

Rhine Online

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Submission Guidelines

The Rhine Online: Psi News-Magazine is a publication of the Rhine Research Center: Institute for Consciousness Studies, Durham, North Carolina. Its purpose is to serve as a current periodical for anyone wishing to keep up on the latest psi news. We are interested in articles that are both scholarly and yet at the same time can speak to a more general audience. Our areas of interest include articles written from the perspective of data driven science, as well as theoretical, philosophical, personal and or ethnographic/experiential accounts.

Submissions are welcome all the time. Send your submissions to either Mark@rhine.org or Jennifer@rhine.org. Most of our manuscripts submissions range from between 800 and 1850 words, including bibliography, brief bio, and an optional photo. We do publish longer feature length manuscripts up to 3,000 words (including bibliography, bio and optional photo). If you are interested in publishing a longer feature length manuscript we ask that you submit an email inquiry to one of our editors, with a working title and a paragraph synopsis. All submissions will be edited for length and clarity.

Newsletter Online (with photos)

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Editorial Introduction: Sacred Sites, Consciousness, and the Eco-Crisis

By Mark A. Schroll, Ph.D.

In this issue's lead article "The Greening of Cosmos and Consciousness," Edgar D. Mitchell tells us that what we need to solve the eco-crisis "is a transformation of consciousness." In other words we need a positive vision of the future and ourselves as inhabitants of this future based on a cultural (anthropological) and personal (existential) understanding of what it means to be human. Only the most skeptical continue to deny that we are now in the midst of the eco-crisis that Rachel Carson predicted 48 years ago (Carson, 1962). Skeptics and believers arguing for and against the reality of the eco-crisis have nevertheless missed a more essential point. Carson warned we should not rely on a "technological fix" as a solution to the eco-crisis, yet this does not mean that technological innovation is not important, because it is. What Carson meant was that by itself new technologies will not be enough to solve the eco-crisis (Drengson, 1995).

This is why the environmental movement has failed in its attempts to find a solution, because its predominant focus has been on healing the symptoms of the eco-crisis (i.e., climate change, species extinction, ending our energy dependence on fossil fuels, etc.). Of course I believe all of these are important concerns, nevertheless this approach will not offer us a complete solution to the eco-crisis. To assist us in assessing this thesis, we can best understand this problem using the following analogy. Let's compare this symptom-oriented approach to healing our planet to a field surgeon trying to mend all of the wounded in an ongoing war without end. Thankfully we are able to save some of the wounded, but many others die. With each new day greeting us there is the need to care for more wounded which eventually results in burnout. Similarly, as surgeons trying to heal all of the wounded of the nonhuman world (which includes the subsequent negative impact on culture) we will never see an end to our labors merely by trying to heal all of its symptoms of decay. Instead, the only way to truly heal the wounds of our culture will be to stop all of the fighting and end our war with nature (Schroll, 2007). I am therefore in complete agreement with Mitchell that what is needed to solve the eco-crisis is a transformation of consciousness.

This begs the question as to how we will be able to motivate ourselves to initiate this transformation of consciousness? Indeed the criticism many have had regarding the hypothesis that "we need a transformation of consciousness" is we lack a specific operational definition of what this actually means. Here too is where the importance of humanistic and transpersonal psychology come into play in this conversation, because it is these schools of psychology that have focused on motivational techniques and methods to change consciousness more than others. In his film *MindWalk* (Capra, 1991), Fritjof Capra echoed this concern, suggesting that we are suffering from a "crisis of perception." *MindWalk* is Capra's vision of an alternative paradigm; moreover the film itself is a demonstration of how the motivation to initiate a transformation of consciousness is possible through dialogue. I examine both of these perspectives in my review of Capra's film. Capra's vision in *MindWalk* represents a precursor to what many are now referring to as *ecopsychology* (Roszak, 1992; Schroll, 2008/2009), that I have suggested can be more accurately called *transpersonal ecosophy* (Schroll, 2009a, 2009/2010, 2011).

Still in conversations I have had with ecopsychologists who support the hypothesis that a transformation of consciousness is needed, many have asked if it will take some serious apocalyptic environmental catastrophe to motivate most of us? Ram Dass raised this same concern in his interview with John Seed, "To Wake Up One Day Different: John Seed talk with Ram Dass" (Ram Dass and Seed, 1991). Ram Dass asked: "Will it take incredible trauma to trigger this transformation of consciousness?" To which Seed replied (paraphrasing): "We have already had so much trauma this does not seem to be a sufficient means to trigger a change in our

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awareness. In fact trauma often has the opposite nullifying influence on us."1 Instead Seed suggested that what we needed was some sort of miracle that would allow us to "wake up one day different." This brings us back to my previous comment that humanistic and transpersonal psychology have contributed to methods and techniques associated with consciousness transformation.

Mitchell's shift in consciousness is echoed by that of Russell (Rusty) L. Schweickart, who was an astronaut on the 1969 Apollo 9 mission and space walked (Schweickart, 1985). I had the opportunity to hear Schweickart lecture on this experience October 4, 1988, at the International Transpersonal Psychology conference, held at the El Rancho Tropicanna Hotel, Santa Rosa, California. But not all of us are fortunate enough to have the experience of space flight and space walking to assist us in reprogramming our habits of cognition. How then can the rest of us find the means to initiate this transformation? A question that brings us to an assessment of this issues primary theme on "sacred sites and consciousness;" a theme that also appeals to our curiosity regarding the planet-wide phenomenon of mysterious places. This also begs the question, what is the relationship between sacred sites and a transformation of consciousness? Likewise, the question that readers of *Rhine Online* will also be asking is this: what is the relationship between sacred sites and psi research?

The answer Paul Devereux offers is that sacred sites provide us with an ability to tune into a *geomantic earthmind* (Devereux, Steel and Kubrin, 1989): a concept that unites the work of *integral archaeology* (Hurd, 2011), and Rupert Sheldrake's concept of *morphogenetic fields* and *morphic resonance* (Schroll, 2009b, 2010a, 2010b). In order to activate the Earth with our psychic energies we must hold ritual re-enactments of our mythic history that brings the past into the present, and regenerates the living energy of the cosmos that flows through everything. Devereux, Steel, and Kubrin tell us "it is a reciprocal experience" whereby we remember the land, and the land remembers us by giving identity to us. "This mythic recollection reanimates the sacred landscapes by recharging what . . . Sheldrake calls their morphogenetic, or form generating fields. Sacred attention enhances these fields, for memory is a function of attention" (Devereux, Steel, and Kubrin: 10, 1989).

Devereux sought to prove this thesis by experiment (Devereux, Krippner, Tartz and Fish, 2007). Krippner summarizes this experiment and offers suggestions for an improved design in his article "Sacred Places and Home Dream Reports: Replicating Paul Devereux's Experiment in Wales and England." Devereux replies to Krippner in his article, "Site Dreams – Points of Interest." All this brings us back to Mitchell's suggestion that we need a transformation of consciousness, which I raise in my article "Sacred Sites as Portals of Time and Triggers of Transformations of Consciousness." Specifically my concern is the idea of using sacred plants and/or the methods of certain rituals in conjunction with sacred places to amplify these psychic morphogenetic 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, where the boundaries between dimensions dissolve" (Devereux, Steel, and Kubrin: 19-2-, 1989). Devereux's most recent thoughts are in his book *Sacred Geography: Deciphering Hidden Codes in the Landscape* (2010).

In his article "Dream Delay, Dream Decay," Curtiss Hoffman takes up an important point regarding dreaming and consciousness. Hoffman reminds us that any investigation of the influence sacred sites have upon dream symbolism needs to be aware that there is a time lag of several days between our experiential encounter with any phenomenon and images of these encounters showing up in our dreams. Insight into the influence of our encounters with exceptional human experiences and their influence on personal growth is explored in Darlene B. Viggiano's article "Some Recent Findings on Synchronicity, Dream-Like Experiences, and Spiritual Emergence Processes." Our inquiry into spiritual emergencies and spiritual emergence reconnect with this issues theme of sacred sites and consciousness in Patricia 'Iolana's brief commentary on "The Sublime and the

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Profane: Sacred Space, Dreams and Memoirs of the Sacred Feminine.” Susan Greenwood offers additional insights on the sacred feminine and sacred places in her poem, “Reflections on Anne Boleyn's Well.”

Our focus shifts slightly in favor of a deeper inquiry into the mystery of psi with the article “Dale E. Graff's Reflections of a Psi Traveler” by David Roberts. This article explores Graff's investigation of psi (specifically remote viewing), which includes a brief mention of “Project Stargate”: the military investigation of remote viewing for espionage. Readers will find this application of psi, and Graff's other recollections of his work to be extremely fascinating. Finally to assist us in celebrating this second year anniversary of *Rhine Online: Psi-News Magazine* and its sponsoring institution (the Rhine Research Center), Claudia Moore's article “Anatomy of a Grant: Parapsychology as a Bridge Between Paradigms” provides a historical overview of the RRC and her efforts to preserve the films of laboratory experiments in extrasensory perception, psychokinesis, and other parapsychological phenomena. The primarily pictorial materials compliment and extend the large collection of paper records relating to the Parapsychology Laboratory that are housed nearby at Duke University.

Notes

1. I have referred to this opposite nullifying influence of trauma on us as the reliance on *the fear approach or the rhetoric of catastrophe, the guilt approach or the rhetoric of shame, and the self-sacrificing/voluntary simplicity approach or the rhetoric of redemption* as negative motivating techniques (Schroll, Krippner, Vich, Fadiman and Mojeiko, 2009).

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Edgar D. Mitchell's Noetic Vision: The Greening of Cosmos and Consciousness

By Dave Roberts, Managing Editor, Journal of Parapsychology

On July 16, Sally Rhine Feather welcomed former astronaut Edgar Mitchell back to the Rhine Center for the first time since 1971, when her father invited him to speak about the telepathy experiment he had done unofficially while on a mission to the moon. "No one has repeated that experiment," she quipped.

Mitchell told the sellout crowd at Stedman Auditorium that the experiment showed ESP worked from 240,000 miles away just as it did in the laboratory. While in space, he also experienced an epiphany that later led him to establish the Institute of Noetic Sciences. With an awe-inspiring photo of the earth projected behind him, he recalled astronomer Fred Hoyle's prediction: "When we get our first picture of the earth from space, life will never be the same again."

Then he began a stunning description of the massive problems that make our current way of life unsustainable. "We're at a tipping point," he warned. Unless drastic changes are made, "it's not pay now or pay later ... there won't be a later!" These problems include:

1. World population growth—from 6.5 billion in 2009 to an estimated 9 billion by 2050. World hunger and malnutrition, which declined in the late 20th century but bottomed out at 825 million people in the 1990s and began increasing to over 1 billion in 2009 and an estimated 1.2 billion by 2015.
2. Soaring food prices—world grain and soybean prices tripled from mid-2006 to mid-2008, easing only with the global economic crisis and remaining above historical levels. The poorest people spend 50-70% of their income on food.
3. Cattle production, which has increased fivefold in the last 50 years, placing huge demands on the water supply and accelerating the clearing of rain forests.
4. Political unrest caused by the lack of jobs, poor education, and lower living standards.
5. Global climate change, driven largely by an increase in carbon dioxide levels from 277 to 387 parts per million; in 2008, 7.9 billion tons of carbon were emitted from burning fossil fuels and another 1.5 billion from burning forests.
6. Rapidly disappearing mountain glaciers that sustain the major rivers of Asia, which could cause those rivers to become seasonal, slashing the production of wheat and rice.
7. Accelerated melting of polar icecaps, resulting in rising sea levels that threaten to inundate coastal areas, and also reducing the amount of the sun's heat that is reflected back into space, further increasing global temperatures.
8. Water shortages: world water use tripled between 1950 and 2000, 70% of it for irrigation, causing water tables to fall and wells to go dry, increasing food scarcity; Saudi Arabia, which has been self-sufficient in wheat production, will have to phase it out by 2016.
9. Pollution of fresh and ocean waters, damaging coral reefs and breeding places for fish.
10. Reduced petroleum production: since 1981, the amount of oil extracted has exceeded the amount of newly discovered oil by an ever-widening margin.

