

**PARAPSYCHOLOGY
TODAY AND TOMORROW**

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8th edition

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NOVELTIES IN THIS EDITION:

- 1. Overview of the researches about reincarnation.**
- 2. The recordings of voices and of inaudible sounds.**
- 3. The Physics discovers the bioplasmatic body.**
- 4 – Biophysics researches of the phenomenon of the death**

**TO MY STUDENTS of
the First Course of Introduction to Parapsychology
given in São Paulo in the course of 1963.**

**TO MY COLLEAGUES of the
Paulist Institute of Parapsychology, the first scientific institution of this activity to
appear in Brazil.**

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What is the man?

The question "What is the man?" opens this edition because it corresponds precisely to the crossroads to which the Parapsychology arrived at this moment. The investigation of the parapsychics phenomena revealed to the Science a man of new dimensions. The two classic lines of anthropological interpretation - or the various Anthropologies to which refers Rhine - found their dialectical surpassing in the synthesis of the *man-psi*.

We had of one side the thesis of the spiritual man and of the other the antithesis of animal man. The religious conceptions generally offered us the perspective of a spiritualist Anthropology. The scientific conceptions reduced this perspective to the limitations of a materialistic Anthropology. But the advance of the own scientific researches led the dilemma *spiritualism-materialism* to the solution that today imposes itself in all the fields of the knowledge, particularly in the own Physics. Of course, the Psychology, subject to the physical postulates as all the others scientific disciplines, could not escape to the consequences of this process. The *psychological-man* could no longer straighten-up in the animal network of the sensorium. Had fatally to *open himself* in the extra-sensory, as the physical Universe *opened itself* in the energetic.

The *man-psi* is the replica of the new microcosm to the new macrocosm. In vain they react - and still will react for some time - certain psychological areas to this radical transformation of their field of studies. The modern *psychological-man* is irremediably surpassed by the contemporary *man-psi*, in the same way that the physical Universe was surpassed by the new conception of the energetic Universe. It can be argued, as does Bertrand Russell, that the energy is also a physical concept. But we can respond with Arthur Compton, that the concept of energy has changed and will change even more.

By overcoming the concept of *man-psychological*, the new concept of *man-psi* does not destroy that one: just expands it. And the same thing happens with regard to the concept of Universe, as well as with to its corollaries of *matter* and *energy*. The knowledge advances by steps, is the climb by a staircase. Only the precipitated intend deny entirely the past, forgetting that the recent conquests are based on the previous.

The new conception of man is not materialist or spiritualist, but the both things at the same time. According to the beautiful expression of Rhine, the repudiation to the Cartesian dualism, results from the exaggeration that can be called of *absolute-dualism*, it disappears face the scientific demonstration of the universal existence of a *relative-dualism*. This new dualism appears in the man as a *psychosomatic* relationship. The parapsychics phenomena demonstrate the duality of the human composition.

Thus, the *man-psi* is a compound of psyche and soma. Is this a return to the religious conception of soul of and body? Yes, but enriched, as always happened in the dialectic of the knowledge. The soul is not more a metaphysical entity or a theological conception: is the modern psychism of the scientific conception, but freed from the subjection to the body. The soul is not more an epiphenomenon, a simple result of the activities of the organic phenomenon. Became to be the mind, extra physical element of the man, able to survive to the physical death but susceptible of scientific investigation in laboratory.

So, it is opened new possibilities to the own psycho-somatic Medicine, as well as to all the Sciences of the Man. It would be enough in order to evidence the

importance of the parapsychological researches, as emphasized the Prof. Leonid Vassiliev, of the University of Leningrad, shortly before his death, despite his materialist position. Accessible to scientific research of laboratory, the soul ceases to be "of the other world" in order to integrate in this. Her relationship with the physical body shows that she is not metaphysical, in the classical sense of the term, but extra physical, that is, only not subject to the physical laws, as considered the materialism.

The main points of the "parapsychological moment", according to it seems to us, are as follows:

a) Research of the phenomena related to the death, by the group of Prof. Pratt, of Duke University, giving origin to the classification of a new type of paranormal phenomenon, called *theta* (eighth letter of the Greek alphabet);

b) Research of the phenomena related to the theory of reincarnation, as proved by the now famous book of Prof. Ian Stevenson, of the University of Virginia, United States, and the works of Prof. Banerjee, of the University of Jaipur, India, though still surrounded by cautions and excessive reserves;

c) Research in the same direction through hypnosis by Russian psychiatrists, as the case of Prof. Vladimir Raikov and their experiences of "suggestive reincarnations", while considered purely from the point of view of hypnotic suggestion;

d) Continuation of the researches about the problem of patterns of memory in the extrasensory perception, in the United States and Europe, illuminating of a large number of cases attributed to the fraud animic or mediunic;

e) Searches of the North Americans scientists of the team of Prof. Puhariche about healing mediums (highlighting those made with Arigo) and of the Edgard Cacy Foundation, in the same direction. One team of this foundation was in São Paulo making observations in 1969;

f) Searches about recording of spiritual communications on magnetic tapes, initiated by Friedrich Jürgenson, of Molnbo, Sweden, and developed by the scientist Konstantin Raudive and others in German, including Hans Geisler. We had personal contact with the Italian researcher Dr, Giuseppe Crosa, of Genoa, neuro-psychiatrist and parapsychologist, and we heard some of their important recordings;

g) As significant contribution of the physical and biologists Soviet, we can register the discovery of the bioplasmatic body of the man, which retreats itself from the body at the moment of the death (experimental verification by special cameras photographic) and which researches can be known through the book *Psychical Discoveries behind the The Iron Curtain*, by Lyn Schroeder and Scheila Ostrander, United States, currently in translation phase in Brazil.

These innovations show a general tendency of the "parapsychological moment" for the acceptance of the thesis of the man's survival after the physical death and its possibility of action *over the matter*, according to the thesis of the Rhine couple and other eminent researchers of America, Europe and Asia. The reaction to this tendency is intense, both in the parapsychological field as in the scientific in general, but the rigor of the investigations and the cautious conduct of the researchers, all highly trained, have avoided the riots and the sterile polemics that practilly barred the advance of the Metapsychics.

That's how the Parapsychology of today opens itself into possibilities to the tomorrow. These possibilities do not derive, however, only of the current situation.

What makes them more viable is the entire collection of previous researches in which are sustained: the spiritists researches, those of the so-called Science Psychic English, of the Former German parapsychology, of the French Metapsychics, of the German, Italian and Russian researchers - all a vast collection honored by exponential names of the Sciences worldwide.

What still embarrasses the development of the research is the preconception. On the one hand the materialistic preconception, to which cling themselves of anti-scientific manner many representatives of the Science today. On the other hand the religious preconception that refuses itself to accept the possibility of scientific investigations of the spiritual problems. The two sides are in the same detestation: for the first, speaking in spiritual nature of the man is to fall into superstition; for the second is to violate the sanctity of the spirit. But the development of the Sciences always was made despite these difficulties.

The concept of man-psi is already definitely signed. It is an achievement of parapsychology. No informed person averagely the evolution of science in the last forty years can now accept that man is a limited pet to the physical senses. Even experts who cling to the concepts of its Special bilities recognize that there is something new "in the air". Sufferers that "allergy future" discovered by Prof. Rémy Chauvin, of the School of Higher Studies in Paris, but his reaction is a sure sign that the future is coming.

The current situation of science is too favorable to radicalism. Its evolution is done so quickly that frightens some and exalts others. We need to use, more than ever, the Cartesian common sense. We have to listen to the advice of Francis Bacon: put lead on the wings of the spirit. But we can not too much load these fragile wings, not to get asphyxiated on the floor. The frightened sink in the dust as ostriches. The exalted fly with wax wings, like Icarus. We must avoid one another and follow step by step the progress of science.

This book sticks to the reality of research and its results to date, but does not fail to show its consequences in the immediate future. Close your eyes before the rising Sun's own Moles. We can not imitate them. We are human beings, endowed with reason and creative thinking. We are able not only to win the sidereal spaces, but also to discover our own nature. To refuse to this, note the prejudices, would renounce intelligence own.

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First part

Parapsychology today

I –

What is Parapsychology

Parapsychology is the scientific process of investigation of unusual phenomena, psychic and psychophysiological order. It is a scientific discipline, but not exactly a science, because its scientific place is the staff of Psychology. Even the founders of "modern Parapsychology support their dependent nature, while recognizing the need for a transitional autonomy. We must understand this not to assign the new discipline an exceptional position in the level of knowledge, and above all not to give you a sense or a mysterious character.

Putting things in place, we can say that parapsychology is a new form of development of psychological research. The ambition of parapsychologists, the first moments so far, has been one: win for Psychology an area of psychic phenomena still unknown. They did not want and do not want to turn it into an independent science. The object of parapsychology are non-habitual psychic phenomena, but nevertheless natural, common to all mankind. And more than that: common to other living species, as there are also parapsychology Animal.

Although situated in the scientific field of psychology, parapsychology binds naturally to other areas of science. Because parapsychological phenomena are vital, mental, and physical order. Its complexity is the same for all forms of vital manifestations.

Therefore, they can be studied and interpreted in various ways from different positions. For example, the North American and European parapsychologists, the Rhine school, face the phenomena as psychological in nature; and Russian parapsychologists, the Soviet school, face the phenomena as physiological in nature. The first claim, currently the extraphysical nature or psychic typically, these phenomena that have nothing material; the second sustain their physiological nature, and therefore material.

This and other differences do not invalidate or affect the development of parapsychology, which is processed at the same speed in the two ideological camps that divide our world. Because, scientifically, not matter interpretations. What matters is the development of research, progressive discovery, through well-directed scientific research, closely monitored and carefully evaluated on their results, the nature of parapsychological phenomena. Only this can lead to parapsychology to the effective achievement of the area or zone of psychological and psycho-physical phenomena until recently completely unknown, but already now well demarcated on maps.

Prof. book Joseph Banks Rhine of Duke University, United States: *The New World of Mind*, presented in this area in the form of a well-designed map. This world, as the author says, it's just new to science. Because in reality, it is known the man for many millennia. Maybe since man exists. Current Science, dealing with objective questions, put aside vast areas of ancient knowledge whose objective investigation was difficult, if not impossible. The area of parapsychological phenomena was one. But now that the sciences have a great development in all directions of knowledge, it is already naturally can face danger and run the risk of investigations in those areas.

It's not fair, therefore, accuse parapsychologists from fearful by advancing slowly, nor accuse of reckless risk when interpretations as extraphysical Rhine or materialist Vasilyev. The advancing through unknown areas should have the courage of the statements, when judged safe enough in their achievements. But those who have not yet obtained the same successes have the right to doubt and continue moving forward cautiously. This happens in all sciences and all scientific disciplines and not only in

Parapsychology. The claim that these differences as a reason not to take note of the new discoveries are just self-indulgent. They find a good excuse not to give the trouble to get up from their comfortable seats, but still snoozing while progress walks with walking. Nevertheless it is necessary to differentiate between the audacity of legitimate explorers and adventurers of the imposture. These take advantage of natural and temporary confusion of the new scientific discipline development for more confuse it in the public mind, for the benefit of their personal or sectarian interests. Is it lawful for honest investigator, accredited for their expertise and dedication to science, taking bold conclusions of their achievements, even as the will within the limits required by common sense and honesty. But it is not lawful to do adventurous unfounded and dishonest statements, twisting and distorting things to protect their personal or group opinion.

Parapsychology has been the victim of these adventurers, the people can not tell researchers and honest scholars. Usually they give public performances on behalf of the new scientific discipline, deluding people unawares, as if parapsychology were a new form of magic and illusion. Drag people endowed with special sensitivity to the show rooms and display the television cameras, without the slightest respect for the scientific criteria. They give parapsychology courses on "communications with the dead," and the like, as if such problems were already solved by parapsychological research, which barely touched the still without coming to any definite result. And all this seems to be aimed at the prestige of parapsychology, with obscurantist objectives.

The same has suffered psychology in the recent past. The same experienced other sciences and scientific disciplines. No one can prevent ignorance, self-serving bad faith, or even the ingenuity promote riots of this kind in little policed areas such as scientific disclosure. But it is clear that people interested in knowledge of parapsychology and that is done, the world's great universities, about you, can not let embair by these charlatans. Even in scientific institutions dedicated solely and strictly scientific treatment of the new discipline, they have managed to infiltrate, defending absurd theses, holding dubious assumptions as proven or making anti-scientific views of paranormal sujets truths.

