be more to the conception I've offered than just the foregoing if these questions are to be answered. At this point I suggest that the "something more" may include the notion of the noosphere proposed by the French Jesuit anthropologist, Pierre Teilhard de Chardin (see his *The Future of Man*.) It may also include devas and angels.

Remember that we have seen there may be more highly evolved life forms whose existence, occult and spiritual traditions maintain, is to some degree entwined with humanity's as they influence and guide human affairs in the interest of evolving us to a higher state of being. From that point of view, the future of humanity already exists to some unspecified degree. That is because devic/angelic consciousness is characterized, among other things, by knowledge of the future since in some way it guides and organizes the human future. We ordinarily think of time as flowing from the past through the present to the future, but from the perspective I'm developing here, we could say that time flows from the future to the past—in the sense of the potential becoming actual. And devas, existing in a nonphysical but real form magnitudes of cosmological order beyond the human level, are of a still subtler or more rarified condition of being than the energy thoughtfields I've just called archetypes.

Devic/angelic consciousness thus interpenetrates the collective unconscious, and is cospatial with it, just like water vapor and air. David Spangler, one of the early residents of Findhorn, who claims to have channelled communications from devas and other forms of higher intelligence (see "Channeling and Higher Human Development"), told me that if the devas could be seen with unmediated vision, all which would be perceived is a shifting pattern of color and form.

What I am hypothesizing here, then, is an energy field surrounding our planet which has different densities or "planes" to it. Those densities or planes may be based on different gradations or forms of the X-energy spectrum. It seems likely that the energy or energies from which the devic/angelic kingdom emanates are of a higher order than the X-energy composing thoughtforms.

Most probably, the energy field has both a static and dynamic aspect. In its static aspect, the collective unconscious grows infinitesimally over millennia as the pool of human mentality adds new psychic material—new information, images and concepts—to it. In its dynamic aspect, devic/angelic consciousness is in constant flux as it interacts with humanity.

Taken as a single organism, the energy field or field of mind might satisfy Teilhard de Chardin's description of the noosphere, which, he said, in one sense is still to be built but in another sense already exists. When he says "different senses," I feel I can specify them precisely. They have to do with different points of view—the human and the devic/angelic. From the latter point of view, the noosphere already exists because the devas and angels have it "in mind" for us and guide us toward its manifestation. From the human point of view, the noosphere is a-building as we ascend in consciousness and add our psychic contributions to the process which creates it.

The philosopher Oliver Reiser suggested there is a mutual induction process going on by which higher consciousness reaches down to humanity, while humanity in turn reaches up to higher consciousness. This conception of a two-way process for building Teilhard de Chardin's "spiritual earth" or what Reiser called "the psychosphere" would, I feel, adequately answer the two questions I raised about how psychics get future knowledge and also about the nature of our higher Self. Of course, the concept of the highest Self, God, is beyond all which I've sent forth here.

In this essay I have tried to show that physics and psychology (especially transpersonal psychology) come inexorably together in the study of paranormal phenomena. The meeting ground of inner and outer reality is consciousness, and paranormal phenomena turn out to be only a wedge into the more fundamental question: what is reality and how can I know it?

As I pointed out in the essay on UFOs, these questions about cosmology and ontology bring us to the realization that only by understanding the essence of ourselves—the "layers" of the psyche, including our higher Self and our highest Self—can we understand the nature and structure of the cosmos. And paradoxically, the deeper we look inside our personal self, the more transpersonal we become. The split between mind and matter is healed through transcendence. Scientific and spiritual traditions—which are the objective and subjective aspects of our attempts to know reality more clearly—converge to reveal levels of consciousness far beyond what we ordinarily take for the limits of our awareness.

Where are these higher planes, these hyperspaces, these other dimensions? As I said in "UFOs and the Search for Higher Consciousness," all sources agree: they are within us, even though they seem to be outside us in physical space; and at the same time, they are indeed *out there*, even though we arrive there by going within through various psychotechnologies (such as meditation) for purifying personal consciousness and "cleansing the doors of perception." In this way we learn, as Jungian psychologist Marie-Louise von Franz has put it, that matter and psyche are merely the outer and inner forms of the same ultimate reality, consciousness. "…the ultimate components of matter present themselves to our consciousness," she states, "in similar form-structures like the ultimate or primordial ground of our innermost being."