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11. Air pollution, which has increased many human illnesses; also, since 1989, the amount of free oxygen in the atmosphere has decreased, largely due to forest burning.
12. Growth of the Greenhouse Effect, not only from carbon emissions but from the possible future release of methane now trapped in permafrost and at the bottom of the sea; methane is 20 times stronger than carbon dioxide as a greenhouse gas.

Mitchell termed the recent oil spill in the Gulf of Mexico “a case study in non-sustainability—profit motive, the lack of corporate interest in the environmental and social impact, no R&D expenses allocated to disaster recovery contingencies or planning.”

To solve these problems and create a sustainable way of life, Mitchell said, we must change our “consumption-based, throwaway civilization.” Possible solutions include:

1. A transformation in consciousness leading to the realization that “we are all interconnected.”
2. Taking personal responsibility with decisions on questions such as “how many TV’s per household are enough?”
3. More civic responsibility by corporations (though he has seen less recently), including longer-term focus and a reduction of planned obsolescence.

“It’s time to move beyond education and awareness,” he added. “We need a Manhattan Project for implementing environmentally friendly and sustainable solutions.” A “green civilization” would require an economy in which the price of all goods and services would be based on their total impact on the environment. All public and private sectors of the economy would have to move from a growth-oriented to a sustainable mentality. What can we as individuals do to promote this vision? Mitchell said we should educate ourselves on the issues, spread the word about them on the Internet and through letters to the editor, and get politically involved. Above all, we must take action. “It’s up to us,” he concluded. “We’re facing the problem of reshaping the planet. If we take no action, we will not survive.”

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Review of Fritjof Capra's Film *MindWalk*

By Mark A. Schroll, Ph.D.

If you only have time to see one film this year, I highly recommend renting the film *MindWalk* (1991a) and watching it with a friend or small group of friends. I likewise recommend setting aside a minimum of one hour after watching this film to discuss it, as its message is relevant to the theme of this issue of *Rhine Online*, as well as the concerns we encounter everyday in our lives. One concern that often seems highly abstract is the worldview that has shaped the direction of humankind's cultural evolution throughout the last 300 years—emerging in the late 16th, early 17th century—that continues to influence our lives today, which has come to be referred to as the modern age or modernity. A complete account of this process of cultural evolution exceeds the scope and intention of this review.¹ More appropriately, modernity's historical development can be summarized (according to Donald Rothberg) as a movement that originated in Western Europe and later in North America:

Associated with the development of the empirical sciences, capitalism and industrialism, political democracies and individualism, and large-scale disengagement from religiously based cultural traditions (the process of 'secularization') (Rothberg: 106, 1993).

Taking a moment to contemplate the influence modernity has had upon our daily lives, we can, on the one hand, proclaim its benefits. It has been extraordinarily successful toward providing a technological bounty of labor saving devices, which have increased the production of manufactured goods and agricultural products; in addition, it has granted to its beneficiaries increasing amounts of leisure time, whose consumer markets have supported the research and development of space-age technology. But, on the other hand, there is the existential reality of modernity's dark side: toxic residue, the colonial genocide of indigenous cultures, massive debt from weapons research that has all but bankrupt the former USSR, whose affect within the USA has resulted in a bloated military infrastructure that gave the illusion of economic growth by providing jobs, as it simultaneously continued to increase the national debt; add to this the phenomena of urban sprawl and inner city crime that have transformed the USA into a war zone.

It is this stark realization of a world at risk that has prompted philosophers, like Rothberg, to suggest that humankind's cultural evolution has reached a "crisis of modernity." Indeed, the existence of all natural systems--soil, plants, animals, human communities--are all precariously balanced on the political, economic and individual choices that each of us needs to make in the next 20 years to create a sustainable society; choices in technology, agriculture, and our consumer buying habits that will create a sustainable relationship with the nonhuman world. A relationship where the needs of the present generation does not deprive the quality of life of future generations; where renewable sources of energy and building materials can eventually meet the needs of industry and the lives of every person. This vision of a sustainable society is the message that Frijof Capra has put forth in *Mindwalk* (1991a), a film based on his book *The Turning Point: Science, Society and the Rising Culture* (1982).

The film is set on the islet of Mont St. Michel, a medieval island that spears up out of the English Channel a mile off the Normandy coast of France, fog-shrouded and swept by rapid tides, the islet is a single mass of granite, 165 feet tall and only 3,000 feet around. By the 10th century A.D. the islet has become known as a holy place, and pilgrims from France, England, Ireland and Italy were making their way to Mont St. Michel in search of enlightenment and spiritual renewal.²

A millennium later, in the closing years of the 20th century, this setting becomes the location of a fictional conversation between two men and a woman. A United States senator (played by Sam Waterston) who has just failed to be elected president. Depressed with politics and the business of fund raising necessary for his next

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campaign, he calls up his old poet-philosopher friend (played by John Heard), who is now living in France. Heard, always making jokes and reciting poetry, invites Waterston to leave Washington temporarily (calling it a "hall of mirrors for narcissists") and spend some time with him. Taking a drive in the French countryside they end up at Mont. St Michel.

There they meet a woman physicist (played by Liv Ullman), who is on an indefinite sabbatical. She had been working on the development of an x-ray laser that she hoped could be used to view cells holographically. Unknown to her until the completion of her project, this laser was to be used as a component in the USA's Strategic Defense Initiative (SDI) or Star Wars program. As a brief aside, this was the bargaining chip that Ronald Reagan used in his negotiations with *Mikhail Gorbachev* while working out the Strategic Arms Reduction Treaty (START) 1; agreeing the USA would not develop this nuclear missile defense system. START 1 was signed on July 31, 1991. Getting back to our review of *MindWalk*, upon learning that her discovery was going to be used as a weapon, without even considering the medical applications, she responded by losing faith and trust in the system, resigned her research commission, and moved to France to think about the ethical responsibility of the scientist.

Mindwalk is a film that will stimulate your intellect to begin contemplating the influence of mechanistic thinking on EuroAmerican science, patriarchy's relationship to the arms race and the importance of ecopsychology as a means toward the development of a postmodern science; whose emphasis is on humankind's individuation and psychic integration with ourselves, society, all natural systems (our earth/body) and the evolutionary unfolding of the cosmos, uniting this process with a common past, present and future. This vision of a postmodern science has grown from *transpersonal ecology*³, *ecopsychology*⁴, the *systems theory of biology*⁵, astronomical evidence that *the universe is expanding*⁶, and *quantum theory's rediscovery of holism*⁷, suggesting that the essence of humankind's *right relationship* to our earth/body is the need to recognize and remember *our co-evolutionary symbiotic orientation with nature*.

On April 20, 1986, I had a brief conversation with Capra when he lectured in Lincoln, Nebraska on "A New Vision—A New Universe." I had previously attended a two-day conference at the Harvard Science Center, September 29-30, 1994, where David Bohm spoke. This meeting with Capra provided the opportunity to discuss the similarities and respective differences in Capra's "S-Matrix theory" and Bohm's concept of the "implicate order." Capra agreed that his "S-Matrix theory" (developed with UC Berkeley physicist Geoffrey F. Chew) was a special case or sub-set concern within Bohm's much broader concept of the "implicate order." I also signed Capra's mailing list that notified me about *MindWalk*, purchasing a copy when it was released in the fall of 1991. Since then I have shown *MindWalk* to over 650 people at various conferences and private gatherings.

But, *Mindwalk* is much more than just a heavy intellectual "head trip," as it is also a film that will invite your emotions to grieve the loss of our relationship with nature; to hear once again, as Theodore Roszak reminds us, *The Voice of the Earth* (Roszak, 1992). Because, as we allow ourselves to express the emotional anguish stemming from our crisis of modernity, this conscious acknowledgment of bereavement will allow us to begin the process of breaking through our self denial keeping us from examining the habits of our lifestyle; habits that are responsible for the widespread destruction of all natural systems and the loss of our ability to commune with our earth/body.

Capra refers to this process of denial as a "crisis of perception." As a means of solving the crisis of perception (in addition to awakening within us an emotional response to begin this process of grieving our crisis of modernity), Capra guides our intellect through a comprehensive reexamination of the fundamental assumptions of EuroAmerican science. The purpose of this examination is to explore and, as a consequence, begin questioning the myths, metaphors, and stories of science that are responsible for creating our present crisis of perception. It is this critical review of EuroAmerican science that provides Capra with the means to present the

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alternative ecopsychological worldview of postmodern science. This echo's the work of Brian Swimme, who tells us this "crisis of perception" is symptomatic of losing touch with our "cosmic creation stories":

[T]hose accounts of the universe we told each other around the evening fires for most of the last 50,000 years. These cosmic stories were the way the first humans chose to initiate and install their young into the universe. The rituals, the traditions, the taboos, the ethics, the techniques, the customs, and the values all had as their core a cosmic creation story. The story provided the central cohesion for each society. Story in this sense is "world-interpretation"—a likely account of the development and nature and value of things in this world. [Thus the fundamental mistake of modernity has been the absence of a cosmic story]. . . . Without the benefit of a cosmic story that [could provide] meaning to our existence as Earthlings, we were stranded in an abstract world and left to invent nuclear weapons and chemical biocides and ruinous exploitations and waste (Swimme: 48-49, 1988).

Mindwalk concludes by leaving the audience to ponder the unanswered question: Now that we have been shown the postmodern scientific vision for an emerging ecopsychological worldview, will we have the courage to take up the political and economic challenge of creating a sustainable culture? As John Heard comments: "Where are you (the viewer) in this emerging worldview? Where are your loved ones? Where is the average person with their longings and their weakness?" Commenting on his film, Capra tells us:

There is widespread agreement today that. . . [we are living] in a critical decade. The survival of humanity and the planet are at stake. We are faced with a whole series of global problems, which are harming the biosphere and human life in alarming ways that may soon become irreversible. And yet, there are solutions, some of them simple. But they all require a radical shift in our thinking, our perceptions, our values, our lifestyles. In order to reach such a turning point, at a time when it is almost too late, we need a massive campaign of public education. *Mindwalk* is a contribution to that campaign. . . . [Indeed] the challenge [ahead of us] is to build a sustainable future for all the world's children (Capra, 1991b).

Mindwalk, therefore, presents its audience with a visual odyssey that challenges our collective responsibility to future generations; a vision that can serve to motivate individuals to move forward toward solutions, instead of getting burnt out with the enormous task of saving the Earth from environmental catastrophe. Indeed, as a participant in humankind's collective groping for answers to our crisis of modernity, you, I, and everyone of us owe it to ourselves to see this film. It is a film that—rather than providing specific answers—presents a conceptual framework to help us guide our thinking, as we struggle with the crucial decisions that all of us will need to make in the days, months and years ahead.

Notes

1. For a brief summary of this cultural evolution and its influence on our scientific worldview, see Charles T. Tart (2009). "What Went Wrong? The Death and Rebirth of Essential Science." *Rhine Online: 1* (4), 28-29, 33. Reprinted from pp. 6-7 of the June/July 2009 issue of the *AHP Perspective* magazine, published by the Association for Humanistic Psychology, www.ahpweb.org. This article is a summary of Tart's (2009). *The End of Materialism: How Evidence of the Paranormal is Bringing Science and Spirit Together*. Oakland, CA: New Harbinger Publications. A review of Tart's book by Arthur Hastings is in *The Journal of Transpersonal Psychology*, 2009, 41 (2), 188-191. For a detailed account of the historical development of modernity, see Carolyn Merchant (1979). *The Death of Nature: Women, Ecology, and the Scientific Revolution: A Feminist Reappraisal of the Scientific Revolution*. San Francisco: Harper & Row. See also Richard Tarnas (1991). *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*. New York: Harmony Books.
2. This description is drawn from Triton Pictures/Paramount's 1991 "Publicity Bulletin" and Michael Toms introduction to his New Dimensions Radio interview with Capra, titled *MindWalk: The New Paradigm*. San Francisco, CA: New Dimensions Foundation, 1992.