Those interested in parapsychology should understand, first of all, that a scientific discipline does not include views of theatrical type. True parapsychologist, or simply the true student of parapsychology, never present a television program or a salon to give shows in conjuring and juggling or to try the known "demonstrations" of telepathy by street corner method. Parapsychology is based on scientific research lab, hard held, with all the necessary rigors of scientific control, obtaining results that are subjected to mathematical treatment that can legitimately be evaluated. Outside of that, what we have is simple empiricism charlatanism or ingenuity.

The popular courses of parapsychological disclosure are beneficial when given by reputable scientific institutions in order to enlighten the public and warn him against mystification. Their certificates and diplomas have only the value of a certificate of good information. These courses do not form parapsychologists. Just inform their patrons about the problems and the new discipline goals. Thus, just as well, which should be seen. When, then, a parapsychologist alleged aims to "teach" that parapsychology deny the existence of spirits, spiritual communications, religious and philosophical principles, such as reincarnation and the existence of God, their diplomas and certificates have even the information certificate value on the subject.

It should be made clear that some world renowned parapsychologists, serious and highly trained, came to support, based on lessons they took of their investigations, the survival of the mind after physical death. Professor Whately Carington, Cambridge

University, responsible for the famous experiments of telepathy with drawings that provided the first scientific evidence of precognition, came to formulate a parapsychological theory of post-mortem existence. Professor Harry Price, logic professor at the University of Oxford, maintains the same thesis stating that the human mind survives death and has the same power of the living man's mind, to influence other minds and the material world. Professor Soal, University of London, conducted experiments success with "voice-direct", in which the voice of the sender vibrates in space regardless of psychic or medium. Professor Rhine in *The New World of Mind* recognizes that the experiences examined by his wife, Prof.. Louise Rhine at Duke University, there are cases that suggest the participation of an extracorporeal entity. Meanwhile, Robert Amadou, France, supports the Catholic position that the paranormal phenomena are of a lower order, related to the animal psyche, so that they can not prove anything about the soul and its survival. "Strictly speaking, writes Amadou, we can accept that some lower elements of the psyche retain after functional body death, existence, and continue thus not really an illusory individuality, which during life was taken by the true personality, but what the Chinese tradition calls wandering influences. Treat it would images and memories that would not be linked to any conscience, isolated psychic facts, in the words of Professor Broad, fragments capable of inspiring the medium" (*La Parapsychologie*, 4th part, chap. III, the question of survival). This position of Amadou and Broad coincide with the theosophical theory of Helena Petrovna Blavatsky the existence of "astral shells" or spiritual bodies abandoned by souls or spirits. Theory, in fact, considered absurd by some Theosophists, as seen in the book of A. P. Sinnett: *Lady of Life Incidents Blavatsky*. Sinnett considers this theory simply as a result of Blavatsky's precipitation. He adds: "All who later studied occultism know today that the astral plane plays in the life beyond the grave a far more important role than the erroneous theory of" shells "made us initially assume" (Chapter VIII: Home in the United States). But it is clear that all this serves to show that in parapsychology itself as a scientific discipline, does not deny nor prove the reality of spiritual survival and its consequences. Controversy exists regarding the parapsychological field as any other.

Therefore necessary to divide between parapsychology and parapsychological interpretations. Parapsychology as a scientific discipline, objectively deals with paranormal phenomena, lying still on the beachfront this vast continent extending the plains or mountainous areas of religious and occult doctrines. The religious and philosophical interpretations of the outcomes of parapsychological research can be, according to the position of the analyzer, favorable or contrary to the spiritual survival of man. But it is clear that even in these interpretations there are those who are guided by common sense and honesty, and that desmandam in distortion of facts aimed at sectarian goals. It is people of good judgment make the necessary distinction. Parapsychology appears in the field of psychological research as a natural consequence of the development of so-called depth psychology, from Freud and the psychology of form or Gestalt, from Wertheimer. Psychoanalysis began the investigation of the unconscious, that parapsychology deepens, and Gestalt developed studies of perception, that parapsychology expands.

The meeting and the dialectical fusion of these two branches of psychology arise theory and research of extrasensory perception, considered this as a direct grasp of reality the unconscious, a gestalt process of perception, ie, in a global perception of the senses physicists do not cover. The limits of the psyche are extended far beyond the common sensorium. Psychology is freed from his subjection to physical and even the

physiological, but without forgetting the reality of psychophysiological conditioning. It is what we will examine later.

II - The history of PSI

There is a small Greek letter, called psi that our math students know very well and plays an important role in parapsychology. This letter was chosen by Profs. Wiesner and Thoules to designate, from a purely scientific point of view, paranormal phenomena. Why this choice? Because it was necessary to give these phenomena a completely free designation of interpretative implications. Calling them psi, we give them only a technical name, without any intention or emotional charge.

On the contrary, when we say that these phenomena are spiritualists or espiritóides, metapsychic, mesmeric or hypnotic and so on, we are at the same time giving them an interpretation or at least framing them an interpretation already accepted by many and rejected by others. This is not to give a new label to old phenomena, but to take a free scientific terminology hypothetical commitments, so that the investigations in this field do not find new embarrassments.

The choice was the happiest. And so much so that soon came to be officially adopted. The I International Conference on Parapsychology approved that nomination, along with the specifications later done by Wiesner and Thoules, with the addition psi other Greek letters for the appointment of two key fields

phenomena in question. Psi phenomena were thus divided into two camps now well known: the psigama of phenomena and of psikapa phenomena.

Before we get into details, let us make a schematic illustration of this position of phenomena, using the own Greek symbols that designate them. The theta phenomena have recently been added:

() (Theta) ((Theta)) () (θψχθψγγψPsikapaPsigamaPsi

The very name of psi is also divided into two camps: call psi functions to unknown mental mechanism that produces the paranormal effects, and psi phenomena to these effects. We therefore have a cause relationship and well determined effect, which gives us a double vision of the parapsychological field. On one side are the psi functions which belong to the mind and are subjective-causal order; on the other hand psi phenomena, belonging to the outside world or phenomenal world effects.

This division corresponds to the old dualistic conception, so vehemently refuted by Science. But we must understand that it is a methodological resource, like those that are used in all sciences to facilitate the study of problems. Actually exists in psi a complex reciprocity that Prof. Rhine explains how polarity. Psi is one, but it has two poles. If we want, psigama is the positive pole and psikapa its negative pole. This arbitrary interpretation should be accepted only as a means of understanding the complexity of psi, which is both single and double.

Another explanation of Prof. Rhine seems to us very useful for better understanding of the matter: there is no psi urn absolute duality, but relative. And the same kind of duality found in psychophysical relations. In fact, this dichotomy, which caused so much stir in philosophy and science, can be reduced, as we think, the terms of theory and practice. We achieved a monistic conception of the universe and of man, but it is always a pure design. Theoretically we are monistic, but in practice can not escape the dualism.

So with psi. We design psi as an indivisible unit: functions and phenomena, just as psigama and psikapa, merge into a conceptual whole. But practically we can not treat psi as a whole. We have to divide it into several fields, beginning with the inevitable distinction between functions and phenomena. To better understand this just remember that all is not simple, but organic. The organic complexity of all explains the need to

divide it to understand it.

The scientific discovery of the psi function was performed by Prof. Rhine and his research team at Duke University, North Carolina, United States. Practically we can say that Rhine discovered gunpowder, because these functions and all phenomenology arising from them were already known to the ancient civilizations and even of primitive peoples. At no time in human history and even prehistory, we can point out the lack of these functions and these phenomena. Classical literature and religious of all peoples are full of psi phenomena reports. And science itself had already made some bold forays into this field, successfully often astonishing.

But the truth is that Rhine had to prove with great difficulty his discovery. Professor William McDougall, known English psychologist, pronouncing a conference at Clark University in 1926, flatly declared that science should not fear paranormal investigations, but addressing them through the universities. In 1930, on his initiative, created to the first Parapsychology Laboratory at Duke University in the world, and Prof. Joseph Banks Rhine was commissioned to direct it.

Given this first step, Rhine gave himself up to work. It began to recognize the antiquity of human knowledge of these phenomena and the great research work done by Metapsychics and the Societies for Psychical Research in Britain and the United States. He paid tribute to Charles Richet, the creator of Metapsychics, the physicist William Crookes and the other sages who had been dedicated to research in this area, but said he put all these investigations and experiences in parentheses, leaving them suspended, to resume research mé-all modern and the most absolute scientific rigor.

It was not easy to accomplish this task. The psi functions were as well known as doubtful. Previous investigations had been rejected by the world of science. Rhine handed exclusively to the application of statistical method, starting the investigation with simple phenomena in rudimentary experiments. It was necessary pro-var, without any possibility of doubt that the phenomena existed. Taste for science, for men of science, for the Thomases of the experimental method. And that's what he really could do. But after how many sacrifices, how much effort, how much patience! There was the ghost of fraud, conscious or unconscious; the accident problem, the suspicion of superstition. But Rhine patiently applied the chosen method, using the calculation of probabilities for exclusion of chance and modern technical resources to the exclusion of fraud and the effects of superstition.

The psi functions that were object of immediate research interest, at Duke University, were clairvoyance and telepathy. But clairvoyance was first. In a period of ten years, through the work of Duke and several other North American and European universities, then already interested in psi research, she was the object of the most rigorous and comprehensive trials. In 1940, as states Rhine: "Clairvoyance was firmly proven." But telepathy was still in doubt. The general trend was to consider this phenomenon as simple aspect of clairvoyance. special experiences of pure telepathy were necessary to scientifically prove it to its existence.

This set of experiences, which is the most audacious and voluminous conducting scientific research of all time - for simple to verify the existence or not of some human faculty - ultimately proved irrefutably that we have the ability to extrasensory perception . So Science ratified the ordinary knowledge of the past, from the human past remote. Man can realize by other means than the physical senses. And the most important is that it can "acquire real knowledge of the subject by non-material way."

This scientific achievement was of the highest importance, designed to increase unpredictably the hitherto very restricted field of Theory of Knowledge. And this expansion was made particularly in self-knowledge of the plan. The very conception of

man and his powers would have to be adjusted, not towards destruction than we had already won, but in the sense of a huge significance increase.

Rhine did not hesitate to say, as soon as the survey data provided her necessary elements that extrasensory perception was not of a physical nature. This statement was equivalent at the same time an evolution and involution - according to scientific prejudices - in the interpretation of man. Because evolution progressed beyond the physical borders of Sciences. And involution because this advance, had us back to the mystical conceptions of the past, those same dogmatically imposed conceptions that for so long had prevented scientific development.

What are the reasons Rhine? First, the very nature of extrasensory perception - that does not depend on the physical senses - demonstrated the independence of physical laws. Then the great experiences of telepathy distance proved that this form of perception was not constrained by space. And then also the evidence of precognition and retrocognition, arising spontaneously in developing experiences, proved something even more amazing, that is, that this perception was not subject to the conditioning time. Man can realize what happens not only in the present, which exists not only in the "here" and "now" existential, but also the things and the facts of the future and the past. The divination and prophecy were proven scientifically.

It is easy to understand the reaction of the scientific community to these statements. Parapsychology was threatened the same discredit that had asphyxiated the Metapsychics and Psychical Research of the previous century. And that despite his caution, the strictly scientific methods that had used. Although it be restricted to research rudimentary phenomena, on the outskirts of the great unknown world of paranormal phenomena. And it was precisely the psychologists who are most opposed, the more obstinately rejected the results presented by Rhine and his associates and followers.

He celebrated the survey conducted in 1938 among members of the American Psychological Association. Of the 515 psychologists surveyed, only 360 responded, and of those, only 16.6% showed their readiness to recognize that was demonstrated the existence of extrasensory perception, or at least its possibility. The appointment was made by Prof. Lucien Warner. From the data above we see that only one sixth of the renowned psychologists, who responded to the survey, admitted the existence or possible existence of psi phenomena. Nevertheless, 89% considered research as legitimate science and 78% considered it framed in the procedure of psychology.

In fact, more than two thirds of psychologists - who opined about - had never read any official report on the research. And Rhine stresses that one in three said based only on "a priori reasoning." That is to say, as Rhine said, "more than 30% of psychologists knew, without any kind of proof that ESP does not exist". There could be no greater proof of the scientific prejudice, ie the anti-scientific attitude within the science.

later emerged Mathematics Question and Experimental Competition. The first was made up of a series of criticisms of the mathematical procedure of control and investigation of experiences. The second critical methodological procedure. Rhine submitted the mathematical procedure to examine the annual meeting of the American Institute of Mathematical Statistics, 1937, and the experimental conditions to the annual meeting, 1938, the American Psychological Association. These two congresses approved the legitimacy of experimental and mathematical procedures of parapsychological research, ending those two questions.

so we come to the end of this little history of psi because from then on only the stubborn continue to doubt than not examined. Nevertheless it is worth remembering that only

treat psi as extrasensory perception, or as psigama. It remains the story, no less touching, of psikapa that deal soon.