The cosmos can be conceived as different but interpenetrating "levels" of consciousness, just as I've conceptualized our local planetary space as having interpenetrating layers of psyche. As a person expands his awareness, he passes through these different levels of consciousness en route to the highest state of consciousness. Those levels, I noted earlier, are called heavens, lokas, celestial spheres, zones of consciousness, etc. The terminology differs from culture to culture and tradition to tradition, but the underlying unity of experience can't be mistaken.

Each level is said to have beings native to it and capable of materializing into other, lower levels. As a person grows in mindfulness and develops "organs of higher perception," the boundary between "inner" and "outer" events dissolves. The subjective

becomes objective. This is why there has been unanimity of reports from "soul travellers" to the highest regions.

And this is also why great spiritual teachers have calmly accepted the paranormal as quite normal and have displayed psychic talents far beyond anything seen in the laboratory. Think of Jesus raising the dead and healing the sick. Think of Sai Baba of India materializing fresh fruit out of season to feed the hungry. Think of Emmanuel Swedenborg telling someone about a fire raging in his home town as it was actually happening 300 miles away. Think of Rudolf Steiner clairvoyantly penetrating Hitler's mad scheme (as told by Trevor Ravenscroft in *The Spear of Destiny*) and mobilizing forces which were significant in the eventual defeat of the occult Third Reich.

From their higher level of consciousness, the supernatural is perfectly natural and mythology's symbolism turns out to be literally true. Both are concrete realities originating in a supersensible world, nonphysical but real, which has long been known to clairvoyants, seers and sages.

Does this mean that spiritual seekers should abandon science? Quite the reverse. The word *science* means "to know." The essence of science is its method, not the world view which has been built from a limited body of data obtained through the scientific method. The prevailing philosophy of science—mechanistic, reductionistic and atheistic—can be set aside without sacrificing what is valuable, namely, the scientific method. That method is an extremely powerful tool for investigating reality, and has already begun to give us technological means for objectifying what until now has been imperceptible to normal human senses. (See, for example, Appendix 5, "At the Borderland of Matter: The Case for Biological UFOs.")

But the scientific method is not our only way of knowing reality. And history has shown that science is no more powerful than the vision and imagination of those who use it. Has a century and a half of parapsychological investigations brought us any nearer to understanding paranormal events than those pioneering investigators who founded the psychical research societies? Yes, insights abound—but comprehension eludes us. Perhaps it is time, then, to take a fresh, innovative approach to the physics of paranormal phenomena. Perhaps it is time to take a more comprehensive view of existence—one in which we tentatively adopt the perspectives of our spiritual teachers, our primitive and occult traditions, our superpsychics.

This does not mean that scientists and researchers should forsake their rational faculties and intellectual integrity. Nor does it mean they should spend all night on a hilltop praying to a spacecraft (except, perhaps, as an attempt to follow Dr. Charles Tart's strategy for investigating states of consciousness.) That way madness lies.

But by adopting those world views as hypotheses for investigation, researchers into the paranormal will, I feel sure, navigate safely along that narrow, tricky path between having an open mind and having a "hole in the head." By remaining faithful to the scientific method without being bound by the world view, prevailing among

scientists, humanity will, I believe, see a flowering of the spirit of science leading to a science of the spirit.

And what would a science of the spirit be? Quite simply, it would be a commonly held higher level of knowing in which the nonphysical becomes objectified, empirical and publicly demonstrable. It would answer our questions about the physics of paranormal phenomena in a way which integrates our intellectual knowledge with our deepest feelings and most honored values in a life-supporting, life-enhancing manner. And in doing so, it would help to bring about a new social order which various spiritual and esoteric traditions envision—the New Age.

## FOOTNOTES

1. Ivan Sanderson, "Editorial: A Fifth Force," *Pursuit* 5 (October 1972).
2. Carl Jung, "The Archetypes and the Collective Unconscious," *The Collected Works of C. G. Jung*. Princeton: Princeton University Press, 1959: 3.
3. Ira Progoff, *Jung, Synchronicity, and Human Destiny*. New York: Julian Press, 1973: 91-92.
4. Dilip Kumar Roy and Indira Devi, *Pilgrims of the Stars*. New York: Delta Books, 1973: 252.

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