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3. See Warwick Fox's groundbreaking essay "Transpersonal Ecology: 'Psychologizing' Ecophilosophy." *Journal of Transpersonal Psychology*, 22, (1), 59-96, 1990a, and Warwick Fox's book *Toward A Transpersonal Ecology: Developing New Foundations for Environmentalism*. Boston: Shambhala, 1990b. For a review of Warwick Fox's book, see Ralph Metzner, (1991) "Psychologizing Deep Ecology: A Review Essay." *ReVision*, 13 (3), 147-152.
4. See Mark A. Schroll, "Wrestling with Arne Naess: A Chronicle of Ecopsychology's Origins. *The Trumpeter*: 23 (1), 28-57, 2007.
<http://trumpeter.athabasca.ca/index.php/trumpet/article/view/940/1353>.
5. See Ludwig von Bertalanffy. (1981) *A Systems View of Man*. Boulder, CO: Westview Press and Capra's chapter on systems theory in *The Turning Point* (1982).
6. Brian Swimme. (1988). "The Cosmic Creation Story." In David Ray Griffin (ed.), *The Reenchantment of Science: Postmodern Proposals*. Albany, NY: State University of New York Press, pp. 47-56. and Thomas Berry and Brian Swimme. (1992). *The Universe Story*. San Francisco: HarperSanFrancisco.
7. David Bohm (1980). *Wholeness and the Implicate Order*. London: Routledge & Kegan Paul; David Bohm. (1988). "Postmodern Science and a Postmodern World." In David Ray Griffin (ed.), *The Reenchantment of Science: Postmodern Proposals*. Albany, NY: State University of New York Press, pp., 57-68; and Stephen Toulmin. (1982). *The Return to Cosmology: Postmodern Science and the Theology of Nature*. Berkeley, CA: University of California Press.

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The Sublime and the Profane:

Sacred Space, Dreams and Memoirs of the Sacred Feminine

By Patricia 'Iolana, DMSStJA, MA, PhD (cand) University of Glasgow

Editor's Note: *This paper is scheduled for presentation in the symposium "Sacred Sites, Dreams, Jung and Consciousness" at the 28th Annual Conference of the International Association for the Study of Dreams Friday-Tuesday, 24-28, June 2011, Rolduc Conference Center, Kerkrade, The Netherlands.*

The way an individual feels physically, psychically, emotionally and spiritually within a sacred space is different for each person and location. These individual experiences can be understood through a multitude of lenses including theological, psychological and scientific. As a depth theologian, I often ruminate on the unconscious contributions to the individual experiences that precipitate and encompass leaps of faith. I understand these experiences through my revision and application of the depth theology of Abraham Heschel (1959), the feminist theology of Carol P Christ and the depth psychology of Carl Jung (including his theories on the archetype, anima/animus, collective unconscious, dreams and individuation). As such, dreams that precipitate or even instigate an act of faith are commonplace and are understood as Jung envisioned them as 'the voice of God' (Goldenberg: 223, 1979) or as later revised by Jean Shinoda Bolen as a 'soul awakening' (Bolen: 17, 1994).

Bolen, herself a Jungian, writes about her dream-inspired pilgrimage to a number of sacred sites in Europe and the United Kingdom in her 1994 text *Crossing to Avalon*; two of the sites she visited were the most psychically and spiritually significant for her – Chartres Cathedral and Glastonbury. While her understandings of Jung's archetypes and collective unconscious play an integral part in Bolen's discussion of her experience with the Divine, when she attempts to explain her experiences in each sacred space, Bolen utilizes Rupert Sheldrake's morphic resonance theory, which she considers very similar to Jung's concept of the collective unconscious (Bolen: 96, 1994) as a method of understanding. While there are similarities in these models, Sheldrake's theory specifically addresses the energy field or ley lines that inhabit the sacred space – an element Jung never addressed directly.

Whereas Bolen documents sublime, deeply spiritual, psychic states of consciousness during her time in these sacred sites, my psychometric experiences in the sacred space of the Avebury Henge were very much its' polar opposite; they were shocking and profane. This paper examines the sublime and profane transpersonal experiences within these sacred spaces through Sheldrake's morphic resonance theory in an attempt to understand the nature of these experiences and the divine meaning beneath them (Sheldrake, 1981).

Finally, I add a further aspect of inquiry based upon literary evidence of an emerging genre of women's writing that indicates Jung's visionary theories on dreams are an accurate psychological theory. I am conducting a case study of five modern-day women who have published spiritual memoirs about their journey to an immanent feminine divine. For all of the women in my case study, these journeys were precipitated by a significant dream or series of dreams. As they followed the 'voice of God', these women discovered and embraced an immanent divine that disrupts and contests transcendental monotheism. They document Jung's vision as they share their individual stories about how they heard the 'voice of God.' These texts raise intriguing questions: Are these dreams a source of Divine revelation? Or are they the product of the collective psyche? This presentation examines these questions.

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Reflections on Anne Boleyn's Well

By Susan Greenwood, Ph.D.

Editors Note: Regarding Anne Boleyn's well, the photo (above) shows the sacred well and its close proximity with everyday life. Sadly it is now rather neglected and over-looked. Currently, Susan Greenwood is finishing a new book, Connecting With Ripples, Brightly (working title). In our correspondence, Greenwood mentioned the inspiration for this book relates "to seeking a deeper connection with the waters of the place where" she was born. "In particular, what is now called Anne Boleyn's Well, but which" you know "has much older associations with primordial female earth deities." Greenwood adds that this well served as an amplifier of cognition that after a communication with Angurboda, the spirit of the waters of place, "inspired her to write:

*The waters hold me in their embrace,
give birth to me
as I am Now.*

*My skin sheds layer
after layer,
Until I come home.*

*Dark is its hold
in the cradle of life
And death
until I return
once more."*

Sacred Sites as Portals of Time and Triggers of Transformations of Consciousness

By Mark A. Schroll, Ph.D.

Introduction

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 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 central metaphor to provide us with a way to conceptualize modern physical theories' abstract mathematical representation. Or is there? As we continue to remind ourselves while reading the articles in this issue of *Rhine Online*, 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 portals examined by the International Association for the Study of Dreams (IASD) is one the Australian Aborigines referred to as “the dreamtime” (Kalweit, 1984).

It is also important to point out that my use of the word *spacetime* is not a misprint, as some of you might assume. It is instead an essential paradigmatic contribution to how I am wanting us to re-examine our views of *space*, *time*, and *consciousness* in this article. 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: 70, 1979); yet it is Kaufmann's more complete summary of spacetime that assists us in making the connection between general relativity and sacred sites as portals of time:

[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: 72, 1979).

Likewise if consciousness is a nonlocal information field (Feinstein, 1998; Schroll, 1987, 2010c), this article'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.

This article begins by commenting on Montague Ullman's inquiry, which he spoke about at Bridgewater State College, that he referred to as “The Dream: In Search of a New Abode” (Ullman, 2006a). *Second* this article will briefly examine the theory of psi fields and sacred places represented in the work of Paul Devereux and Rupert Sheldrake. *Third* this article will put forth an inquiry into understanding sacred sites as “portals of time.”

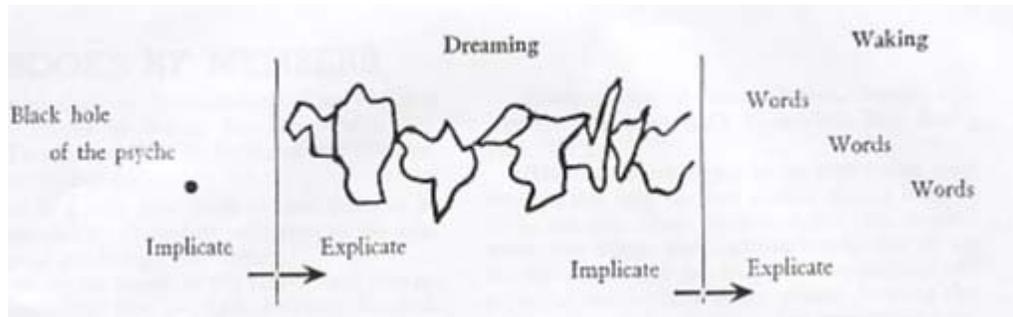
Ullman's Search for a New Abode: David Bohm's Philosophical Legacy

In response to Ullman (2006a, 2006b), I initially followed up on this search in two essays 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 Shelldrake calls morphogenetic fields. 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 I will say more about in a moment.¹

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



Explaining this figure,

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. 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.

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: 9, 1979).

Ullman's theoretical speculation of where dreams originate reflects my own view of a fundamental unifying principle that Bohm refers to as the *holoflux* (see Schroll, 2011.)

Devereux and Sheldrake's Contributions to Understanding Sacred Sites

This brings us to the attempts toward understanding psi's physical basis, especially the experiments of Harvard biologist William McDougall—whose research assistant was J. B. Rhine.² Likewise Devereux, John Steele, and David Kubrin have made similar discoveries studying sacred sites; among the most important include humankind's need to reawaken the awareness of our *geomantic earthmind*. This need for awakening or remembering unites their work in archeopsychology with that of transpersonal psychology and Sheldrake's concept of morphogenetic fields or M-Fields and morphic resonance. (See Devereux, 2011.)

According to Sheldrake, our past behaviors are built up like habits; that is, M-Fields are built up through the repetition of form. Such repetition can be built up at the physical-chemical level, affecting the structural development of atoms, genes, cells, etc. (Sheldrake, 1985). M-Fields can also be built up through the repetition of behavior, such as the practice of religious, sacred, or shamanic rituals. Once an M-Field is built up through repetition, all forms of similar origin can “tune-in” to this field through the process of morphic resonance. Morphic resonance works on the same basis as physical resonance. This invariant translation of an energy field into a physical system 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.³

Devereux, Steele, and Kubrin sum up this thesis:

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 reanimates the sacred landscapes by recharging 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: 10, 1989).

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, Steel, and Kubrin: 19-20, 1989). 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 our geomantic earthmind?⁴

With our previous discussion in mind, it is possible to make a connection between our geomantic earthmind, morphic resonance, and what Sheldrake and 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: 4, 2010). Sheldrake agreed in suggesting:

The idea of the spirits of places as morphic 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: 146, 1990).

Furthermore, Swan tells us that based on his research:

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, 1985) (Swan: 25, 1988).

Sheldrake elaborates on this thesis of spirits of place, telling us:

[I]n the context of morphic resonance, the experience of a 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: 147, 1990).

Devereux explores this idea of “memory inherent in the place itself” in his article “Sacred Sites–Points of Interests” (Devereux, 2011). Likewise David Feinstein refers to mythic fields or “information fields that might influence consciousness and behavior” (Feinstein: 75, 1998). Hopefully this article, Devereux's, and the other articles in this issue will help to promote a deepening inquiry into the idea of memory fields and sacred sites.

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

Instead of reiterating the primary points this article raises and defends, I felt the space remaining would be better used examining some of the questions this article explores, specifically Ed Kellogg's comments to (Schroll, 2006b). 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: 163, 1996). 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: 149, 1996).

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] beyond the power of questioning” (Tart: 65, 1975). Assumption number three and its discussion is particularly supportive toward helping me explain my 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 dealing 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

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“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: 67, 1975).

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 has worked.

Again, since psychology’s paradigm is constructed on the assumption of physics, and because most physicists have failed to embrace Bohm’s ontology, is why this symposium had been 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. Devereux’s experiment needs to be replicated. Its purpose is not only to investigate “sacred sites” but also the hypothesis that these sites influence consciousness because of non-local fields. Sheldrake (as we learned in this article) referred to these non-local fields as M-Fields, and their significance to psi research is discussed in Schroll (2010c). Kellogg 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 Malkuth^s 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 article) 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, Niels Bohr and Wolfgang Pauli. Bohm can also be considered a major contributor to transpersonal theory (Bohm & Welwood, 1980; Schroll, 1997) and process theology (Russell, 1985; Sharpe, 1993). Nevertheless, Bohm’s theories are vitally important to the future of physics. Goldstein reminded 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: 160-161, 1996).