The moral of the story, as you see, is that the process of knowledge develops spiral. Just because science had to face the religious prejudice, dogmatic authority to impose its truth, Religion today has to face the scientific prejudice to their rights are recognized. And it still happens even when the problems related to the spiritual nature of man are not placed axiomatic way, but as evident results of own scientific research, carried out with greater methodological rigor.

Allergy future referred Prof. Rémy Chauvin. An example of this disease that attacks the scientists is Prof. book Otto Lowenstein, *The Senses*, published in England in 1966. A quarter century after the victory of parapsychology in the very English Universities, Prof. Lowenstein at the end of volume, casts doubt on all extrasensory research, complaining to her rigor contained in the reports that did not want to see. Professor Lowenstein remains closed, like a blind bird in the cage of the five physical senses. Like many other blind people who do not want to see.

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II – The history of PSI

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these effects. We therefore have a cause relationship and well-defined purpose, we

It offers a double view of the parapsychological field. On one side are the psi functions, which

They belong to mind and are subjective-causal order; on the other psi phenomena, which

They belong to the outside world or the phenomenal world, the effects.

This division corresponds to the old dualistic conception, so vehemently refuted the Sciences. But you must understand that it is a methodological resource, the of similarity that are used in all sciences to facilitate the study of problems.

Actually exists in psi a complex reciprocity that Prof. Rhine explains how polarity. Psi is one, but it has two poles. If we want, psigama is the positive pole and psikapa its negative pole. This arbitrary interpretation should be accepted only as a means

to understand the complexity of psi, which is both single and double.

Another explanation of Prof. Rhine seems to us very useful for better understanding of

subject: there is not psi urn absolute duality, but relative. The same type of duality we find in psychophysical relations. In fact, this dichotomy that so stir caused in philosophy and science, can be reduced, as we think, the terms theory and practice. We achieved a monistic conception of the universe and man, but it is always a pure design. Theoretically we are monistic, but in practice does not escape the dualism.

So with psi. We design psi as an indivisible unit: functions and phenomena, in the same way psigama and psikapa, merge into a whole concept. But practically we can not treat psi as a whole. We have to divide it into fields many, beginning with the inevitable distinction between functions and phenomena. For the best

understand this just remember that all is not simple, but organic. THE organic complexity of all explains the need to divide it to understand it. The scientific discovery of the psi function was performed by Prof. Rhine and his team research at Duke University, North Carolina, United States. Virtually we can say that Rhine discovered gunpowder, because these functions and all phenomenology

arising from them they were already known to the ancient civilizations and even of people

primitive. At no time in human history and even prehistory, we can noted the lack of these functions and these phenomena. Classical literature and religious of all peoples are full of psi phenomena reports. And science itself had already made some bold forays into this field, successfully often amazing.

But the truth is that Rhine had to prove with great difficulty his discovery. O Prof. William McDougall, known English psychologist, speaking at a conference Clark University, in 1926, declared peremptorily that science should not fear paranormal investigations, but addressing them through the universities. In 1930, for his initiative, created to the first Parapsychology Laboratory at Duke's world University, and Prof. Joseph Banks Rhine was commissioned to direct it.

Given this first step, Rhine gave himself up to work. He began by recognizing the antiquity of human knowledge of these phenomena and the great work research conducted by Metapsychics and the Corporate Research Psychical of England and the United States. He paid tribute to Charles Richet, the creator of Metapsychics, the physicist William Crookes and the other sages who had dedicated to research in this area, but said he put all these investigations and experiences in parentheses, leaving them suspended, to resume research methods all modern and the most absolute scientific rigor.

It was not easy to accomplish this task. The functions psi were as well known as doubtful. Previous investigations had been rejected by the world of science. Rhine handed exclusively to the application of statistical method, starting research with simple phenomena in rudimentary experiments. It was necessary to prove beyond any possibility of doubt that the phenomena existed. Prove to Science, for men of science, for the Thomases of the experimental method. And that's he really could do. But after how many sacrifices, how many efforts, how much patience! There was the ghost of fraud, conscious or unconscious; the problem of

chance, the suspicion of superstition. But Rhine patiently applied the chosen method, using probability calculus to exclusion of chance and modern technical resources for deletion of fraud and the effects of superstition.

The psi functions that were object of immediate research interest in Duke University, were clairvoyance and telepathy. But clairvoyance was first. In a period of ten years, through the Duke of work and several other Universities North American and European, then already interested in psi research, she was the object of

more stringent and comprehensive trials. In 1940, as states Rhine: "The clairvoyance was firmly proven. "But telepathy was still in doubt. The general tendency was to consider this phenomenon as simple aspect of clairvoyance. special experiences of pure telepathy were required to be proved Scientifically its existence.

This set of experiences, which is the most audacious and voluminous achievement scientific research of all time - for simple to verify the existence or not of some human faculty - ultimately proved irrefutably that we have the ability to extrasensory perception. So Science ratified the common knowledge of the past, from the human past remote. Man can notice by other means than the physical senses. And the most important is that it can "Acquire real knowledge of the subject by non-material way."

This scientific achievement was of the highest importance, designed to increase so unpredictable the hitherto very restricted field of Theory of Knowledge. And this expansion was made particularly in self-knowledge of the plan. The very conception of man and his powers would have to be adjusted, not towards destruction we had already won, but in the sense of a huge significance increase.

Rhine did not hesitate to say, as soon as the survey data provided her necessary elements that extrasensory perception was not of a physical nature. That equivalent statement at the same time an evolution and involution - according to the scientific prejudices - in the interpretation of man. Evolution because progressed beyond the physical boundaries of Sciences. And involution because this advance, had us back the mystical conceptions of the past, those same dogmatically imposed conceptions which for so long had prevented scientific development.

What are the reasons Rhine? First, the very nature of extrasensory perception - that does not depend on the physical senses - demonstrated the independence of physical laws.

Then the great experiences of telepathy distance proved that this form of perception was not constrained by space. And then also the evidence of precognition and retrocognition, arising spontaneously in developing experiences, proved something even more amazing, that is, that this perception was not subject to conditioning time.

Man can realize what happens not only in the present, which does not exist only in the "here" and "now" existential, but also the things and the facts of the future and

from past. The divination and prophecy were proven scientifically.

It is easy to understand the reaction of the scientific community to these statements.

THE

Parapsychology was threatened the same discredit that had asphyxiated the Metapsychics and

Psychical Research of the previous century. And that in spite of his prudence, methods strictly scientific that had used. Although it be restricted to research rudimentary phenomena, on the outskirts of the great unknown world of phenomena paranormal. And it was precisely the psychologists who most objected, the more obstinately rejected the results presented by Rhine and its employees and

followers.

He celebrated the survey conducted in 1938 among members of the American Psychological Association. Of the 515 consulted psychologists, only 360 responded, and

of these, only 16.6% showed their readiness to recognize that was demonstrated existence of extrasensory perception, or at least its possibility. The consultation It was made by Prof. Lucien Warner. From the data above we see that only a sixth part of the renowned psychologists, who responded to the survey, admitted the existence or

possible existence of psi phenomena. However, 89% considered Research as legitimate science and 78% considered it framed in procedure Psychology.

In fact, more than two thirds of psychologists - who opined about - not They had never read any official report on the research. And Rhine emphasizes that a in three declared based only on "a priori reasoning". That is to say, as Rhine said that "more than 30% of psychologists knew, without any kind of proof that ESP does not exist. "There could be no greater proof of existence of scientific prejudice, ie the anti-scientific attitude within the Science.

later emerged Mathematics Question and Experimental Competition. The first It constituted a series of criticisms of the mathematical procedure of control and determination

experiences. The second critical methodological procedure. Rhine submitted the mathematical procedure to examine the annual meeting of the American Institute of Mathematical Statistics, 1937, and the experimental conditions to the annual meeting, 1938

the American Psychological Association. These two congresses approved the legitimacy experimental and mathematical procedures of parapsychological research, ending those two questions.

so we come to the end of this little history of psi because thereafter only Stubborn continue to doubt than not examined. Nevertheless it is worth remembering that only

We treat psi as extrasensory perception, or as psigama. It remains the story, no less touching, of psikapa that deal soon.

The moral of the story, as you see, is that the process of knowledge develops spiral. Just because science had to face the religious prejudice, dogmatic authority to impose its truth, Religion today has to face the scientific prejudice to their rights are recognized. And it happens yet even when the problems related to the spiritual nature of man are not placed axiomatic way, but as evident results of the investigation itself scientific, performed with greater methodological rigor.

Allergy future referred Prof. Rémy Chauvin. An example of this disease Attacking scientists is Prof. book Otto Lowenstein, *The Senses*, published in England in 1966. A quarter century after the victory of parapsychology in own English universities, Prof. Lowenstein at the end of volume, casts doubt on the whole extrasensory research, complaining to her rigor contained in reports that do not I wanted to see. Professor Lowenstein remains closed, like a blind bird in cage the five physical senses. Like many other blind people who do not want to see.

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III - Cv -The vision without eyes

We can see without eyes? Here is a question that, if proposed at a meeting of the wise, a few years ago, you could send us to a madhouse. Today, however, we can not only formulate it, but also to answer it in the affirmative, in any institution scientific of the most reputable. Because psi function belonging to psigama field, generally designated by Cv - and that is clairvoyance - is scientifically proven since 1940. Over a third of a century, so the scientific world knows of the existence this possibility of vision without eyes.

But that did not stop even a few years ago illustrious professor of medicine publish among us true tome that denied the existence of this function and any other of the same nature. Or prevent, at this very moment, other similar books by scientific authorities of the same template, to be published in Brazil and abroad. Because the scientific prejudice is so blind and deaf as prejudice religious, whose entrails were born, as we have seen in the example of the previous chapter.

By the way that religious prejudice continues to create major obstacles to development of research and particularly to the true interpretation of their results. The case of clairvoyance is typical. This feature is not only the first to be scientifically proven but also the one that gave testing conditions experimental, without much possibility of confusion with other functions. The only short,

that could be proven to be pure, unmixed with others. But despite this, it was telepathy precisely, the most subject to confusion, which served to create a school parapsychological which aims to reduce the foresight and all other functions psi only to it. The world exponent of this position is Robert Amadou, France, whose factionalism was unmasked in his little book *The Great mediums*.

Surveys of clairvoyance were relatively easy, it was easy to delete the telepathic ability. Therefore, it was enough to put the sujet in relation to objects unknown materials of any person. For example, a deck of cards pack special, scrambled mechanically. No one knew in what order the letters are found. If the sujet was able to reveal this order in series of experiments performed in order to exclude any possibility of success by chance, it was demonstrated that telepathy did not participate in the phenomenon. Delete telepathy was not

difficult. But since the same is not true with pure telepathy experience, when you want exclude the possibility of Clairvoyant interference.

This comfortable position of clairvoyance was quite upset when precognition phenomena infiltrated experiences. For many parapsychologists the terms of the problem is reversed. Amadou comes to state peremptorily: "Telepathy is perfectly proven, clairvoyance, no." And is based on that statement that it reduces all psi functions to a single, telepathic, serving up the chances of saving principle. To deny, for example, in foresight experience deck of cards, refer to above Amadou calls for precognitive telepathy. I mean: the sensitive should realize the order of the letters in mind

the experimenter through precognition, or in the future viewing time wherein experimenter would know that order.

But the problem is not as simple as it seems. The hypothesis of precognitive telepathy,

to explain clairvoyance test with the packet of letters, collides with the difficulty to explain precognition. Rhine consider these explanations as fantastic and sustains the reality of clairvoyance. Incidentally, the number of experiments and the variety of conditions

the same, proving the existence of clairvoyance, eventually favoring the position of Rhine. On the other hand, the explanation of the PSI functions as a whole - and particularly

psigama as synchronic form of subjective functions of the mind - allows us understand the existence of these contradictions in the field of explanations. perception extrasensory, as warns Rhine, is a complex of psi functions which generally intertwine in the same way that intertwine our physical senses despite his organic specificity, to give all the sensations of an object.