The ether’s failure to be measured by the Michelson-Morely 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. 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, to which we now turn.

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Notes

1. My most complete examination of Bohm's work is in (Schroll, 1997). See also my brief comments on Bohm in (Schroll, 2010c and Schroll, 2011).
2. Those of us that are interested in finding a physical basis of psi dreaming and inter-species communication, see Schroll, 2009, 2010b; Sheldrake, 2010. Bringing the work of Sheldrake and John Lilly together is something that would facilitate this inquiry (Schroll, 2010a, 2010c).
3. See Briggs & Peat, 1984; Sheldrake, 1984a, 1984b, 1985, 1988a, 1988b, 1990, 1994; Sheldrake & Bohm, 1982; Sheldrake & Fox, 1993; Sheldrake & Weber, 1982.
4. See references in Notes 1 and 2.
5. Darlene Viggiano questions the accuracy of Kellog'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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understanding and eventual acceptance of Jung's concept of the transpersonal collective unconscious. I also gave Sheldrake a copy of my paper (Schroll, 1987); a month later he sent a letter praising my paper and encouraging me to continue my avenue of research.

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

By Stanley Krippner, Ph.D. and Mark A. Schroll, Ph.D.

Abstract

This article 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 article 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. Likewise the importance of David Bohm's contributions to our understanding of dreaming and sacred sites is mentioned.

Introduction

A very stimulating introduction Mark (Schroll, this volume). I want to give you credit for picking up on Monte Ullman's article "The Dream: In Search of A New Abode" (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).

Mark A. Schroll: I agree with what you have said here, but let me also clarify "the meaning of David 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: 58, 2005). "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 1984¹; 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 explicate 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, 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).

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.

Rupert 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 (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 in doing this (a noted British archaeologist), 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've visited three of the four. Basically they are clumps of stones or underground rivers, natural formations, that have been tinkered with and spun just a little bit by the ancient ones so that someone could meditate, contemplate, and hold rituals inside.

Now Paul'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 this issue).

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. 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 Paul 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. Well Paul admits now that he should have done this, but 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 judges work with the dreams not knowing which was which using a 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

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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. Tori Neilson 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. (This must be a summary of the *Dreaming* article – citation?). (Hoffman, 2011 this volume).

Well, we did not stop there. We also worked with the Hall-Van de Castle Scale—all 50 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's helpful editing and massaging of the information so that it fits the context of an anthropological journal. Looking over the differences, it seems to me that on the one hand, yes there are some indications that we might expect if people were experiencing residue of a sacred ritual, but also 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.

Now all four of these sacred sites were sites that are found in anthropological and archaeological books, Carn Ingli, Chun Quoit, Carn Euny, the Madron Well. Sounds like something from the Harry Potter books and movies, and each one of these sites has a history. Well, one thing that Paul 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 in 2005 it was pretty definitely demonstrated.³ 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 Lewis Williams wrote about when he investigated paintings and drawings in sacred caves like Lascaux 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

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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.

Now were these caves used for sacred rituals? Well, 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 Paul Devereux and I did, and even though it was flawed, it's 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 to also take the work of Sheldrake and of Bohm 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. 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 IASD is a very fertile ground for some of this pioneering work to take place. So I thank you.

Notes

Bohm's presentation at Harvard was followed by a panel discussion that included Huston Smith, Rupert Sheldrake and Renee' Weber.

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 archeology 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.

David Luke's 2010 Parapsychological Association Presidential Address concurs:

Some ancient origins of psi, as we all know, 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 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: 219, 2010).

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Site Dreams – Points of Interest

By Paul Devereux

In response to Stanley Krippner's proposed methodological revisions for an improved experimental design to investigate sacred sites and dreaming (Krippner, 2011), this is fine as far as it goes. But I would like to put on record that the *original* aim of the Dragon Project's ancient sites dream research programme was not carried out, in my view. Rather than addressing my concerns point by point, I explain more about my views in the following article drawn from my previous publications, along with an interesting anecdote regarding place memory possibilities for your interest. Likewise there is still a job to be done with the program's data from this original experiment, if I can ever raise the funding to finish it. For now, here is a snippet of interest regarding the idea of memory fields/morphogenetic-type fields at places.

Editors Note: Devereux did not confirm it, but it is my best guess “Haunted by Dreams” is from his book *Haunted Land: Investigations into Ancient Mysteries and Modern Day Phenomena* (Piatkus, 2001).

Haunted by Dreams

Was there a psychic dimension to the spots selected for dream temples? It sounds unlikely, but the novelist and poet, Lawrence Durrell, made some astounding if now long-forgotten observations to this effect (in *The Listener*, 25 September, 1947). On his first visit to Epidaurus in 1939, his sense was that the whole area held an aura of sanctity – there was “something at once intimate and healing about it”. But his Greek guide at the complex let it slip that he had managed to finagle a transfer to Mycenae. Durrell wanted to know why the man should want to leave this green and peaceful place in favour of the craggy citadel. “I can’t bear the dreams we have in this valley,” the guide explained. “What dreams?” Durrell queried. “Everybody in this valley has dreams,” the man replied. “Some people don’t mind, but as for me, I’m off.” He went on to comment that the dreams frequently contained the figure of a man with an Assyrian-looking visage, with dense ringlets falling down onto his shoulders. He looked like a figure depicted in a fresco in the Epidaurus museum – an image of old Aesculapius himself, Durrell suspected. But surely that was to be expected, considering that the guide spent his days in Epidaurus? “Why should my two kids dream about him when they have never set foot in the museum?” The Greek retorted. “If you don’t believe me, ask any of the peasants who live in this valley. They all have dreams. The valley is full of dreams.” Durrell wondered if the thousands of dreams countless suppliants had experienced at Epidaurus over its centuries of activity had somehow, mysteriously, left their trace.

In 1945, immediately after the Second World War, Durrell had reason to revisit this odd train of thought. While visiting the island of Cos, he encountered two British soldiers who were clearing up scattered German and Italian ordnance; they were camped near the archaeologically-excavated site of an Aesculapion. Durrell chatted with the soldiers who asked him if he knew anything about the temple. He told them about the Aesculapian cult, and casually asked them if they had noticed anything unusual about their dreams. This startled them. It transpired that they had moved their tent out of their initial camping spot within the temple precinct precisely because they had experienced profoundly odd and disturbing dreams. “Was it possible, I found myself wondering again, that dreams do not disappear?” Durrell wrote. “And especially in a place like this which must have been charged with hundreds of thousands of dreams?”

Durrell decided to conduct his own experiment by sleeping in the Cos temple, recording his dreams in a notebook. Unfortunately, it seems he did not publish these because he felt the experiment was not complete. It was to be the best part of half a century later before a loosely similar and more extensive experiment was carried out [PD: *The Dragon Project site dreaming work*], but that, as they say, is another story.

Personal Note to the Editor from Paul Devereux

Mark – I have never had the time to pore through all the dream records of the site dreaming effort, but my original idea was simply to collect together all the dreams of each site to see if there was any commonality of imagery etc. in the various volunteers' dreams, and to see if those common elements were site-specific – i.e. different images etc. at each of the sites. I still think this should have been done, as in a way each site would acted as a control to the others – if all images were pretty similar in all sites, then it could be assumed that the numerous variables of sleeping out at an ancient archaeological site were the key factors, but if site specific imagery DID emerge, then it would be less likely that was the dominant explanation. I think the statisticians got bogged down with the home dream idea of controls. Anyhow, here is just one analysis I did regarding just one of the sites – Carn Euny (it is a segment taken from a companion article I wrote to the one above):

With Place in Mind

The original main aim of the dream programme – to provide a systematic analysis of any potential site-specific dream content similarities – also awaits sufficient funding to proceed. Unlike the analysis comparing on-site with home or control dream data, this will be able to use the full range of the on-site dream report data. While this is awaited, simple “eyeballing” of the data proves interesting, for some tantalisingly site-specific elements do appear in the dream report transcripts. As one brief example of this, here are a few snatches from just seven people's dream reports obtained at Carn Euny. It is important to remember these reports were made at different times – there was no cross-communication. The reports' sometimes slightly disjointed quality is accounted for by the fact that they were made verbally and recorded directly on the dreamers' awakening from REM sleep. The excerpts have been arranged so as to better highlight content similarities.

MS: I dreamt that I was awake ... and these people turned up and they had this dog with them ... a beige dog. And there was a cat ...

AR: ...I turned off for the Carn Euny turning ... Something went across in front of the bull-bar on the jeep ... I assumed it was a cat. It was big and beige ...

MVB: ...a sense of processing ... of going from one place to another ...

AR: ... on this flat lane, walking with these people who were hikers or going somewhere ... a very friendly bunch of people ... Definitely the bustle of people going somewhere ...

BH: ... something to do with walking. It was sort of flattish sort of countryside ... I'm definitely walking around in this countryside ... I don't think I knew of any of these people ... It was a crowd of about five or six people ... we were walking around the area...

DS: They're holding my hands ... [Helper: “The people?”] ... Yeah ... I think they're going to take me somewhere ... It was all right though ... They were nice...

BH: There was quite a lot of people and it was something to do with food ...

AR: ...This person had set up selling ice creams and things...

MVB: ...A very tall chocolate cake ...

DS: I dreamt that we broke into a new tomb somewhere near here ... this enormous great carved ... with huge tusks and eyes, painted eyes

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GH: ... little boy with an old face, deformed face or something ... It was slightly nightmare-ish...

BH: ...stuck on the wall... was a big round thing and it had a face on it ... It wasn't really a human face ... It had big eyes, roundish eyes...

THS: ... I'm in the audience ... there's someone else who's just finishing an act. A singer or something...

BH: ... watching a show that was going on, sort of play thing but it was also something people sort of partook in ... we were sitting in the audience....

Allowing for a general sense to flow from this material, are we glimpsing some transpersonal, site-associated memories showing dimly through the distorting glass of personal dream recall? If so, then a paradigm shift in our understanding about the nature of consciousness would be signalled, and something approaching Durrell's intuition at the Greek dream temple sites will have been strengthened. If not, the exercise will have produced a unique body of dream reports that will at least provide a valuable database for future researchers.

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Sacred Geography: A major new work

By Paul Devereux

This brings together for the first time in one volume a full picture of ancient sacred geography, the merging of the physical environment with the human mind or soul. Comprehensive, updated and referenced, this richly illustrated work spans the globe and plumbs the ages to reveal the variety of ways in which people have invested their landscapes with mythological and spiritual meaning. From mysterious ground markings in the Americas to religious soundscapes in Asia, from choreographed pilgrimage geographies to Zen gardens, SACRED GEOGRAPHY describes in text and full-colour pictures the magical mindscapes of our ancestors.

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Introduction: Mindscapes – The Topography of Myth – Places With Faces – Centre Place – Walking Through Holy Lands – Lines Drawn in the Land – Giants in the Earth – Mapping the Monuments – Soundscapes – Enchanted Gardens – Afterword: Geographies of the Soul

Paul Devereux is a writer/researcher on ancient sites, landscapes and lifeways, with many books (including *Re-Visioning the Earth*; *The Sacred Place*; *Stone Age Soundtracks*) to his credit plus a throng of articles and numerous academic papers and two major television documentaries. He is managing editor of the peer-reviewed publication, *Time & Mind – The Journal of Archaeology, Consciousness and Culture* (Berg, Oxford), a research affiliate with the Royal College of Art, and a Fellow or member of numerous professional organisations.

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Dream Delay, Dream Decay: Dreaming in Sacred Places

By Curtiss Hoffman

Introduction

As we examine the effects of sacred places upon dreaming, one of the things we need to take into account is the possibility that these effects may not emerge at once, or even for several successive nights dreaming in such a place, but that the appearance of the *genius loci* may be delayed, for any number of reasons. As well, we should consider that the long-term resonance of a visit to a sacred place may *decay* over a period of time. After presenting some anecdotal evidence of these factors, I will attempt to fit this concept into the larger ideas of morphic resonance and implicate order which are the themes of this issue.

The idea that dream delay might be the case was first suggested to me during the course of a 10-day dreaming intensive I participated in during the spring of 2002 under the direction of Robert Bosnak, which centered upon the Paleolithic caves in southern France (Bosnak, 2002). While we did not actually have the opportunity to sleep in any of the caves, we visited them by day and were directed to incubate dreams about them at night. We also spent three nights in a Paleolithic rock shelter in the vicinity of the caves. We also visited Medieval castles, and after the conclusion of the tour my wife and I continued to tour both caves and castles in southern France for another week.

In the course of preparing us for dream incubation, Robbie explained that it was very likely that we would not begin to dream about Paleolithic images for the first several days, since it would take most of us some time to process through our own personal agendas before the archetypal imagery took hold. He also asked us to keep track of our dreaming for a month after the end of the intensive, since he considered it likely that the images would continue to resonate in our dreams for some time thereafter. My experience, as you will see, confirmed this. I later asked Robbie about the origin of this idea, and he replied (quoted with permission) that:

“My statement to you was based on personal experience with the yearly incubation journeys I have undertaken with groups since 1989. Early on in the experience the average dreamer will keep on dreaming in their personal vernacular. This does not mean that *spiritus loci* themes are not present, they are however couched in individual dream display. After a few days this begins to slowly switch. I have been keeping an eye on it because of Jung's statement that he didn't dream of Africa while there. It was one of the great incubation moments in his life and he said his soul was trying to avoid 'going native' (sic!) So I followed this up carefully and found that in the early stages this is so, but that the more open dreamers begin to have an influx of local themes rather quickly. This is particularly visible in the dreamers who dream locally right away, since they are the blatant exceptions” (personal communication 2003).

Over the past 10 years, my wife and I have had the opportunity to travel to a number of foreign countries, in most cases including visits to some sacred places. Since my dream journals cover this period, I have taken the opportunity to use them to do some research on this subject. The results do indeed confirm the effects that Robbie observed.

A Study of Nine Journeys:

1. Trip to Japan

In June of 2000, we visited Japan for 8 days. During the period of our stay, I had only 2 dreams about Japan, both on the last night of our stay. This dream was one of them:

I see a Japanese policeman wearing a necklace of large dark wooden beads. He is the only one who has one.

The dream relates directly to a sacred shrine at this site we'd visited the day before. The shrine is underground, below the Buddhist Giyomizo temple complex in Kyoto (see Figure 1), and one proceeds in total blackness, guided by the same wooden beads, until one comes to a place where a single shaft of light illuminates a horizontal sandstone bas-relief inscribed with the sacred word Om. The number of dreams I recorded about Japan increased in the month following our visit, and continued throughout the following year, declining thereafter (see Figure 2).

2. Trip to India

My trip to India in August and September of 2001 was 11 days in length. While I visited obvious tourist attractions like the Taj Majal (see Figure 3), I spent most of the time in Kerala state in south India, to observe a major music festival, and the high point of the trip was a visit to the temple of Kali in Trivandranum at the full moon of Virgo. Of the six dreams about India I recorded during the trip, five were from the last three days of our stay. This one involved a student who was on the trip with me, and it conveys a sense of awe about a sacred place:

My student tells me of her journey by boat in the Kerala backwaters. Actually it was a counterclockwise circular journey, 3/4 of which was through the countryside. I go on this journey as far as the first landward village, Ododam. The people there welcome me in triumph. They have created archways in the shape of the outline of the Taj Mahal out of white flowers all along the roads and sidewalks. I am awed by this spectacle as I proceed through the arches.

The name of the festival I viewed is Onam, which probably relates to the name of the village in the dream. Once again, my related dream frequency picked up during the month following and tended to decline thereafter (see Figure 4).

3. Trip to France

My visit to France was the longest of any trip I've taken in which my dreams were recorded, and as noted above it was devoted to dream incubation, so it is not surprising that the frequency of dreams of French locations, and of caves and castles in general, were higher during the stay. Image 5 is of the enormous entrance to Bedheilac cave, which is large enough to fly a small aircraft into it. This dream was from the night after I visited it:

I am with a group of people seeking entrance to a cave which contains some Paleolithic engravings. None of our group knows the way. Finally I find our guide, a short, slender woman named Margaret. She alone is able to guide us into the cave. We organize ourselves into a single line and follow her in.

This dream conveys the same sense of awe as the preceding dream. One of the things I learned about the caves is that none of the images are found until one has passed beyond the point where ambient light from outside is present. This replicates the dreaming process, where one has to pass through several levels of sleep before REM periods begin. Of the 18 dreams relating to caves and castles I recorded during this period, 14 dated after the first week of the trip (see Figure 6). As with the Japan trip, I recorded numerous dreams related to the region and to the sacred caves during the subsequent year, with a sharp decline thereafter.

4. Trip to Mexico

Over winter break in 2004-05, I visited Mexico for 10 days, mostly staying in the Valley of Mexico and visiting places like Teotihuacan, "the dwelling place of the gods," and for the last few days I visited sacred sites in Oaxaca. One of the three dreams about Mexico recorded during the trip occurred on the first night; the other

two were from our stay in Oaxaca. This dream, months after the trip, relates directly to a frieze we had seen at Teotihuacan, shown in Figure 7:

I conduct a group of dreamworkers on an archaeological tour of Mexico. We begin at the earliest sites and work forward in time. We come to Teotihuacan. The entire scene -- buildings, sky, surroundings -- is cast in a light shade of orange. The group members are impressed with the many sculpted feathered-serpent heads protruding from the facade of the Quetzalcoatl Temple there. In keeping with the theme of the tour, I take them to the earliest buildings first. We come to a palace with square columns in front and the bas relief of a serpent on the front wall behind the portico. I tell them that a famous queen held court there.

The pattern of my dreaming about the country during the month and year following the trip was more strongly marked than in the previous trips, with a decline thereafter (see Figure 8).

5. Trip to New Zealand

Spring Break in 2006 brought me to New Zealand, on a trip whose objective was chiefly to visit sites used during the filming of *The Lord of the Rings*. However, there were also some sacred places with awesome vistas, including this view on the road to Milford Sound (see Figure 9). I dreamt about New Zealand not at all during our 12 days there, but the country was strongly featured in my dreams during the subsequent month. I also did not spend much time among the Maori, since that was not the purpose of our journey, but I was sufficiently impressed with what I saw of their culture that I received a formal dream initiation into it shortly after our return to the U.S.:

I am a female anthropologist studying Maori culture in a village in the same unstable area of New Zealand as the preceding dream. The ground is covered by a thick brown mat of woven reeds, and it undergoes swells which are very disconcerting. The women of the village have decided to accept me as one of their own, and initiate me into their clan. This is a very long ritual which takes place in a big marae on the shifting mat. I am quite disconcerted by the swells, they make me feel emotionally unstable. The tribal elder -- a heavily tattooed woman -- is very nurturing and keeps reassuring me that it will be OK. I have to abandon my Western preconceptions and rely on her strength to get me through. I know that I will never be the same after this experience.

Typical of the pattern discussed here, my dreaming of New Zealand has fallen off sharply since then (see Figure 10).

6. Trip to Belize

During January of 2007, I participated in an anthropological study tour of Belize, Central America. My main interest in this tour was to visit Maya sacred sites, however that is not where my dreaming led me. Instead, I dreamt repeatedly in the coastal Garifuna village of Hopkins, where I spent 2 days in the middle of the 12-day tour. As it happens, the Garifuna have a very strong dreaming culture, in which the spirits of the ancestors visit their descendants in dreams and ask for favors. If the favors are not given, the ancestor revisits the descendant in a stronger dream, and eventually a nightmare. If even this fails to produce results, the ancestor will cause another member of the family to become ill. Then it is the job of the village *buye*, shown in Figure 11, to contact the ancestor in a lucid dream and find out what he or she wants, then to conduct a ceremony. The *buye* is the only person in the village who can contact any of the ancestral spirits, not just his own ancestors (Hoffman 2008). I participated in this ceremony in my dreaming shortly after my return from this trip:

1) I am in a Garifuna village, under an open jalapa. A Black girl about 12 years old in a pink dress is collecting Belizean money for a project. She sits behind a table and counts up the bills she has received. I approve of this.

2) My wife and I are staying in the Garifuna village. There is a concern there about the manifestation of ghosts. We investigate this. The concern is mostly raised by the girl in pink from the previous night's dream. It centers around two old, dark, wooden rectangular boxes, the size and shape of coffins, which are end to end against the wall of a small public room. We convince the village elders to let us pry off the lids of these boxes. It turns out that they are filled to the brim with water, but there is nothing else in them. The villagers are relieved!

This time, in addition to tracking my own dreaming, I also asked the students to pay attention to their dreams. No one recorded a dream about Belize prior to our fourth night in country. My five dreams about Belize, typically, were concentrated during the last 6 days of the trip, but I had an equal number during the following month; since then, the frequency of my Belizean dreams has declined (see Figure 12).

7 – 8 Trip(s) to Jordan

In May of both 2008 and 2009, I visited the nation of Jordan to visit archaeological sites. On this first visit I was planning the next years study tour; the second visit I was accompanied by 20 students. The first visit was for 10 days, the second for 12. While Jordan is a predominantly Muslim country, many of the ancient places we visited there retain energetic signatures of previous religions, for example the Artemis Temple at Jerash (see Figure 13). Once again, it took some time before I began to dream in-country, and most dreams followed my return from the first trip:

My wife and I are in Jordan, and we are apprehended by a group of Jordanian soldiers dressed in the national colors: red, white, green, and black. They carry rifles, and they want to take us off to prison. However, we are rescued by finding a life-sized cardboard cut-out figure of Jesus, dressed in a blue robe and with a beautiful golden aura and halo around him. The soldiers seem to think that this is real, though we realize it is only a cut-out.

In this case, the period of a year following the first trip overlapped with the onset of the second. The second trip, however, featured many short dreams about Jordan, culminating in a rather longer one near the end of the trip:

In Ma'an, my wife and I are approached by the members of a secret Islamic order who offer to initiate us into their order. This is more than an offer; there is some compulsion behind it. To go through this, they tell us that we will have to observe some strict dietary rules for 3 days. They take 2 large, dark brown wooden salad bowls, break off the ends, and glue them together. The resulting bowl is almost 3 feet long, and more than 1 foot wide. They draw 2 concentric ovals inside the bowl, and mark the zones 1, 2, and 3 from the outside in. They then fill the bowl with salad and tell us that we will have to finish all of the salad in zone 1 on the first day, in zone 2 on the second day, and zone 3 on the third day. This doesn't seem to be too much of a restriction, since we both like salad, though it is a lot of it to eat in a day. But we also aren't permitted to eat anything else. This seems like it would be difficult to do, because we are with the Jordan students during the day. We would like to decline the offer to join this group, but we're not sure they will let us do that.

As with the other trips I've taken, dream frequency about the country increased after my return from the second trip, and has begun to decline after the year following the second one (see Figure 14). The students were also asked to record dreams during the trip, and the minority of them who actually reported their dreams indicated that dream frequency about Jordan peaked during the week following our return.