Therefore not strange that many psychologists have adopted positions similar to the Amadou. Professor Whately Carington, University of Cambridge, also sought to explain all phenomena psigama by telepathy. Built, by the way, a curious theory of associationism paranormal in some way linked to the old associationist psychology that explain this reduction. We will return to dealing with this theory

as soon as we study the problem of the possible mechanics of the telepathic process. The famous English psychologist Gardner Murphy, struggling with the problem Rhine, He said the spontaneous cases of clairvoyance were always connected to people and not the objects or locations. It meant that the perception of a fact, of an object or a local, was nothing more than a telepathic capture. Amadou considers this argument as "weight" as important, in favor of the hypothesis of your own.

But even here it is necessary to warn that the constancy of the personal connection is not

absolute. And even if it were, it would not mean much, it is evident that we live, all human beings, wrapped in a psychic atmosphere. The center of our interests deeper and more vital is always the human being, for no one lives in isolation or could, in isolation, to develop the conditions of species that are essentially psychic. Natural, therefore, that the views in the distance are not random but are always linked to human interests.

There are cases, however, fleeing the telepathic scheme. We might remember the famous

If the manifestations of Hydesville, in the United States, with the Fox sisters, who gave rise to spiritist investigation. This is actually an episode-landmark development of psychical research in the world. So even the most combated and misrepresented. However, still preserves its extraordinary probative value. The pontode-view espirítico it is the evidence of spiritual survival, with perfect identification

the communicating spirit. But the parapsychological point of view, what interests us here is the

proof of clairvoyance, without any possibility of telepathic implications unless admittedly Prof. thesis Harry Price, Oxford, and Professor Wathely Carington of Cambridge, that the mind survives the death of the body and can act on the mind of alive. In this case, however, we go back to espirítica thesis.

Let's see what offers us the case of the Fox sisters, with the manifestations of Hydesville,

becoming exclusion of espirítica thesis and their corresponding parapsychological.

Hydesville, between 1843 and 44, was a village of the State of New York. In a hovel of

I lived near a couple of the Bell family. The woman and her husband traveled was alone at home.

He appeared a peddler who asked landing. He went to sleep and gone forever. In 1847, having taken towards Bell couple ignored, the house was rented by a couple of Weeckmann family, who soon abandoned because of paranormal occurrences, night knocks on the walls and on the ground, which prevented them from sleeping. That same year,

Methodist John Fox moved on site with his family. The phenomena continued and girls Margaret and Kate, fifteen and eleven, respectively, seemed linked to thereof.

The March 31, 1848 to Miss Kate established conversation with the mysterious blows to ask them to repeat according to certain numbers. From then on, through an established code, set up the talks.

Parapsicologicamente girl reply, the unconscious through psikapa, producing the phenomena of psychokinesis: the blows on the walls. these strokes They reported that it was Charles Rosma, hawker who had been killed on the spot by robbery. He indicated where the body and his chest had been buried. But the excavation only revealed the existence of a corpse rests with bone fragments and hair. The box was not found.

In 1904 fifty-six years later, due to a storm, collapsed a wall fake house in the basement room indicated by the blows did not know of the existence this wall, built in parallel to each other. It turned out, thanks to this, the skeleton Rosma and his tin trunk, with the handle to carry it on his back. It was proven legitimacy of information. And what is more curious, as noted by Emma Hardinge, writing for the Modern American Spiritualism was proved that the skeleton and the chest

They were initially placed at the location indicated by the blows, from which they were removed later when the peddler of the disappearance of news put in danger of suspicion Bell family.

What's important in this case, the parapsychological point of view, is the fact that extrasensory perception Kate be mistaken. How and why she did not see the place they really were the skeleton and the chest, but one in which the same They had been placed originally? Telepathic information would explain the case: it would

captured the episode in the unconscious of Bell somewhere, or the thought of Bell I would still be facing the crime scene. But how to explain that this funding was limited to the time of the first burial? The whole complicated process of withdrawal later the skeleton and chest primitive place, his secret for reburial cache, construction of false wall, would have been concealed by the information or the Telepathic capture? Power would admit that the desire to evade the prison was so powerful in Bell couple to annul the guilty sequence in the mind of both?

Professor Stanley Brath, quoted by Ernesto Bozzano in the book *I Morti ritornano*, states: "If the information was of subjective origin, it was naturally assumed that the subconscious, the medium would have to know the place where the corpse was really ". Concluded De Brath, as Bozzano, the only possible explanation is *espirítica*: "Well reasonable to assume that the burial in the basement must match the last memory earthly of the slain. "Parapsicologicamente, it seems to us that the clairvoyant explanation is

more logical than telepathic because sensory could have their attention drawn to Corpse remains that were in the original site, and there is fixed. Cases of fixing this

nature occur even in laboratory experiments.

Another case, even more emphatic - because no one on Earth knew what it was past - shows us how it is possible, in the very field of human relations, occurrence of pure clairvoyance phenomena. This, the parapsychological point of view, the

line of scientific research without implications of theories of survival. Professor Ernesto Bozzano reported the case to the philosopher Henri Bergson, who considered it rigorously authenticated as "one of the best survival evidence." Let us take it.

Professor Lawrence Jones wrote to the Society for Psychical Research counting and following his letter was published in the Journal of S. P. R., number 366-7, 1918. 0 brother

letter writer, Herbert Jones, was Bishop of Lewes and Archdeacon of Chichester. a visit pastoral to Sussex County, England, learned of the case through the pastor presbytery where stayed. This pastor was approached by a man who asked her help in case of infestation. The wife of the inquirer was the daughter of a rich man who died

in the parish, which now appeared to him in a dream, complaining that they had built their

tomb on the other person's grave. The sightings were so frequent that the woman I was about to go crazy. Questioned, the gravedigger replied that the mistake was simply impossible. The case was closed. But the man returned soon, stating that the infestation continued. Therefore decided to provide a

Legal verification, if noting that, indeed, had built the tomb over a neighboring pit. The mistake was corrected and manifestations disappeared.

Bozzano highlights the theoretical importance of this case, because no one had given the mistake. Even the gravedigger and relatives, were dead sure that everything had to normal manner. Parapsicologicamente there was no chance telepathically. Only clairvoyance could be invoked as explanation of the phenomenon. further accentuates Bozzano

that "all circumstances effectively converge to a demonstration of nature positively extrinsic the insistence of dreams, always identical. "This observation is perfectly valid for clairvoyance, as if the stimulus of extrasensory perception, freeing the espiritica explanation, could only come from own material object. THE dream language in which these perceptions are usually translated in produce sensitive, daughter of the late, reactions insistent dream.

Camille Flammarion also reports some similar cases. One of the most impressive is that of a French couple who lost a child in the 1914-18 war and whose body disappeared on the battlefield. After the war, the couple began to look for possible grave without finding it. Finally he got the information that should be in a cemetery two thousand tombs in Dieppe. But how to look for it? Unexpectedly, the mother,

looking desolate the window, she saw her son come behind a tree, accompanied by two soldiers. One of them looked like Russian, the other German. The view was persistent to the point of

convince her of reality. The body was found after a tomb placed between the a Russian soldier and a German.

In this case, that Bozzano reproduces in his book cited, the information could not be Telepathic because the bodies had been removed in mass as unknown. Only Could the recognition by parents and particularly the uniform insignia and the Corpse teeth. The mother's emotional state caused the outbreak of their faculties

clairvoyants. Espírita away the explanation, we can only admit clairvoyance. More recent, but moreover very recent, is the occurrence of breaking news physician and American parapsychologist Andrija Puharich in his book *The Sacred Mushroom* (The Sacred Mushroom), Doubleday Publishing, 1959. Dr. Puharich received information mediumship, by a Dutch painter residing in New York, and written in Ancient Egyptian, faraônico, while in current English, the existence of a kind of mushroom in the United States which could extract active ingredients that act as hallucinogens, the example mescaline and lysergic acid. The story is long and full of incidents curious. The important thing is that the Egyptian characters have been recognized by experts, entity name of the originator, Ra Ho Tep, historically authenticated (2700 years BC), the mushroom found "by chance" in the vicinity of a road in river valley Hudson. They were only nine specimens of *Amanita muscaria*, in an area where there is no this species. Puharich proceeded to the extraction of the components and produced the ointment prescribed by Ra Ho Tep, for experimental applications. If similar to the famous Rosemary medium in London, with Dr. Wood, when - for the first time in the world modern - it was recorded a speech in Pharaonic Egyptian, recognized by experts as valid. Excluding the historical elements of the case, to concentrate only on the episode of mushrooms, of course we have a fact of clairvoyance that can not be explained by telepathy. The nine copies, and unique, the sacred mushrooms, used in temples Egyptians for religious purposes, were in the woods, in uncultivated place and away from dwellings. Puharich was led to the site without knowing how, by simple intuition, even to admit that "by chance". What, and where transmission Telepathic? In the case of rosemary, refer to above, there was also a curious historical evidence of clairvoyant type once ruled mediumship thesis. Rosemary He referred to a character from the time of Amenhotep II, which was not in the records historical. But the data and the circumstances mentioned were such that intensive research proved the veracity of the information. We mention only these facts, among thousands of them, recorded in the annals of psychical research, to offer some significant elements for attesting clairvoyance through spontaneous cases that confirm the laboratory findings of Rhine team. Both Prof. Case woman Lawrence Jones, as the grieving mother reporting Flamarion, or the Dutch painter case Puharich as Kate Fox girl only They could have seen what reported by the sight without eyes. Telepathy is unable to explain these cases. Nevertheless, as we warned in many cases the two functions, the telepathic and clairvoyant, act in conjunction. For these cases overall perception There is a technical classification Gesp phenomena, ie General Extra phenomena Sensory Perception, which in Portuguese have the initials of PESG, Perception Extra-Sensory General. Rhine created this designation because of the difficulty of separating a phenomenon of other and the convenience of performing conjugation experiments, which were more production. The book of Professor. Rhine, *Hidden Channels of the Mind*, offers numerous current cases

pure clairvoyance. We could also mention a few cases of our experience and others, spontaneous nature, to which we are subject. We prefer to quote these cases historical, recorded by famous scientists, because its authenticity requires higher dose unwillingly to be doubted.

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IV - Tp - The language of the mind

There is a tendency to parapsychological mentalism stemming from the difficulties of scientific acceptance of the phenomena and the danger of psychological implications.

As to

difficulties result, as we have seen, the scientific prejudices that prevent

parapsychologists use terminology wider order. Regarding the

Psychology, references to the full psyche could establish confusion. found themselves

so parapsychologists limited to a narrow range of psychic continent and made

his camp in the mental area.

The impression one gets, the first contacts with the parapsychological studies is the

that man is being reduced to their mental faculties. This exaggeration should be

contained unless we want to see the triumph, more today, more tomorrow, those

currents less

expressive of parapsychology that cut their own wings for fear of getting lost in

infinite and end up getting lost in the dust of the road. Man is not just a structure

mental. It is a spiritual being, a psychic body. The mind is its cockpit.

Therefore receive orders and expedites psyche of communications in which affectivity

and

volition, that is, the deep regions of feeling and will make themselves translate into

dynamic signs, which are the thoughts.

When treating telepathy as the language of the mind we do not want to fall in

mentalism, but just give this function psi its rightful place in the psychic relations

which resolves all human experience. As we have the language of the brain in

word, we have the language of the mind in the concept. And as the word has not only

the conventional sense of the sign, but also their emotional charge and its momentum

volitional, the concept is always loaded by the power of the spirit. A thought is a

powerful vector that triggers an accumulation of psychic energy.

Telepathy, according to the etymology of the word, does not just mean the

transmitting a signal, but a psychic state. Incidentally, the usual expression

transmission is not well applied. Frederic Myers was very happy to coining the word

Telepathy which expresses perfectly and fully the fact that matches: individual pathos

communicates the distance. This is how the mind can establish the emotional tune with

another or with other minds. Transmission and telepathic capture are hypothetical

expressions

and improper that modern parapsychology must overcome, the progressive

understanding of

deep complexity of the phenomenon.

Mental relationships are not processed the same way as oral relations because

these take place on the physical plane and those in the nonphysical. The theory of

synchronicity, the

which the psychologist Karl Jung sought to explain non-causal relationships of

phenomena

paranormal has its counterpart in linking theory with which Whately

Carrington tried to explain the non-physical relationships between minds. The first

establishes the

emotional relationship of psychic occurrences; the second, the analog ratio of

frameworks. For Jung the psychic world, governed by the fundamental archetypes,

It has by law relationship synchronicity, because the causality is the law of the physical

world. For

Carrington, minds are not transmitters or receivers, in the sense of a connection of the type

telegraphic or radio, but only perceptive and analog. Ideas or images that he calls psychons form the mental structures that relate to each other, according to law of association by similarity.

These two theories were intensely criticized by parapsychologists the various schools and usually rejected for not favoring the continuation of the kind of experience physical in parapsychology. Of course they have drawbacks and are hardly understandable. But it is also clear that open perspectives for understanding deeper psi. To the extent that the research is revealing, as accents Rhine, the specificity of psychic, their own laws will impose above the law physical that you intend to apply. The theories of Jung and Carrington represent precognitions

(And it is curious that Carrington has formulated his theory based on precognitive telepathy)

perhaps dreamlike, symbolic language, the future placement of extraphysical psi problem.

At the time, they serve to remind us that the physical assumptions do not apply to clarification of paranormal cases.

Thus, the possible mechanism of telepathy requires greater understanding of their own Nature psi. The minds communicating by a non-articulated language, but tune, not symbolic, but analog. As we speak orally with a person we may or may not be mentally attuned to it. If we are to talk

It will be pleasant and productive, because oral statements are accompanied by the exchange

mental images. We can say more than words express, and perceive more. That

It is a fact already known in psychology, but only parapsychology clarifies.

Affective states, as has been demonstrated experimentally, facilitate

Telepathic communications. This proves that mental harmony is established with more ease through the emotional reciprocity. Hence the importance of sympathy and availability, which Soal found and applied to their experiences. Hence also the importance of drugs, hypnosis, alcohol and caffeine (both in small doses), and favorable outcome of Urban experiences with subjects treated with electroshock and narcoanálise because all these elements, according to the particular conditions of each

sujet, help to make them more available. No such external elements awaken the psi functions, but only because it predisposes the individual to those duties, leading him to an adequate psychophysiological state.

These facts corroborate the thesis of dualism-on the Rhine, as opposed and criticized by materialists parapsychologists and even the spiritualists the type of Amadou.

Because they reaffirm the need or at least the convenience of a certain aloofness of sujet, a certain detachment from his physical stresses so that he may dip more easily in the nonphysical, releasing psi functions of organic brain pressure and weight routine. The state of acceptance of the phenomena also has the same effect, because

predisposes the sujet, favors its delivery. Not the fact itself to accept or believe that it is important, but the psychophysiological consequences of this mental attitude. Because Soal and

Goldney rely more on women and children to psi experiences?

Precisely because they are generally less disposed to the interests and environmental

stresses

routine, and therefore more accessible to the necessary detachment.

Amadou does not admit the Rhine thesis on the extraphysical nature of psi. Regardless of

accepts the existence of the supernatural and establishes a theological dichotomy of nature

human. His position is the same priests who accuse spiritualists of confusing paranormal occurrences with the communication of spiritual beings, but support the validity of the miracles of their churches. For Amadou psi functions belong to the body and

physiological psyche. They are therefore materials. The spiritual has nothing to do with these

phenomena, so much so that animals possess psi functions.

With this interpretive blow he returns parapsychology to pavlovism the

Betcherev, Watson, the entire Russian-American school of psychology-semalma. And take

the Parapsychology its most important role, marked by Rhine, which is to achieve the first foray of science beyond the materialistic conception of the universe and man. AND that at the precise moment that the very physics breaks its material framework,

advancing in the energy field toward conceptual dimensions clearly

spiritualists. A double weight seems to crush the reasoning Amadou: the theology Catholic and the Thomist philosophy. Hence his willingness to accept telepathy as

only reality psi, endorsing the naive thesis Murphy that the phenomena of

clairvoyance, being always connected to human beings, can only be telepathic.

Regretting that the problem of telepathy had not yet found the solution

required Rhine commented in his book *New World of the Mind* (The New World of Mind) maybe a better conceptualization of the mind was necessary to deepen

the question. This new concept stems from the development of own experiences

psi, in almost all over the world. The patient and persistent work of Rhine and the broad results he collected with his wonderful team of researchers, which include the

his own wife, the permit to make statements such as those relating to the case of clairvoyance and telepathy. On the other hand, Rhine, accused of idealistic, no parti-

pris.

Its position is the true scientist dedicated to research in the pursuit of truth, but not also forgets his duty of candor and interpretive courage.

The experiments conducted by Duke University proved sufficiently

reality of ESP and PK. Telepathy is an integral part of the first group. What Rhine believes it should be made clear does not refer to whether or not telepathy, but to its nature, to its process. What we know so far not authorize us to accept the old

concept of telegraphic telepathy. The theory Carington, already mentioned, justified this prudent Rhine position. Meanwhile, investigations are continuing and

results are so encouraging that telepathy is now the object of a true

race, similar to atomic and space, between the United States and Russia.

There are already well-known work of Vassiliev, a professor of physiology

Leningrad University and director of its Parapsychology Laboratory. Enough

known in order to know is intense activities developed there, particularly

with regard to telepathy, but very little known about the processes and results.

It is known, for example, similar to what occurs in Duke, where the Pratt engaged

Animal Parapsychology in Leningrad who does is entomologist A. Fabry. In

interview with a Russian magazine and reproduced in France, Vasilyev made reference

the work of Fabry and experiments carried out by him on animal communication the distance.

Telepathic theory Vasilyev, physiological pavlovism line is the transmission energy that he called "means of radio-biological link." The way to Amadou - Curious coincidence of dogmatic spiritualism and materialism positions Marxist - Vasilyev believes psi as just "a survival skills rudimentary, inherited by man of his ascendants animals. "Question what would the Today man with power "mental suggestion at a distance". still considers - in contradiction with Western parapsychologists and the experiments about - that psi is manifested between psychological or nervous patients, "as a kind of atavism. "emphasizes the importance of research on, for interested the best knowledge of life processes. Reports that thousands and thousands of experiences will be

made in Russia. In 1963, Vasilyev published a book with a circulation of 120 000 copies, entitled Tip Distance. In 1959 he had published Phenomena Mysterious Human Psyche, and above other books, including on hypnotism.

In 1919, Betcherev published Telepathy with Animals, followed by some more work, years later, about "collective reflection" and "brain activity." Kajinsk launched in 1923, work on telepathy, entitled Thought Broadcasting. Over the same subject, Arkadiev published a study entitled: Electromagnetic Hypothesis Thought transmission. More recently, Russian news reports in France and England gave Vasilyev experiences account with electromagnetic barriers and electronics to prevent the telepathic process, without success. Further experiments were made with various forms of energy, without any result, which led to the Russian sage inform that thinking is a type of unknown energy. these experiences Soviet confirm the Rhine, demonstrating the absence of physical barriers to telepathy.

The position of the Soviet parapsychology, you see. It is the same as the telepathic chain West. Rejecting the extraphysical nature of psi, which would be contrary to the official philosophy

Marxist, Vasilyev and after him Koogan engaged in the study of a radio transmitter process for the telepathic phenomenon. At this point there is clearly lagging behind the new

concepts of the telepathic process that develop in the Western media, and are in Rhine position in view of the question of clairvoyance and telepathy, a demonstration practice. Recognition of psi nonphysical nature allows the Rhine School investigate the upper structure of the process, without being subject to the principles and laws

of physics. This possibility is opening a gap in the design materialistic universe and threatens to restore the legitimacy of psychology as a science the soul, ie the autonomous psyche. Leonid Koogan, which now replaces Vasilyev and of particular interest for research for the application of telepathy in Astronautics, It follows the same Pavlovian line that, contrary to the extraphysical nature of psi. The most insistent accusation that currently makes the Rhine is to philosophize about the

results of their scientific research. Pierre Duval, just now accused him, in France, of author "too American" in a simplistic philosophy of efficiency. And he added that task of parapsychology is not to prove the man's spirit or not. Rhine could reply that their rejection of the simplistic scheme of telepathy-telegraphic would never

be

possible if he remained in the materialistic line or dogmatic spiritualist. And yours ability to think, analyze, draw conclusions and research, not only in the field goal, but also subjective, enabling it to meet independently the problem

Telepathic. The design of the scientist as a kind of robot whose function is only to provide data to other people's thinking is much more simplistic than any philosophy efficiency.

For all these reasons, we, in this chapter, the language title of mind Tp. IT IS

with this language that the renewed Science can transform the world. Rhine

He understood this and refused, by intuition and subsequent understanding of the problem,

frame the universal language of the spirit in the cold schemes of cybernetics. telepathy

It is not a mechanical process, the physical nature. It is a mental function, not isolated, but

psigama linked together and closely related to clairvoyance. With her

speak the language of the spirit, we enter new relationship, we open the

prospects for an unpredictable future for humanity. You can not treat this

subject to the coldness and the exemption used in the study of atomic structure. As

Richet pointed out: "We are facing problems that do not relate only to our

physical well-being, but with our moral and spiritual evolution, with the allocation of man

the Cosmos. "

An example of this - and the field of practice, so the taste of censoring the

Rhine pragmatism - is given by the group of young American astronomers

that, at Mount Palomar, developed the Project Ozma, picking up signals from two

stars indicated by the Chinese astronomer Su Schu Huang in 1961, in the constellations of

Whale and Eridan. These stars, according to that astronomer, must be inhabited and

possess superior civilizations. But the group of young observers is not satisfied with

any physical search and included in the project a team of telepaths. We can

practical spirits laugh at will these young researchers. The truth is that they

They represented on the slopes of Mount Palomar true longings of humanity

that is freed from the "here" and "now," to achieve the "tomorrow" and "after."

Telepathy is

the only language that can serve to dialogue with the stars.

It would be crazy what they did? No, because the Rhine's experiments have proven

that for telepathy, distances do not exist and time does not offer artifacting. At

minds communicate on a higher plane to the fitness room and

time. The series of experiments conducted between Durham and Duke in the United States, and

Zagreb, Yugoslavia, proved enough to ESP - as Rhine prefers to say -

independent of space. The sujet was Prof. own Carlo Marchesi, which sought to identify,

in Zagreb, the cards chosen by the team at Duke - University, across the ocean,

a distance of more than four thousand miles. The results were positive, having

carried out new experiences, also positive, between the same experimenters.

Another curious proof of the purely psychic nature of the functions of these resulted psi

Duke contacts with Zagreb. Dr. Marchesi visited the Duke Laboratory after

experiences in the distance and underwent proximity of experiences that have

much lower results. Their perception, four thousand miles, was more precise. Rhine

recalls that the visitor psychological conditions were unfavorable, which comes confirm the remarks already made in Duke that these conditions are, and not the order physical, "that determine the proportion of the subject hit". Other observations Rhine about are as follows: Marchesi captured in Zagreb the symbols of the Zener cards arranged in a table at Duke, forming such a tiny group that would be physically impossible to differentiate them in the distance; between the perceiver and the object had numerous

physical barriers, beyond the ocean miles, and were the mountain ranges and atmospheric density, unavoidable incidental factors, and the buildings themselves in that

They harbored the experimenters and the percipient. Which enough physical energy to accomplish this feat, quietly overcoming all barriers and communicating the percipient the subtle impressions of the experiment?

Professor Wathely Carington also conducted a curious experiment in England, using drawings instead of Zener cards. Percipients were in the Netherlands, Scotland and Duke, United States. Carington issued from his office at the University Cambridge. The results were highly significant and best scores were obtained by perceivers that, twelve in number, they captured at Duke, at a greater distance

across the ocean. These experiments show that psi is also not affected by by gravity and atmospheric variations.

There are crazy the young astronomers of Mount Palomar. We can even say that more easily in contact from your telepathic team with distant stars than the their physical energy instruments. In the famous Wilkins-Sherman experiment, controlled

by Gardner Murphy, among the regions of the North Pole, where Russian airmen had lost and New York, where Sherman waited Wilkins Explorer communications, results were remarkable. The radio operator of the New York Times, Reginald Iversen, He declared that Sherman had a more accurate telepathic knowledge of the situation Wilkins

than he could get through their "ineffective attempts to contact through radio-communication shortwave. "

One would have to say more? The extraphysical nature of the telepathic process proves through extensive and intense experiences. Communications between Wilkins and Sherman

They lasted five months between December 1937 and April 1938. In this long period Sherman received three times per week telepathic communications Wilkins, and sent Murphy and the other controller. The radiotelegraph communications waves short were constantly interrupted. Murphy could control, yet the newspaper news to the information received from Sherman. The whole record of that experience was published in a book: *Thoughts Through Space* (*Thoughts Through Space*) under the names Hubert Wilkins, the polar explorer, and Harold M. Sherman, the

telepath researcher. In 1944 it published a translation in Argentina.