9. Trip to Plymouth, Massachusetts

Finally, in August of 2010 I spent a week at Pinewoods, a music camp in Plymouth, Massachusetts. This location was part of a large area utilized by Native Americans for thousands of years; it has also been dedicated

to the pursuit of musical excellence for the past 75 years (see Figure 15). I stayed in a small cabin, and during the nights, when I was not occupied in music-making, I took time to study Jung's *Red Book*, which I had brought with me. This week, and the period following it, were particularly productive of dreams about the location: 7 dreams during my stay, and 13 during the month following, related to the camp and its activities. But the most significant dream occurred on the night after I returned home:

*I am in an open classroom on the 2nd floor of an old wood frame building at Pinewoods. The class is conducted by Sarah Meade and Sheila Beardsley, the women who ran the camp activities. Sarah sends me downstairs to see who is there in the road. I go out the door, and there I see a middle-aged woman with an old wooden cart across the road. It is yoked to a strange large animal behind it, mostly white with light bluish tinges to its muzzle and back. It appears to be either a small bull or a calf. The woman wants to bring it into the classroom. I tell her that she can't do that; the animal is too large to fit in the narrow stairway. She doesn't see that this is a problem; she transforms it into a spineless sea creature which fits onto a small plastic dinner plate, with 3 slices of yellow-green pickle on the left side. I'm surprised, but obviously she may now enter. I usher her into the classroom, holding the plate aloft in her right hand. Inside, there are about 20 students, male and female, sitting on wooden folding chairs arranged in irregular rows. Sheila counts how many of us there are, and then Sarah hands out small slips of paper to each of us, each one containing a single word. However, standing in the back of the room, I get a larger piece which contains the entire text. I compare my text with the slips given to the other students to reach the conclusion that they are in total the same as what I have. I see that the text is an invocation from Jung's *Red Book*, and that it also contains an image of the bull calf and the cart. I'm surprised that the image is the same as what I saw on the street. The text is in both Fraktur German and English, at the same time. Sarah asks each student to read their word, in order from the front to the back of the room, while I read the entire text silently to check that it has been read correctly. The first word, in much larger size print, appears to be "Einkauf" or "Einkampf". I'm really uncertain about my role here.*

This dream was the key to my subsequent work on writing the cantata described in the dream, based upon the "Incantations" section of the *Red Book* (Jung 2009), and the bull appeared in one of Jung's illustrations in the book which I encountered several days afterwards. Since that time, my dreaming about Pinewoods has declined sharply; only 3 dreams so far appear to relate to it (see Figure 16), the most recent of them almost certainly stimulated by the redrafting of this article!

Discussion

One way to look at the pattern I have described here in more detail is to examine the frequency of sacred place related dreams for these nine trips against the general frequency of all dreams recorded for the same period. I have chosen to examine a six-week period in each case, including both the duration of the visit and the month following. It is possible to look at this process week by week (see Figure 17a-f). It starts with few relevant dreams in the first week, followed by an increase in weeks 2 and 3, then generally a decline in week 4, and near total extinction by week 5. Only for the France trip was a single related dream recorded in week 6. When compared with ordinary dreaming, not related to the sacred place, there is obviously a lot of fluctuation, but the delayed effect does not appear to be due to insomnia generated by sleeping in an unfamiliar place! The average number of dreams per week across this period for all trips was 11.4, identical to the average for the first week. Dream frequency was highest in the second week at 13.0, and lowest in the fifth week at 9.6. I also looked at dreams during the month prior to travel. In only two cases (both before the first Jordan trip) were there any anticipatory dreams of the country during those periods.

The average delay before the onset of dreaming about the location was 3.9 days. Thus, there appears to be a significant delay factor, just as Bosnak postulated, prior to the onset of dreaming about a place. This factor should be taken into account when planning dream incubation trips to sacred places, since the M-field of the

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genius loci (Krippner et al. 2003; Sheldrake 1981) is likely to make itself felt only after the dreamer has become acclimatized to the new surroundings for several days, as much as a week or even more in some cases. It may simply be the case that it takes this long for the new field to override, and overwrite, the dreamer's existing morphic field. That this can even begin at some point *after* the dreamer returns to familiar surroundings might be an example of what Einstein (1935) sarcastically described as "spooky action at a distance". Yet physics since the 1950s has tended to show that this kind of resonance really exists, contrary to Einstein's stated distaste for such phenomena.

Finally, there is clearly a decay effect that is marked during the period after the first year following a visit to sacred sites (see Figure 18). The frequency of my dreaming about the country during week 1 was low – only during the second Jordan trip and the Pinewoods trip were there more than two. Only during the trip to France did the number of dreams during the trip exceed the number from the month following. Frequency generally peaked in week 2 or week 3, and declined thereafter. It is to be understood that the lines on the graph are not entirely comparable, since the time since the end of the trip to the present is considerably variable. It has been only 3 months since the Pinewoods experience, and I have only recently passed the one-year mark for the second Jordan trip. For some reason, my dreams of India were on the increase in 2009. However, in all other cases, the number of dreams about the place declined after the first year, in most cases to zero. I suggest that after sufficient time the dreamer's personal M-field re-establishes itself, while retaining and integrating some of the resonance of contact with the M-field of the sacred place.

While this study has been anecdotal, it may be possible to use its methodology to do more quantitative studies in the future. Perhaps the strength of a sacred place's morphic field could be calculated on the basis of the three variables examined here: the length of delay in the onset of dreams about the place, the number and relevance of dreams after the onset, and the length of time it takes for signal decay to take place. This would require a good deal of data, but it might provide a more objective measure of field strength which could be replicated. I would further recommend that researchers ask subjects to submit dreams for at least one month following their visit to sacred places.

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I am a professor of Anthropology at Bridgewater State University, where I teach courses in archaeology, myth, and consciousness. My Ph.D. is from Yale University (1974) where I studied the archetypal symbolism of ancient Mesopotamian cylinder seal designs. I have traveled to numerous countries around the world, and have kept a dream journal since 1992. I serve on the Board of the International Association for the Study of Dreams and co-chaired the 2011 Program Committee.

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Some Recent Findings on Synchronicity, Dream-Like Experiences, and Spiritual Emergence Processes

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Abstract

Data driven, criteria-based science on dream-like experiences, spiritual emergence processes, and the Jungian concept of synchronicity is presented in a hermeneutic literature review and multiple case studies, based on a recent dissertation from Saybrook University, San Francisco. The article covers as well some of the experiential and personal accounts of the above phenomena according to the study participants, and certain philosophical and theoretical aspects of Jungian hermeneutics.

Introduction

What is the role of dreams and dream-like experiences (DLEs) in spiritual emergence processes? This was the research question for a recent dissertation (Viggiano, 2010), on which the current article is based. The Spiritual Emergence Network has described spiritual emergence processes as being marked by difficulties with psychospiritual growth. Such processes also have been called psychospiritual crises, spiritual awakening, spiritual transformation, and sudden mystical experiences.

The nature of the data regarding dream-like experiences (DLEs), spiritual emergence processes, and the Jungian concept of synchronicity spanned electronic, semi-structured interviews, published literature, historical documents, biographical narratives, and within- and cross-case analyses.

A comparison of interviews with various criteria for identifying the Grofs' (1989) spiritual emergence processes, Lukoff's (2007) Visionary Spiritual Experiences (VSEs), and findings from the hermeneutic literature helped to identify and validate possible roles of dreams/DLEs, and to provide data reduction and triangulation. This article focuses on the Jungian concept of synchronicity as a DLE. Synchronicity is defined as "A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind" (Sharp & Jung:132, 1991).

Literature Review

Hermeneutics is a "philosophy of understanding and interpretation that involves both the interpretation of the text as well as self-interpretation," leading to what has been called "hermeneutic reflexivity" (Todres & Wheeler:2, 2001). Dilthey applied hermeneutics to human science, using interpretation in a back and forth manner "between what is already experientially evident to us and our broader context" (Todres & Wheeler: 4, 2001). As in Gadamer et al.'s (2005) hermeneutic circle, spiritual dreams and DLEs invite one to retain ambiguity, seek beyond the phenomena themselves, and to stay in the mystery. Thus, hermeneutics seems eminently appropriate for a study of these experiences.

A key to Jungian hermeneutics is to amplify the symbol rather than reduce it, to let it inspire rather than to concretize it, and to synthesize the symbols while distinguishing the objective and subjective interpretations. In these ways, it is possible to extend meaning while limiting literality and respecting the mystery. Consider the following text by Singer (1972):

It seems to me that the spiritual experience of the individual within the group requires a taking in of the experience in a highly personal way, as Jung would have said in an expression he used often, *sub specie aeternitatis*, under the aspect of eternity. This view of experience is essentially what Jungian psychology is

all about: the seeing of a single experience as an aspect of totality, and a seeing of one's self as a part of the whole, and the whole of one's self as the synthesis of many parts (Singer:149-150, 1972).

Regarding psycho-spiritual transitions in particular, Bolen (1994) noted that “the invisible spiritual world and visible reality come together; here intuitive possibility is on the threshold of tangible manifestation” (p. 8). People in transition may begin to want to live their dreams, having reached a point where living in culturally expected ways seems no longer to satisfy the soul—if doing so ever did—such that prior lifestyles can not be maintained. Bolen further observed that during “significant junctures and passages when the former fabric of life comes apart at the seams and old patterns unravel, dreams and synchronicities often become more important and numerous” (p. 106).

A general, guiding principle that Bulkeley (2000) put forward is “*If we want to make an honest and thorough examination of the full range of extraordinary dream phenomena, we must not be scared off by theoretical assumptions about what is or isn't possible*” (p. 99, italics in original). The same seems to apply to synchronicities as DLEs. As Jung (1961/1989) himself noted, “In general one must guard against theoretical assumptions. Today they may be valid, tomorrow it may be the turn of other assumptions” (p. 131). He further observed that the concept of synchronicity can be likened to physics in terms of its discontinuities, and that it is one's belief in causality as the supreme arbiter of events which produces the inexplicability of the synchronicity.

In regard to their role in spiritual emergence processes, both synchronicity and visions seem prominent in leading to spiritual transformation. Indeed, Grof himself (2006) observed that “impressive series or clusters” of “aggregate synchronicities” could be involved in various spiritual emergencies (p. 53), and that synchronicities are in fact “extremely frequent” in such cases (p. 317). Additionally, Ferrier (1999) studied hermeneutically, heuristically, and phenomenologically, the spiritual development of seven participants who “experienced numinous dreams, visions, voices, and/or synchronistic events” that led to relocation and other lifestyle changes (p. ii). In fact, Krippner and Thompson (1996) noted that Native Americans have used dream-work approaches whether attempting to understand a dream, reverie, vision, or daytime imagery.

Methodology

The information obtained from seven electronic, semi-structured interviews and from participants' documentary evidence was examined in terms of group findings, and is reported in the form of multiple case studies. Cases were analyzed based on various criteria from the Grofs' (1989), Lukoff (2007), Vaughan (1991), and others. Specific methods of analysis included conceptual, descriptive, graphic, thematic, and theoretical. The hermeneutic method of analysis involved a reflective interpretation: as Kvale (1996) noted in his book on qualitative research, the “purpose of hermeneutical interpretation is to obtain a valid and common understanding of the meaning of a text” (Kvale:46, 1996).

Structured questions began with: 1) “Do you feel that dreams and/or visions (including such experiences as daydreams, reveries, or other imagery) played a role in your spiritual emergence process?” 2) “What examples of these life experiences can you share?” Additional probes unfolded from here in a threaded, electronic interchange.

Analysis

Variables within interviews and variables compared among interview reports were analyzed for emerging patterns about possible roles for DLEs, which ended up including synchronicities, in spiritual emergence processes. In comparing interviews, the Visionary Spiritual Experiences (VSE) criteria of Lukoff (2007) helped identify spiritual emergence processes. Criteria from Vaughan (1991) on healthy spirituality helped corroborate the salutary nature of individual spiritual emergence processes. Frequency codes were used to determine dominant themes.

For example, first a cross-case theme of spiritual emergency was identified based on concepts listed in the frequency coding SY, for spiritual emergency (which included experiences such as spiritual transformation, crisis, awakening, metanoia, initiation, rebirth, a dark night of the soul, or development that went deeper than the participant could digest). Then, by searching the interviews for *dream-like* as both a key word and code, and for spiritual emergency as a coded concept, interviews that contained these search terms were further explored for spiritual emergencies in which DLEs potentially played a role.

Findings

Of seven cases studied, four involved unsolicited accounts of synchronicities as dream-like experiences that played a role in spiritual emergence processes. In the interview questions, the researcher never mentioned and had not yet even thought of synchronicities as being a type of DLE, which had been exemplified as involving daydreams, visions, or other imagery.

Jung (1961/1989) had originally intended for synchronicity to apply to cases when inner and outer reality seem to be in correspondence to one another, as with verified premonitions, or when there seems to be a correspondence between simultaneous inner realities separated by geographical distance. As he had observed, “Time and again I encountered amazing coincidences which seemed to suggest the idea of an acausal parallelism (a synchronicity, as I later called it),” (p. 374).