Harold Sherman published recently in the United States, a curious book that became best-seller entitled: *How to make ESP work for you (for your ESP Service)*, specifically addressing the practical applications of extrasensory perception. No

One can not deny that he has enough experience for that. The question is, however, in all cases of telepathy could get reliable results from your personal case

with Wilkins.

Meanwhile, arriving from Russia new auspicious information. The Muscovite magazine "Knowledge and Power," according to the France Press, sent from Moscow on February 2

1966 published an important report on telepathic experiments with presence of scientists until recently Averse to parapsychological research. The results were such that Prof. Smilga, famous physicist, declared peremptorily: "The telepathy exists, there is no possibility of doubt about it. ". Other scientists, including which Prof. Kitaigorodsky, who many times had manifested the most complete skepticism with regard to psychic experiences, expressed satisfaction with the made statements. Kitaigorodsky said, at the end of the experimental sessions: "From the point of view of contemporary science parapsychological phenomena . Are inexplicable. "Another famous Soviet physicist, Prof. I. E. Koogan said:" It is surpassed the hype phase around telepathy. No longer up to us to discuss whether it exists or not, but try to discover its origins. "

The Soviet magazine also said that a special section was created for phenomena Telepathic, integrating series of research in development at the University of. Moscow, on Radio engineering and electrical communications. The new section belongs to the field of

biological research and aims to deepen studies on the use of telepathic transmissions. As you see, these reports fully confirm the interest of Russian scientists by telepathy, as new probable form of distance communication, and show full scientific recognition of telepathy by the Soviet media.

What they oppose all our skeptics who see parapsychology in the mirror Concave Father Quevedo and his mates show? The same smile contempt of the wise that tripudiam about Pasteur? It seems that it is time for our Universities seriously envisage this new dimension of Sciences, establishing research centers in charge of competent researchers. How long will cherishing your subject's ignorance?

*

V - Pcg - The domain of the time

The hypnotizers know the memory regression technique by which can make a sujet back in time to the intrauterine life. The fact to say regression memory causes some confusion. There are people who ask: How remember life Intrauterine? But the regression produced by hypnosis is not only the memory: it is also Experiential. The sujet back to the conditions of his life in the years before presenting physical symptoms of the ills suffered. Memory is not only conscious. we have a basement of memory, which can take more secrets than I thought the sagacious Dr. Freud.

Proof of this was what made the Cel. Albert Rocks, director of Polytechnic Institute Paris, dedicated experimenter hypnotism. Once, after having taken a patient until the intrauterine experience, decided to send him deeper in time. Which is happened was astonishing: the patient has become a different personality, who lived the previous incarnation! Rocks are not frightened and did hundreds of experiments, managing to take a few sujets the past three lives. Made proof of some cases possible and published a book about: *Les Vies successives*.

Now, in the United States, a hypnotist banker repeated the feat. The patient, regressing in time, said Bridey Murphy to call and have lived in Ireland of the century XVI. The surveys confirmed much of their statements. But what happened From Rocks with also had to happen to Morey Bernstein, the hypnotist who was put to ridicule by the world. The American Medical Association officially refuted experience and demoralized it. Jacques Bergier, France, Morey discovered the fraud and put in a bad situation. Among other things, advised American readers Morey to read Charcot.

It turns out that Charcot came one day after the Salpetriere, presented to the disciples a hysterical woman, Alcina name, and then hypnotize her sent her to the blackboard to write in the language that the gifts they wanted. Profs. Pannas, Greek, and Matthias Duval, member of the Academy, dictated sentences in ancient and modern Greek. Alcina wrote them without

waver. So Charcot said he wanted to evoke the spirit of Galen, the famous doctor Greek. And Galen came and wrote in Greek of his time, in response to a question Charcot:

"The human body has not yet come to its perfect conformation. Of Systems circulation and innervation are sufficiently united and related in terms of economy, but the lymphatic system will undergo an evolution of great benefit, especially to human longevity. In some lower animals life too long, could make evidentiary experiences of this assertion. "

Thus, Charcot turned to those present and said: "Gentlemen, do not think to forward you to our time. Do not seek any reasoning that you can give clear explanation and true of our experiences. Content with the observation experimental we have just witnessed. "

This small but significant story is told by Frederick Vives, who attended sessions Charcot. Reproduced it in full (as it is much higher) Santiago Bossero, in a study published in Argentina about the problem of successive lives. We have here, the hands of Charcot, another opportunity to face the time domain problem. Who was this poor woman idiotized Charcot sent marching from one side to another, according account Vives, and yet I am writing in ancient and modern Greek or other classical languages? She was returning to the past?

Someone would find out, of course, a fraud Charcot, in collusion with the patient. Because there are people who can only see frauds and follies everywhere, reserving for themselves the same double duty with honesty and cleverness. A kind of dialectic of imposture. But the truth is that since all time, events like these occur on Earth with fools and sages, with saints and villains, with shy and sagacious. Because facts are facts and they do not ask for permission to happen. What made these facts parapsychology? He denied them, He referred them back to the basement of the unconscious, Fichou them in the human stupidity file? None of that. Parapsychology, start or took knowledge of them. it was subject for later. The experimenters wanted to deal with the simplest things. THE telepathy, for example, by their apparent affinity to the wireless telegraph was more cheerful and less committed. But it happened that one day the experimental demonstration that telepathy was not conditioned by space aroused interest in their relationship with time. Moreover, deviations in perception experiments started ESP affect its results. Carington was forced to face the problem of perception future because in their experience with many drawings percipients sensed the drawings to be done. Pcg or precognition's what you might call a cheeky phenomenon that has infiltrated the work of experimenters and forced them to examine it. Henceforth much if modified in parapsychology. To begin, the current concepts of telepathy were shaken. On the other hand, there were nice things. Professor Soal, for example, always had to fight hard to get a bit of research on the ground, there was completed negatively rigorous examination of his experiments with 160 subjects, He had obtained 128,350 responses without could overcome the barrier of chance. a failure. But Carington warns about the deviations and Soal solves take care of the problem, verifying that two sensitives, Mrs. Stewart and Mr. Shackleton, were precognitive. The first could not work with Soal, but the second was placed at your disposal. The experiments took place during the war 39-45. A good time to take care of the future, especially in London. Per sign that Shackleton was not just precognitive but also retrocognitivo. The deviations examined by Soal he had now guessed the previous letter, sometimes the back. No acertava never on target, but acertava more than that. Shooting what he saw, killing what he saw: the past and the future. A sensitive shifted in time and therefore it was more valuable. The popular saying that we used above applies well to this case because the experiences of Soal were not made with the Zener cards, but with its own. A zoological series. Soal had tired of dealing with geometric figures of Zener and created their own figures using animals. Readers certainly already know this problem of letters and data unless they never interested in Parapsychology. That is why, We do not treat them here. But we are now obliged to repeat what is in all information parapsychological books. And start by Zener cards, which were the first, now better known as ESP cards. They were invented by Dr. Zener, Rhine collaborator to replace the cards common deck used in the experiments. Only five figures in packs of 25 cards,

To facilitate the calculation of probabilities. In each sensory packet is likely to hit five per chance. The figures are these:

And it was exactly these figures that Professor Marchesi when captured in Zagreb experimenters at Duke handed the laboratory table. designed by ocean, these figures printed on playing cards acted as projectiles mental. In the case of Shackleton letters were these others that we do not give the figures for graphic difficulties:

E - ELEPHANT - No. of cards: 5

G - GIRAFFE - Idem 5

P - PELICAN - Idem 5

Z - ZEBRA - Idem 5

L - LION - Idem 5

Total pack 25

These letters are colored because Soal is enfastiara of black and geometric figures Zener, throwing overboard their packs. Curious: everything is dramatic in this episode, with a experimenter happy little in the experiments, but rigorous in the preparation of evidence in

its realization and evaluation of results. Dir is it that the British phlegm Soal collided with those severe cards that came precisely from America turbulent. His reaction was complete: play cards to the sea, choose animal figures for new cards and have them make color (reaction to geometric coldness and severity the black color). Maybe a fetishism fund that replacement of Zener signs for dramatic animals, both in themselves and in the expression of the drawings (which were It is well individualized) and in bright colors.

Stricter possible with this zoo carnival in experiments. O

Agent and Mrs. Goldney, who helped in the experiment, sat face to face in room and Shackleton and Soai another room. Mrs. Goldney wore numbered cards and the Agent

before him, back on the table, five cards arranged by Soal and whose order was unknown. Mrs. Goldney showed a number to the agent through an opening especially made of a candlestick that isolated her each other. The agent took the letter correspondent, prepared to order, the number shown, looked at the letter and was sending

figure, putting back the card on the table. Mrs. Goldney spoke only to give the signal percipient in another room and ask him to write down the answer. She completely ignored

which was the letter indicated by the number that will display the Agent. The percipient jotted down with

Initial simple animal your perception. Differentiated initial aim to facilitate the experience and give you greater security.

These experiences were positive, Shackleton had acted according to their curious faculties, always capturing the previous letters or subsequent to which you It was transmitted. Later, Soal could perform some experiments with Mrs.

Stewart, being successful. After the war, Mrs. Stewart made new experiences with Soal, who found this curious thing: she had lost the prophecy gift. Not guessed the following chart, but the call letter O, corresponding to this, the letter objective. With these experiences Soal doctorate from the University of London.

Shackleton was a 36-year-old man when Soal sought to offer as sujet. I knew his precognitive powers since the mid-twenties, but

He never had any kind of scientific experiment. Had used sometimes their colleges for practical purposes, being successful. For example: win the races horses. Although the college is not foolproof, as a sensitive Shackleton can be real threat in such cases. Another feature that was to capture sensitive a blow to the character of the people that you were presented. Soal had the opportunity to

verify the reality of this perception.

The reader will wonder if you are not used to it, the disproportion between greatness of precognition facts reported earlier in this chapter and the apparent insignificance of this card-guessing game. But this disproportion is the difference guarantee. For it is that it can assess whether or not the college. thousands and thousands of such experiences with diverse methods by several experimenters, lead to scientific evidence or not the reality of phenomena. At the Shackleton game of cards were being judged before science, all the prophets from past. The scientific heresy not spare even the biblical prophets.

Our references to Soal little luck stem from a curious situation experienced by he. From 1934-1939 all their experiences were negative. And that in the same period wherein Rhine obtained the best results. This was certainly one of the reasons for its dramatic reaction to geometric coldness of Zener cards. It is said that Soal had considered

that America had better conditions for psi experiences than England.

I once had the opportunity to try Mrs. Eileen Garrett, who had obtained results Notable in working with Rhine. Worthless experience. With Soal, his faculties excellent seemed dull themselves.

As it turns out, the warning about the possibility of Carington hits for deviations saved him from despair, or at least the disappointment he had suffered. The review of the data,

proving the existence of highly significant results, it gave him encouragement to the continuation of research. This example counts as explanation of many cases of abandonment of research, particularly in metapsychics phase. There were many scientists, among them the Curies, who left the job because they find it difficult to satisfactory results. It is believed the existence of negative individuals, before which the best psychics nothing can. It is possible that there is not a mysterious reasons, but for lack of knowledge of the way because they should treat sensitives, or even lack of ability for this type of experience. Own Soal He found and warned that experiments should be held in friendly atmosphere and cordiality, avoiding any form of embarrassment for sensitives.

There are material factors, but psychological, as emphasized in the case of Rhine Marchesi, who hinder the action of the sensitive. To the extent that the research is developing and demanding more complex activities, will provide elements for the review of many fraud charges last. Quantitative experience has its limits, as emphasized Ehrenwald because the phenomena proved by it should and need undergo qualitative research. The complexity of this new type will force study further with the environment and the sensitive relations with researchers and negative influence of coercion methods, applied intensively in past.

The problems implicit in the verification Pcg and Reg are numerous, since the finding this human ability to master time brings philosophical implications and religious. The prophecy had existed always, the truth is that it was seen in past, with a theological attitude of reverent acceptance of the fact as a 'grace. THE

Indeed the scientific finding changes completely the situation. This is not over a grace, but of a human faculty, susceptible of experimentation and control scientific. A normal college that everyone can have a lesser or greater degree, because we all often use it without realizing it.

How often we anticipate with reference to ourselves or to our friends, events and situations that actually occur years later. How many times we contradict our intuitions, our disbelieving precognition and evil left in business and various enterprises. In the daily business of life precognition short term is a constant of our perception. She mingles so the plot of sensory perceptions that barely distinguish, except when it offers us a extraordinary occurrence. We handle an object. a razor, for example, and we realize that we take a cut on his face. Before it can be avoided occurrence Checks. It was such a short lapse of time between the perception and the occurrence, which generally does not we note the fact precognitive.