The following table shows an example of how the four cases related to the literature in terms of cross references:

Synchronicities	Jung (1961/1989, 1964)	Bolen (1994)	Coward (1996)	Grof (2006)
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Case 1: Carl, from Massachusetts, is a doctor of psychology. His case illustrates an example of a role for synchronicities as DLEs in a spiritual emergence process.

Regarding a healing he conducted, he wrote:

I was doing a [session] for a man in a public park. I was representing his father who had abandoned his mother when she got pregnant. Out of nowhere, an old man walked up to us. The client asked him who he was and the man said, ‘I’m your long lost father.’ (He wasn’t really.) They left the park together and now meet every week for coffee at a local diner. I could go on and on with these stories. It happens all the time.

How Carl’s case relates to the literature. Carl’s case meshed well with Vaughan’s (1991) concept of healthy spirituality. It encompassed evidence of Vaughan’s concepts of “personal freedom, autonomy, and self-esteem, as well as social responsibility” (p. 116) and authenticity, “facing our fears,” “insight and forgiveness,” “letting

go of the past,” “love and compassion,” and “psychological maturity,” (p. 117). It also matched Vaughan’s observations regarding

a reduction of fear and anxiety, an openness of heart and mind, an increase in kindness and compassion, a willingness to risk loving without attachment, a commitment to truth, authenticity and responsibility, and an acceptance of one’s own and everyone else’s human frailties. (p. 118)

Indeed, Carl’s livelihood entails leading others “from fear to love, from ignorance to understanding, and from bondage to freedom” (Vaughan:118, 1991). His case additionally echoes related concepts regarding mature spirituality. His healing sessions address intergenerational family problems and are in keeping with the knowledge that “mature spirituality will only occur when we internalize the fact that our egos are only a small part of a larger mystery” (Hollis:205, 2005). That mystery, in this case, appears to include synchronicity.

Case 2: In this kundalini-type spiritual emergency (Grof, 1990), Lucy wrote:

Synchronistically, when I went to my first class at the **** the teacher told us he was teaching Kundalini yoga. I felt as though I was in the right place. I told a friend of mine from Quaker meeting about my experiences. She hadn’t heard of [Kundalini] happening, but said she would ask at Friends General Conference if anyone knew what was going on. She did find a woman who gave her a packet about Kundalini awakenings. The woman’s name was **** * and she had had similar experiences. The information was helpful and let me know I wasn’t going crazy.

How Lucy’s case relates to the literature. *"Synchronicity," wrote Coward (1996), “depends directly on the Taoist Chinese text the I Ching, with which Jung experimented for a whole summer in 1920.... His experiments demonstrated to Jung that there are meaningful connections between the inner psychic realm and the external physical world” (para. 1).*

Case 3: Similarly, Linda’s is an exemplary case of the dream-like quality of synchronicities.

She wrote:

I don’t hear voices or see things, but have a strong compulsion to change direction. ... In short, I was led one step at a time to do something totally beyond my capability. Each of those steps was a dream-like message...

How Linda’s case relates to the literature. It should first be noted that part of this case example is documentary evidence from *What Canst Thou Say* (May, 2004), a Quaker publication. Linda’s case spotlights the dream-like essence of synchronicities and their function in spiritual opening, in parallel with various authors listed in the following table. It also mirrors in part Hollis’ (personal communication, July 15, 2009) concept of a calling or sense of summons, also understood as a vocation. Linda’s case has this in common with the final case to be reviewed, that of Murray.

Case 4: Murray’s case exemplifies the dream-like essence of near-death experiences. It additionally centers on spiritual images and visions. Murray wrote *in an extensive recounting of his “Visionary Encounters with Cancer and Buddhism.”*

With a powerful condition such as cancer it was natural that I would seek meaning and indeed meaning came. Some curious experiences and synchronicities happened prior to having cancer that in retrospect seem connected.

He further noted regarding his Buddhist spirituality:

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The way I got this initiation was synchronistic and wonderful. The initiations I received are traditionally given only after much Buddhist practice and preparation. Having cancer and perhaps my near-death, visions and spiritual training were the ticket for me.

How Murray's case relates to the literature. Murray made many references to initiatory experiences and initiation in his case, even citing Kalweit's (1989) literature on shamanism in relation to his personal experiences. The significance of Murray's case in terms of the literature centers, however, on near-death experiences. Importantly, Murray observed that his visions intensified subsequent to his NDE. In comparison, Atwater (2008) noted regarding NDEs:

it wasn't until I wrote about my work with child experiencers ... that I finally published figures: ... With adults, published throughout most of my books and on my website in the flier on aftereffects: More vivid and intense dreams and visions – 79%. (p. 6)

This case therefore lends credence to an understanding of dreams/DLEs as performing a function in terms of spiritual transformation, as additionally corroborated by various researchers such as Kalweit (1989) and Atwater (2008). Murray's narrative regarding numinous phenomena matches the extensive work of both authors. As in the cases of Carl and Linda, Murray's case also supports the synchronicity literature.

Conclusion

As a result of doing this research, the present author concludes that while acausal principles may remain something of a mystery to much of science, acceptance most particularly of synchronicity as a working concept and also as dream-like experience, as well as its role in spiritual emergence processes warrants further study due to its practical application. As Jung (1961/1989) himself observed, "What counts, after all, is not whether a theory is corroborated, but whether a patient grasps himself as an individual" (pp. 131-132). He further noted in his own practice that he "avoided all theoretical points of view and simply helped the patients to understand the dream-images by themselves, without application of rules and theories" (p. 170).

In this regard, the present researcher agrees with Jung (1961/1989) in that it seems necessary "to develop a new attitude toward my patients" resolving "not to bring any theoretical premises to bear upon them, but to wait and see what they would tell of their own accord." p. 170. He further wrote:

In view of all this, I lend an attentive ear to the strange myths of the psyche, and take a careful look at the varied events that come my way, regardless of whether or not they fit in with my theoretical postulates. (p. 300.)

Thus, if by paying attention to synchronicity, a patient is able to come out on the healthy side of a spiritual emergence process, the venture will have been worthwhile.

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Reflections of a Psi Traveler

By Dave Roberts droberts204@hotmail.com

Dale E. Graff admits he's "the last person to say that we can *explain* psi phenomena, but their reality, in my view, is given." He described how he arrived at that conclusion in a presentation called "Reflections of a Psi Traveler" September 24 at Stedman Auditorium. Then he helped others explore their own psi potential in a workshop at the Rhine Research Center over the following two days.

Trained in physics and aerospace engineering, Graff was doing assessments for the U.S. Air Force Foreign Technology Division when he discovered articles about ESP and telepathy in Soviet technical journals. His subsequent report on "paraphysics R&D" ultimately led to his assignment as contract manager for remote viewing work being done by Stanford Research Institute (SRI) for the Department of Defense (DOD). In that post, he honed his own psi skills while studying remote viewing and psi dreaming to gather intelligence information. Later, as explained in his book *Tracks in the Psychic Wilderness* (Graff: 2-6, 1998), he became a physicist for the Defense Intelligence Agency and director of all DOD remote viewing activity, for which he chose the name "Project Stargate."

Graff's talk chronicled some of the most significant events in his career and what they taught him about the nature of psi. The first involved an experiment with SRI remote viewer Hella Hammid, a professional photographer. While visiting New York City, she was asked to "remote view" where he and Russell Targ were at a particular time. She described a place "mysterious, deep, dark, and underground," Graff said, while they were in Ohio's largest cavern! He was greatly impressed by her ability to perceive their surroundings beneath the surface of the earth. However, she mistakenly identified the site as an underground nuclear base.

The results of this and other early experiments convinced Graff that remote viewing is real and that it can reveal information independent of distance and shielding. However, he believes that its cognitive and interpretative functions are split, and the latter are much less reliable. He also learned that a relaxing "cool-down" phase prior to the viewing effort is important to its success.

The next example Graff described was an effort by an Air Force "walk-in" remote viewer (who had originally inquired about taking Graff's "Psychic Realm" class) to locate a missing Soviet airplane that had gone down somewhere in Africa. "She came up with a site within a mile and a half of the plane," he said, but "the media got hold of it. The Air Force did the natural thing—canceled the program. They didn't want to have the media saying psychics were finding planes."

Next, Graff told about his effort to blend his interest in dreams with conscious-state remote viewing. He gained insights from the Maimonides ESP-dream studies, especially the book *Dream Telepathy* by Montague Ullman and Stanley Krippner (1974), including the idea that "empaths are probably better with telepathy than RV; math and science people are probably better for RV."

After learning from astronaut Edgar Mitchell about a psi-tracking experiment that had been done in the 1930s, Graff read the book on it, *Thoughts Through Space* by Harold Sherman and British explorer/aviator Sir Hubert Wilkins (1983). The experiment involved Wilkins' aerial search for a Soviet plane that had gone down during an exploratory flight in the Arctic in 1937. Sherman suggested studying ESP as a backup method of communication during this search, and the results of their experiment were impressive (Graff: 61-63, 1998). Graff wondered if one of the authors was still alive and later synchronistically met Sherman soon afterward when he was visiting Hal Puthoff at SRI.

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Sherman thought mind contact or telepathy was preferable to remote viewing because of its greater emotional connection with people, which he considered “essential for good psi contact” (Graff: 64, 1998). Graff invited Sherman, then 86, to keep track of his canoe club’s planned three-week trip to the Canadian Northwest. One example of their success occurred after a trying day in major rapids when Graff’s canoe capsized, throwing him into a whirlpool, and he also suffered an allergic reaction to black fly bites. That night, he had “a horrendous nightmare” about dying amid these events, and Sherman, at his home in Arkansas, woke up at 3 a.m. from a nightmare about similar events. “This was not a one-time thing,” Graff said. “There were many examples of emotional connections.”

Graff then described an episode involving mutual lucid dreams. He was doing an RV experiment with an inexperienced person 300 miles away who had a problem and could not complete the test. However, that night both of them had lucid dreams at about the same time in which they were floating in the air and stopped the dream because of fear. The target picture in the failed experiment had been a hot air balloon. His insight from this experience was that “the lucid dream phenomenon is very similar to extended site interaction in remote viewing. There is overlap, common ground. Normally RV colleagues don’t want to talk about dreams. . . . Conscious state psi and dream state psi are synergistic.”

Another significant event Graff discussed was his involvement in the search for Gen. James Dozier, who was abducted by terrorists in Italy in 1981. Graff was there for four weeks and obtained, mostly from dreams, a number of correct impressions about the general’s location, including the city he was in and the fact that he was being held in a tent inside an apartment (for more details, see Graff: 79-96, 2000). However, the dream Graff emphasized in his talk involved a flashing light, almost like a lighthouse, which seemed out of place because the general was not near the coast. After Dozier’s rescue by Italian authorities, Graff determined from the general’s debriefing that around the date of this dream, he had given up hope of being found by conventional means and had begun trying to beam telepathic messages about his location, condition, and feelings to his wife. Were those the “flashes” Graff perceived?

Graff then recounted the story of a fugitive former customs agent who had begun helping drug runners. The Customs Service asked for help in capturing this turncoat, who had been missing for several years and was thought to be somewhere in the Caribbean area. Remote viewers were assigned the task of determining where he was or where he intended to be in the near future, but none perceived him in the Caribbean, and one specified Northwestern Wyoming. Although the customs agent on the case was skeptical, a “be on the lookout” order was sent to agents in the Northwestern U.S., and the fugitive was eventually captured in a campground in Yellowstone National Park (Graff: 104-109, 2000).

Another of Graff’s interesting dreams seemed to involve direct telepathic contact, similar to what anthropologists call the “bush telegraph” that enables Aborigines to know things at a distance. Graff had planned to pick up a man who had gone into the wilderness on a solo camping trip. He was to meet the man at the trailhead at 5 p.m. on Sunday, but he woke up startled early that morning after seeing the man walking toward him and saying, “pick me up at 9 a.m.” He decided to go, and sure enough, the man soon arrived and said, “I see you got my message.” He had been extremely tired the night before and decided he wanted to be picked up earlier. Graff said that incident shows what is possible when we are open to it.