The psychological theory of imago can serve as explanation for personal previews. We carry with us in our unconscious, the double image of what we can be. That double image has a negative face that stems from our tendencies of the same order, and a painted positive face with the colors of our best aspirations. If we surrender the evil tendencies, loosing the will, the negative face of the imago is imposed. It is easy to realize, then, well in advance, bitter situations where we fall. If the Otherwise, we encourage our good tendencies and strive to ease in his achievement, precognition phenomena the optimistic will not be difficult. There are such cases, several implications as the simple deduction. But precognition is not nature Deductive and generally contrary to the normal development of things. Thus, even when the positive imago seems to be in action, we can be surprised by a negative precognition. In this case the turn of our imago can start with a precognition.

Already in relation to external objects the explanation is complicated more. And this complication often requires a structural conception of time, as formulated by J. W. Dunne, in *Experiment with Time*. The theory of time, Henri Bergson, and time as fractionation that - fractional images succession length, like the pictures of a film projection - can also help us. If there is a structure of time, which could be the flow of duration of Bergson's concept is lawful I assume that the mind can go through it, freeing up the existential conditioning "of here and now "we find ourselves in. And there are some curious experiments about. Hornell Hart in *The psychic fifth dimension*, work published in the journal *Society American Psychical Research* in 1953 (pages 3-32) proposes the study of lucid projection phenomena of self for survival of the solution of man. These are the exceptional moments of existential liberation, which usually imply synchronic perception of weather phenomena.

Example curious is given by the recent book doctor Andrija Puharich, *The Sacred Mushroom*, which we refer to above. Account of the author that on 13 December 1954 after three days of intense physical activity, without sleep or rest, retired to his room and threw himself on the bed without changing clothes. Tiredness was huge and soon fell asleep.

But as soon as he did, he saw himself as a free spirit from the body, floating in space. Via his own body on the bed, without giving greater importance. She thought that You could visit someone in this state of liberation. Then he headed to the home of Mrs.

Garret in

New York, and then went in search of Mrs. Alice Bouverie, who found the large living a strange house, I did not know. I wanted to fix something in the environment for subsequent verification if possible. The gilded brocade walls had called him to attention and it was fixed. Then he felt he needed to urgently return to his room, in the State of Maryland, and agreed with the blows of his daughter at the door. Puharich found, then the accuracy of what he saw at Mrs.. Garret and that strange visit to Ms. Bouverie. The unknown house was the mother of Ms. Bouverie and the room

out perfectly described, but the walls were lined with white. Regardless of, forty years ago, the brocades of the walls had the exciting dolphinfish the doctor turns in its detachment. We mentioned this episode to be recent, occurred with a medical electronics and parapsychological researcher. But there are many instances similar in the annals of psychical research. Perceived time is mixed with fragments the past or the future, like the bizarre syncretism of certain dreams.

In the case, Dr. Puharich was before actual footage of the moment of their detachment, a real and current room, but the walls showed him the appearance forty years ago. Was there any particular reason, the doctor's preferences, so that its structural perception of time - that cut the structure that was in the room this - did the previous stage to highlight the walls with both the dolphinfish interested? It would be a case of selective perception? The mind could thus select components of the time frame? And there was this phenomenon linked to the selection mnemonics, already well studied in the case of memory?

All these questions reveal. the complexity of the problems raised by parapsychological research. In this particular case of Dr. Puharich, with the projection of the self (for

he questioned despite all the evidence of the phenomenon) Detail of wall coverage also raises another curious question. There would be, in extrasensory perception, a principle of prägnanz similar to gestalt psychology or fashion? THE current physical coverage of the walls was white cloth. But it was underneath the previous coverage, gilded, as a kind of physical waste. This residue, which belongs the past, underscore the whole perception as a pregnant way. But it looks like Clearly the prägnanz in the case, would not the form but the psychic conditions perception, that is, the psychic provisions of the percipient. That would explain many incongruities of clairvoyance, often taken as negative factors. And confirm the Rhine reference to psychological conditioning and not the physical percipient.

Some exhibitors Parapsychology want to establish limits for the precognition and retrocognition. They claim that there is a fundamental difference between the prophets and

current perceivers because those saw the long term, and these only in the short or very short term. It is a naive way to treat the problem, it would not be possible do current scientific experiments, with immediate results, playing with centuries or millennia. There is no known limit to this form of psi. Arbitrary limits not They are fixed only by ingenuity, but also for sectarian interest. exhibitors following the Thomist line Amadou, distinguishing also arbitrary, between psyche and spirit, so want to save their religious positions, forgetting that scientific research has invaded the religious domain by many other loopholes.

What parapsychological research has shown no offense against religion and the belief in the spiritual survival of man, but does not endorse the positions dogmatic religious sectarianism. Non-dogmatic Spiritualists have nothing to fear.

On the contrary, only they have to rejoice in the advancement of a type of research invades the field of the spirit, readjusting the spiritual conception of man mentality scientific.

Pre and retrocognition phenomena resemble an emphatic statement

Krishnamurti: "Neither time nor space exist for the man who knows the eternal."

In Bergsonian terms, to escape the static idea of eternity, we could replace the phrase eternal by this other: the duration. Aldous Huxley, deeply mystic, also establishes a division between the paranormal field and the mystical, the way to Amadou. All these attempts are justifiable. But it seems clear that the Man is spirit, and as such projects, not only in life but in duration, their psychic functions are spiritual. We can establish undoubtedly a difference of degrees between various types of this perception, but not establish a dichotomy of nature

theological, which would only serve to create further confusion when we endeavor to clear the way.

Time is a concept and structure relative nature, as Einstein wanted, relating it to the action of gravitational fields. Design time according to field strength in which we find ourselves. Thus, out of the earth we are out of time ground and can enter the orbit of another form of time, faster or more slower than ours. There or here, where the man is, Pcg is your domain tool of time. Thanks to its psi functions he can walk in the structure of time and go through the

his empire in all directions. Just think a little this possibility to understand the deep interest, even from a practical point of view, the research parapsychological about the phenomena of precognition and retrocognition.

It is good to remember that the physical research and astronautics experiences already changed in turn, the classical concept of time, not only in science as the very common sense. The more advance this research, plus the current man approaches a new understanding of time and the easier it is the explanation of the phenomena psychic perception of the past and the future.

We are in a world of new dimensions. A world that grows in all directions, from the population to the concept. The advance of Sciences and Techniques deeply revolutionizes the general field of knowledge. It would be useless to oppose sophistry

logical to experimental reality of the time domain by the mind. Facts are facts.

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VI - Pk – The Mechanical of the life

Profs. Thouless and Tischner, respectively English and German, consider, as makes Rhine and all his school, absolutely proven the existence of Pk or psikapa in their mode of psychokinesis or psikoquinesia. And beyond as they seek to explain therethrough mechanical life. Pk is the action of mind over matter, without any form intermediate. direct action. Rhine thus explains the phenomenon: "The mind, which is not physical, serving up non-physical way, acts on the physical world. "And that has given much cloth Sleeve. We can change this whole issue kid, simply saying: thinking acts on matter. The laboratory experiments to verify the existence or not of these phenomena, began at Duke University in 1934. Only nine years later, in 1943, the researchers decided to give the public the results. The data from these experiences, as stated Rhine, are today available to scholars wish to examine them at that University. In addition, research on it They multiplied throughout the world. The conclusion Rhine is decisive: "The mind has a force able to act on the matter. It produces on the physical environment unexplained effects for any factor or energy known in physics. "

But Robert Amadou casts doubt on the existence of the phenomenon. Not satisfied with Laboratory experiments carried out so far. You want new and more intense research is carried out. The theoretical division of the parapsychological field increases with problem of psychokinesis. At the same time, the variety of experiments the world offers positive results for the existence of the phenomenon, which has already been investigated in greater depth in metapsychics phase. And Rhine proposes the observation of the phenomena that we call common or natural and confirm the action mind over matter. These phenomena, known throughout the world - as healing the warts, honeycombed, hernias etc. by simple benzedura - appear as forms of natural or spontaneous evidence of laboratory experiments.

Just as psigama experiments were made with playing cards, those of psikapa began with the dice game. And that for circumstantial reasons, as soon more will be seen, but also the ease that the data offer, like the letters, for good check of the phenomenon and the need to evaluate the results. Many criticisms were made, and still are, to this preference Rhine by the data. run by account of misunderstanding and prevention, when no scientific or religious sectarianism invariably act in such matters.

Alongside the Duke experience other types of research were developed and carried out in various parts of the world. In France, Chevalier and Hardy held experiments with water droplets, through ingenious mechanisms. The drops fell on a blade, and cut in half, and sujets acted in order to divert them from falling natural, attracting them to you or away from them. Hardy has built other mechanisms, the first to light up light bulbs by mental action in a complicated apparatus electronic; the second to move a small scale accuracy or extend their

movements by the influence of thought.

The most moving experiences were made by the couple Paul Vase, France, and Nigel Richmond, England. The first conducted similar experiments to the Indian fakirs on the germination and growth of plants. obtained results favorable, because the action of mind accelerated the germination and development of Special sowings, while the part not subjected to mental influence grew normally, slowly. Richmond led the paramecium moves to microscope in certain directions. And Richard da Silva tried successfully prevent bacterial growth on agar solution.

All these experiences, and many others, have been put in doubt by the lack of strict registration methods and tracking results. But other research has been and continue to be made. In Athens, e.g., Prof. Tanagras observed the phenomenon of pirovasia (walk over the coals of a campfire with bare feet), reaching conclusions curious about. Subsequently formulated a union of the theory of phenomena telepathy and psychokinesis to explain some facts of precognition. this phenomenon mixed, which he called psicobolia, would be produced as follows: the forecast a disaster, through a dream, could awaken in the sujet of the unconscious forces psychokinetic, which would act at a distance on the object, producing dreamed effect. Do not

treat, however, a real prediction, but rather a suggestion stemmed from the dream and held by psychokinetic power.

Indeed, this theory Tanagras apparently absurd, forced researchers take special care in precognition experiments to avoid possible psychokinetic influences. Moreover, theories were formulated opposite effect, explaining psychokinesis by precognition. Zoologist C. B. Nash, followed by further experimenters suggested that the psychokinetic phenomena would be no more than precognitions. The sujet did not drive the fallen of the way you wanted data, but the way

which provided. Rhine believes that the best experience to negate this hypothesis was performed by Thouless, at Cambridge University, has repeatedly cited these pages.

Each of these hypotheses or theories forced researchers to perform numerous experiences in order to verify their ability or cancel it. In general, the curious these hypotheses is that they admit much greater effects than proven by experiences, to deny infinitely smaller effects that researchers look catch up. The theory of psicobolia is an example. Also the psychokinetic action on the mechanical shuffling of cards, to deny precognition. Supposed to possibility of influence on the psycho-kinetic shuffling machine so that the letters were arranged in the order determined by the sujet. Thus, there would be precognition,

but psychokinesis. It is easy to understand that mental action on the machine, with the huge supposed precision in the card shuffling, represent a result psychokinetic far superior to all experimentally obtained so far. But the purpose of these hypotheses was precisely determine the means of research, allowing a precise definition of each type of phenomenon.

The objections to the existence of psychokinesis result of a single claim: the experiences to date are still too few to permit conclusions

Rhine and his school. When Rhine disputes with the results of experiments, strictly noted is treated arise evasions of this nature: employees data

They were not the most appropriate type; there were many experiences with faulty data

or at

unless one can assume defective because they were not manufactured especially; there was

results in the review, showed the occurrence of registry errors. To all these evasions Rhine and his team respond to the detailed account of the experiences and support the reality of psychokinesis, experimentally proven, despite

They admit the need for experiments continue and intensify.

Unlike telekinesis - movements of objects at a distance, contributions, levitation objects and people, including the psychics themselves - that was one of the fields wider experiences in Metapsychics, psychokinesis is considered action mind over matter without any physical intermediary, such as accented at the beginning of

chapter. They are thus excluded metapsychic chances of ectoplasm. for Richet these movements were produced by means of a physical element: the ectoplasm organic medium emanation. Professor Crawford, professor of mechanical Royal University of Belfast, Ireland, arrived to conduct numerous experiments on mechanics of ectoplasm.

Crawford investigations were considered enlightening process.