Graff also spoke briefly about precognition, which he said will be the focus of his next book. He showed sketches made after a dream he had five days before the Columbia disaster. He thought at the time the sketches depicted an experimental airplane, but one of the drawings showed a wing with a hole in it near the location of the missing heat tiles that caused the space shuttle’s breakup during re-entry. He also told of a three-second dream in which his wife’s car exploded. He examined the car, and it seemed fine, but the dream continued to

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trouble him. A few days later he took the car to a garage and left it to be checked out. At his office, he received a call saying his wife had been driving “a time bomb.” The fuel pump, which was located in the fuel tank, had a short and could have caused the car to blow up. Graff said this shows the potential of acting in the present to prevent a probable future.

Graff concluded with what he called a “top line” instead of a “bottom line”: Psi helps us remain safer in an increasingly unsafe world. Be open to intuition—why would anybody *not* want to?

In his workshop titled “The Art of Psi: ESP, Remote Viewing, and Precognitive Dreaming,” Graff emphasized how the participants could enhance their own psi potential. He provided three opportunities to practice remote viewing of target pictures, with extensive discussion and analysis of the results. Some of his recommendations for success included: (1) relax and clear your mind before you begin; (2) intend success at the specific remote-viewing task; (3) seek perceptions of form, shape, and color, and sketch them as you receive them, *without* attempting to interpret them; (4) note any words or other sense perceptions about the target, such as sounds or smells; (5) try viewing the target from other perspectives; (6) only *after* all impressions have been sketched or noted, attempt to integrate them for an overall impression of the target; and (7) evaluate the results and keep detailed records so you can determine what is most effective for you and continue to improve your abilities.

Finally, everyone intended to have a psi dream Saturday night to help a volunteer from the group, and the resulting dreams were discussed during a Sunday morning session. The woman who served as the “target” said she did not concentrate with the group that night, but “the next morning I felt such closeness to them. Hearing their dreams, it was as if I was with them all night. I was astounded how *everybody* had something connected to me. Some had dreams related to emotions I had felt. One tapped into information about my parents and where I was from. Another one was more telepathic than a dream; she was actually talking to me in her dream, giving me some advice which was really helpful. In total, it was as accurate as I could have imagined it to be. I’m very respectful now of dreams. I’m making an effort every night and am remembering them.”

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Dave Roberts, managing editor of the *Journal of Parapsychology* for the last five years, is a former journalist and community college teacher who has been interested in the scientific study of psi since J. B. Rhine’s *The Reach of the Mind* inspired him to do an ESP science project in high school. He lives in Winston-Salem with his wife, Trudy Whitney, a matched pair of gray cats, and his mother-in-law. Mailing address: P.O. Box 880, Walkertown, NC 27051. Cell phone: (276) 233-0506.

Anatomy of a Grant: Parapsychology as a Bridge Between Paradigms

By Claudia A. Moore

Introduction

Late spring, 2010, during a volunteer meeting at the Rhine Research Center (RRC), the subject of grants came up along with a report of a standing-room-only-sell-out crowd at the RRC's exclusive Durham, NC premier of *Something Unknown Is Doing We Don't Know What*. As ever, irony is the tie that binds. What do the moldering canisters of films in the office behind the desk at the Alex Tanous Library have in common with Renee Scheltema's award-winning documentary on the science behind psychic phenomena? Whether identified as parapsychology or consciousness research, this rose, though called by any of a variety of names, is still a rose.

Days after the meeting, Susan Freeman, the RRC's marketing/publicity chair and only other volunteer willing to explore grants available to research centers like the Rhine, uttered these magical words, "You know, someone here's been working on a grant. Before we start, we ought to ask what she's done!" Indeed, in early 2009, when Annette Laporis, another of the army of RRC volunteers, became aware that the collection of films of J.B. Rhine's pioneering experiments in psi was rapidly deteriorating, she began to "shop" for grant funding to save the collection. Although the suggestion to save the collection had been voiced a decade earlier by a concerned visionary affiliated with the Center, no steps had been taken to do so.

Armed with a passion for research but no grant writing experience, Laporis persisted. "I've always been interested in parapsychology and knew that these films should not be lost. I looked into any source that might fund the task we wanted to accomplish. There were no grants available in psychology, but the National Endowment for the Humanities (NEH) had awarded grants to libraries to preserve collections. The guidelines for the Humanities Collections and Reference Resources program were broad enough so that we might have a chance to get the funding we need to save the films and some of the archival materials."

The purpose of the project quickly took shape. The description of the project and its significance were straightforward. The RRC proposes to preserve, organize and catalog a large collection of materials related to the founding and operation of the historic Parapsychology Laboratory at Duke University (1930-1965), and its continuation as the Foundation for the Research on the Nature of Man (FRNM, 1965-1980). The materials include original photographs, newspaper clippings, films of various gauges, videotapes and audiotapes.

The more specific goal of the project is to create Internet access through a public portal to detailed catalogs and databases of the RRC archives. A major focus of the project is the films of laboratory experiments in extrasensory perception, psychokinesis, and other parapsychological phenomena. The primarily pictorial materials compliment and extend the large collection of paper records relating to the Parapsychology Laboratory that are housed nearby at Duke University. Together, these two collections are a powerful resource for those who want to explore in detail a key period in the development of a field of great scholarly and public interest.

Anyone who has ever written a grant—especially a federal grant—knows the process is, in a word, miserable. Thus, the task becomes even more daunting for someone who has never written a grant of any variety. Over the course of the year, Laporis single-handedly researched and framed a proposal that, though not submitted for the 2009 funding deadline, became the skeleton for the grant submitted by the RRC in July 2010. It was however, during the inevitable and seemingly endless edit/revision cycle that an issue that has plagued parapsychology research from its beginnings came to light.

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The Issue

During a grant team progress meeting held less than a month before the submission deadline, Sally Rhine Feather, executive director of the RRC, leaned against the bookcase in the library and asked, “When I reviewed the latest revision, I found myself asking why the NEH would give money to save what’s basically a scientific archive?”

Sally spoke with the weariness of one who has scribed a huge and heavy arc. I thought to myself, “Yeah, good question given the fight she and so many others have fought to see the study of psi legitimized. What she, her parents, and all the other pioneers in psi research have done is the same as what happened between the time when old Ben Franklin’s key on the kite string attracted electricity and Thomas Edison finally figured out how to use it!”

Sally’s question sent me back to the drawing board to craft the argument the RRC’s proposal required to justify our request for funding from the humanities. There had to be a connection, but what? What is the purview of psi research? Does psi research belong only in the box marked “science,” or is inquiry into the subject connected to myriad other disciplines? And if so, which ones? Where to start?

The Process

For those versed in the developments in science that began to unfold at about the time J.B. Rhine began research into the nature of psi, the answer is obvious. For someone like me, even though I was raised a stone’s throw from the Fermi Accelerator Laboratory in Batavia, IL, physics is more mysterious and indeed, more sacred than much of what passes for religion. The deeper I dug into the subjects at hand, the more the impact of research into quantum physics and the nature of reality came to light.

Thus, the choice of worldview—classical Newtonian/Cartesian or quantum—within which psi research is conducted, is at the heart of the question Sally raised. This “aha” about an appropriate paradigm for psi (consciousness) research opened the possibility that Rhine’s pioneering research might hold value to the humanities, particularly for the history and philosophy of science!

I stumbled over another major clue during a review of the list of institutions that had received NEH funding in the past. In 2007, the NEH awarded funding to the American Institute of Physics (AIP) for a project titled *Improving Scholarly Access to Oral History Interviews in the History of Physics, Astronomy, and Allied Fields*. The project was to digitize and mount on the Internet some five hundred transcripts and brief audio excerpts of interviews with notable physical scientists. Based on this award, it appeared that there were cases, though ostensibly scientific in nature that had value and importance to the humanities.

Putting It Together

The next piece of this story contains an admission that would be impossible to make to another audience, and even to do so with *Rhine Online* readers feels dubious. But then, what is a little woo-woo among friends? Fueled by the idea that the value of psi research changes dramatically when seen in the quantum worldview, I scoured the Web for articles to support this argument.

Hours dragged into days that sped toward the grant’s July 15 deadline for submission. I could not find anything that linked parapsychology, scientific paradigms and the humanities. Seated before my computer screen at 3AM on the Sunday morning the week before the grant was due, I gave in to utter frustration and heard myself yell out loud, “Damn it, J.B and Louisa! If you want to save that blasted collection, lead me to those articles!”

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In less than five minutes, I located three excellent articles to answer Sally's question. The foundation of the bridge between disciplines—humanities and science—came through the observations of Dr. Volney Gay, professor of psychiatry at Vanderbilt University:

The task of the humanities is to “look deep” into the questions that help us understand the concepts at the heart of consciousness and what it means to be human. Questions such as “Who or what are we?” and “What will we become?” have long been the purview of philosophy and religion. Most scientists, if asked to explore questions about the nature of Being and spirit, refuse the job because of a lack of definition of either term (Gay, 2009). The Rhine archives reflect the life work of a scientist who dared to take on this job.

The second article, written by a team of distinguished European researchers led by Dr. Harald Walach, points to the worldview in place during the early history of parapsychology.

The humanities—around the turn of the century—could do nothing else than codify the dualism that had factually arisen between sciences dealing with matter and humanities concerned with mental activities of humans. And it is only against this background of materialist emphasis within the natural sciences that the founding of the Society for Psychical Research (SPR) [in England, and later, the work of the Duke Parapsychology Lab] can be understood not only as an innocent scientific society among others, but as a counter-movement promoting a certain world-view, namely that of a non-reductionist understanding of human affairs, and of mind and consciousness in particular. (Walach, et al, 2009).

The following historical account from the same source, describes how scientific methodology was applied to the realm of human consciousness, a topic that had been largely excluded as appropriate for scientific study.

The SPR pledged to use scientific methods to substantiate its claims, and those were increasingly but not exclusively the methods used by the successful natural sciences. Initially, and during the first phase up to the 1930s, the activities of the SPR covered large surveys, intensive case and field studies of mediums and séances, qualitative studies of precognitive dreams and the like. With the establishment of the “Parapsychology Laboratory” at Duke University in Durham, NC, by J.B. Rhine the picture changed. He introduced experimental methodology into parapsychology, with the idea of replicable, experimental control and quantitative statistical analysis through laboratory methods: i.e. simple research paradigms that could be repeated at will. Modern day parapsychology was born as an heir from the marriage between the original impulse to prove the existence of phenomena beyond the world-view of the natural sciences, such as telepathy, clairvoyance, precognition and psychokinesis, and the successful experimental method used by the natural sciences. It seems a natural assumption that the child of the two should be able to do, what each one alone was not able to do. (Walach, et al, 2009).

From this observation provided by Walach et al, it is possible to see how Rhine's psi research broadened the domain of scientific study to include the reach of consciousness, which we now know has profound implications for the relationship of science and the transcendent.

An essay by Dr. William Braud illuminates a fact in the history of science—the choice of western civilization to follow the logic of Aristotle over that of Heraclitus. This revelation shifts Rhine from pariah to prophet. Thus, we become able to see how the existence of psi is consistent with the new metaphysics of science, especially with its acceptance of non-locality, emergent properties, and the causal role of consciousness.

Using its [scientific] criteria for studying what is material and physical, using its framework that only what is material and physical exists, science has demonstrated there is something other than the material and physical. This wonderful illustration of Heraclitus' law of enantiodromia (a running contrariwise)

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according to which everything tends, sooner or later, but especially when carried to extremes, to become its opposite. The Ouroboros also suggests a coming together, a bridge: and parapsychology is, indeed a bridge that joins the scientific with the spiritual (Braud, 1995).

In a letter of support to save the collection, Dr. Charles T. Tart observes, “I do hope you can preserve those films. Some day they will be considered priceless.” Indeed, whether or not the NEH funds the RRC proposal, to preserve the RRC film archives becomes a matter of both urgency and importance to posterity.

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