Richet included them in his Treatise of Metapsychics. Crawford actually proved through

thorough and strictly controlled experiments, with repetitions and diversifications necessary, the existence of what William Crookes called psychic force, that is,

sensory body emanations in various conditions, reducing the weight of

when aplenty. For example: put the sensitive on a scale of

control clock, it was found that the weight decreased even when an object to levitate heavy, like a large table or a piano, and increased with the sum of the object's weight

when it was light, like a chair or a stool. This showed that the force

emanating from the medium took the form of a pseudopod, lifting lightweight objects such as

is done with the arm, but relying on the ground, the form of lever, in the case of heavy objects.

The Cel. Albert Rocks, who was director of the Polytechnic of Paris and

It became famous for his experimental work on the externalization of sensitivity and the motor in hypnotic processes and to-hypnotics, made important communication to

International History of Science Congress, held in 1900 in Paris, on

levitation. He remounted the study of levitation to the Greeks, referring to the small treatises

Heron and Filon on Automata and Pneumatômatos, he himself translated into

French and published in Paris by Masson Library in 1882. This demonstrates the reason

Rhine when it stated that parapsychological phenomena are new only in Science modern.

Studies and research Osty Eugene and Gustave Geley at the Institute of

Metapsychics Paris on the mental power Crookes, which is the same ectoplasm

Richet, modernly revalidaram old Greek observations, but eventually

aside the technical developments of our time. Given the current position of

Science in the face of these facts, parapsychology acts prudently treating

preliminarily of psychokinesis as direct action of mind over matter through

research in rudimentary plan. Hence the appeal to the data set, the fall of drops of water,

movement of small precision scales dishes. Their experiences with

plants and bacteria by requiring less complexity, are performed by only a few

boldest experimenters, that generally interrupt, fearful of consequences that their work may lead them in the professional field. There is a history of scientific accommodation that still will one day be written in all details.

The Pk of laboratory experiments are therefore limited and conditioned. As the are of extrasensory perception. Rhine has already warned that this conditioning and this

limitation required by the scientific method - and we can not forget that this method corresponds to the material of search conditions - determine a reduction of the

phenomena. Spontaneous cases occurred worldwide, reveal ever more density. Hence the interest, for example, Dr. Louise Rhine is engaged in exploring systematic of these cases, properly collected and tested by special processes. O

scientific method only allows us to collect a small part of the effect on phenomena caused, as long as they are psychic order manifest natural susceptibility

in experimental situations. Soal was the first to observe that the creation of a Familiarity environment between researchers and subjects favored the production more abundant phenomena. This familiarity does not mean loosening of media experimental control, but only a reduction of constraints to the subject.

The design of the fluid is now a scientific heresy, at least provisionally. Was away from magnetism and hypnotism and parapsychology also set aside, or at less in parentheses, as we see in the case of psychokinesis. The ectoplasm figure in same pattern of condemnation and the f luff psychic Crookes while still survive in energy doctrines of telepathy between Russian and French, is generally considered as suspicion. Carington, with his theory of psychons structures, and Jung, with his theory of

synchronicity, they seek to replace energy design. But the renowned parapsychologists Thoules of scientific, Soal, Price, Tischner, Pratt and others tend to admit that the action psychokinetic, integrated in the life processes has specific means of expression.

For Thouless and Tischner, as we emphasize at the beginning of the chapter, psychokinesis

explains the mechanical life. His manifestation is dual nature. Inwardly it manifested in body movements. The mind acts through the nervous system about the muscles, thereby producing the driving purposes. Outwardly acts on the world material by means of not-yet known, they are for Rhine Extraphysical, but Vassiliev, Russia, are physical in nature yet unidentified. Soal, e.g.

held at the University of Cambridge experience successful voice-direct. It is a well-known phenomenon implies espirítico psychokinesis and telekinesis as We have the levitation cardboard or metal horn, its movement in the environment and production of a seemingly autonomous voice that seems to sound without connecting to the

vocal apparatus of the sensitive.

Be allowed us to remember here some personal experiences that justify our favor of ectoplasm position. In 1938, in Cerqueira César, in Sorocaba, we conducted experiences with the medium Cyrus Milton de Abreu and his wife D. Adelaide.

Reuníamonos a rectangular room, six meters long by four wide, with only two doors, one interior passage and the other to the street. Small group: Dadício of Oliveira, then advisor to the federal local pickup; his wife, Catarina de Oliveira; Maria Virginia Ferraz Pires and Bonina Amaral Simonetti Pires (wife and mother of the author); sometimes,

the physician Dr. Adalberto de Assis Nazareth and his wife and two or three people. O

medium, rail E. F. Sorocabana, was porter of the local station. He and wife provided with variable sensitivity. We try writing-direct experiences with pencil and clipboard on blank paper sheet initialed by those present, locked in drawer of a table placed at a distance from the group. Locked doors, environment red light, all perfectly visible. quiet place without noise. in the first experience and the following for half a dozen sessions, we had only small noise and signal slightly bright under the seats of mediums when in a trance. Then we got the spelling in large and more or less shaky letters on paper in the closed drawer, the word: Peace. In the later session, writing increased. We obtained: Peace, continue with the same letter big shots and shaky. After that, unfortunately, illness in the family of mediums, we could not proceed. subsequent changes They dissolved the group.

Later, visiting the city, we had the opportunity to attend a job performed with almost the same people and the same medium, in the front room of the residence of Mr. Dadício de Oliveira. Moreover, the medium himself insisted that participássemos a few sessions because nothing noticed during the work and reports which later made him looked suspicious. Fears had to be cheating unconsciously, without the participants of the work realized. Most was his distrust of enthusiasm shown by the entire group. then witnessed a the most curious phenomena of ectoplasm that we had news by reading specialized books. In the dark room, but not entirely, because I had no liner and filtered light slightly the tiles - the medium in trance, surrounded by the group - the emission of ectoplasm began with light feature: light under his chair, followed by expansion with increasingly marked smell of ozone, a slight haze that deepened gradually. When the room was completely taken by this milky fog started curious phenomena of ectoplasmic explosion, like, in relative proportions, the electrical discharges in the atmosphere. small lightning estrejavam the environment, through the air from one side to another, always in direction

downward, producing stronger odor of ozone. These effects lasted for more than two hours, so we could watch them at ease.

In another session the same medium was levitated strangely. Sitting in a chair, against the wall he was torn from it and slid down the wall to the ceiling, and placed standing on top of the wall. Lit the light, saw him balancing on the top, but body bent forward, giving the impression that it was going to fall. It was in that position for

two minutes timed. Next, we erase the electric light and heard immediately new drag noise, as if his body were taken trawler. He was placed plaited legs on the roof timbers and upside down. Lit the light, we VE-Like that for a minute. Off the light in just two or three seconds (it was impossible the exact calculation, given the phenomenon of speed) the medium was in again

in the chair, sitting and trance 'head lying back against the wall, just as it was before the start of this sequence of movements.

Voice-direct phenomena obtained later in Marília, with the medium Urban Assisi Xavier and São Paulo with the medium Hilda D. Negrao, journalist wife Odilon Negrao, confirmed these telekinetic effects. In all these experiments, carried out in small family groups and in closed and restricted environments, without the slightest possibility of fraud - especially taking into account the extent of the effects - we had opportunity to verify the reality of metapsychic phenomena that only now,

and timidly, parapsychology is taking notice. We share the view of Wathely Carington, Soal, of Price and Thoules that these phenomena do not reveal only the emanation of a psychic force of the medium, but also the existence of an entelechy Shi (in the words of Soal) or the human soul, the human spirit. We could only admit otherwise the experiments prove the contrary, that even now it was not done, as the evidence for, as shown by the opinion of parapsychologists cited, continue to be produced, even with the extreme limitations of scientific research quantitative type.

Psychokinesis so is the first step of parapsychology to the rediscovery of telekinesis, with its inevitable energy implications. To extrasensory perception, which by his own psychic (or purely psychological nature, as intended Rhine) can admit the direct action without intermediary mind, at least nature physical, since the same is not true with the psychokinesis because psychokinetic phenomena, being objective, require the participation of organic elements. The mind can act directly on the mental plane, but on the material plane it needs instruments. The thesis Rhine, direct action of mind over matter, it seems less acceptable than the Tischner, who considers this possibility only in terms of soul-body relationship, calling for external actions an organic instrument. This instrument, as the demonstrated metapsychics research, can only be the pseudopod of ectoplasm that Richet

Crawford called lever in honor of the downtrodden researcher Belfast.

At this point we focus on the Rhine polarity theory that tries to explain psychokinesis as the opposite pole of extrasensory perception. I mean: the polarity psi revealing the mutual effects, subjective and objective. The simple fact of perception is, according to Rhine, the action of mind over matter and vice versa. This justifies the his thesis of direct action in psychokinesis. But if we perceive directly, this only happens

in extrasensory perception, because the normal perception occurs through the senses physicists. And all mental action depends, to be effective in the physical world, mediation

material elements, at least from what we know so far. The problem is quite complex, as we see, and it would be inappropriate to try to deepen it here. It seems enough

warn that the evidence already made in many scientific or lay experiences, experimental or occasional, the existence of ectoplasm should serve to a position more cautious regarding the theory of psychokinetic phenomena.

For all these works are relegated to oblivion? Because a Paul Heuze or Mello Silva challenge them without scientific credentials and the collection of experiences a Zollner, a Aksakof, a Gibier Paul, a Osty or Geley? Experiments Crookes, as Richet said, are granite. Regardless of, They intend to contest them with ridiculous assumptions.

Remy Chauvin, director of laboratories of the Institute for Advanced Studies Paris formulated

recently the theory of allergy future to explain these contradictions. This form of allergy has prevented the development of research intended to open new horizons for man. Those who cling to the present, the achievements acquis already carried out by the Science, lay hold of all the resources to prevent the advance of knowledge in directions which seem dangerous. Simple cultural manifestation of conservation instinct.

According to Chauvin, the evolution of the culture requires the contradictory action of forces

impulsion and retention. The first impel the culture toward new achievements, the the 2nd retain the culture in its current state. This play of forces existing on all things, establishes the balance of each entity, allowing it to evolve without prejudice achievements already consolidated. But when the restraining forces surpass the

impulsion

the evolutionary process is threatened. The same is true in the reverse case. in Science current retention forces (inertia) are threatening the impulse (kinetics) in various fields. Most scientists prefer to accommodate.

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VII - Tt - Window of the Infinite

Surveys of clairvoyance and telepathy led investigators to the discovery of precognition, but were not in it. Psi phenomena are linked, so that pull one of them is to drag the others. The plot of the paranormal is like a network that will emerging from the bottom of the psyche as the waters of a sea. And this network brings its fishes.

The research group of theta phenomena arose at Duke University, under the direction of Prof. Pratt, because of the interference of deaths in investigations of cases of alive. And Teta Bulletin was imposed to Journal readers of Parapsichology as a need for specific information. But what are these cases of death?

We have seen that they are present in all investigations, both past and gift. They are a constant field of paranormal phenomena. One of the examples enlightening about, is the book of Prof.. Louise Rhine, Hidden Channels of the Mind. The

cases of death notices are that most impressed the researchers. But have also cases of apparent manifestations of dead spirits that do not relate specifically the recent deaths. Escape the investigation of these cases would fear the truth that science seeks.

Profs. Soal and Bateman in his book two hands, Telepathy, Experiences Modern, remember in the preface that the laboratory research, through letters, meet the requirements of quantitative proof of current science. And explain: "You can argue that certain mediums, such as Mrs. Piper or Mrs.. Blanche Cooper, They are shown to have thorough knowledge of the life of their consultants, who could not

have achieved by normal means. True, but seldom demonstrated that the request or answering questions: did it spontaneously. mediums like they often fail to guess the letters in the perception of drawings or simple telepathic experiences. Despite its higher paranormal ability, have in general inclination to experimental studies of statistical nature. And this is currently the only kind of work able to impress the mainstream scientists. "

This statement amounts to a confession that the field of paranormal phenomena It is much wider and full of opportunities than the limited space of a laboratory. But the field of research, as carried out by Mrs. Rhine, could only be made after endless series of intramural experiences. Large number of parapsychologists, the manner of Soal and Bateman, the couple Rhine, Pratt, Carington, Price,

Tischner and others know that spontaneous phenomena, as the Prof. Jean Ehrenwald, are richer and more loaded with meaning than "dry" experience laboratory. But it is necessary to offer dried figs to the skeptics, that they believe in existence of fresh figs.

The theta phenomena are found naturally merged to the classification types

parapsychological our already known. Failure, however, attribute them simply clairvoyance or telepathy, on one side, and on the other to psychokinesis, required for them

a special classification. He used the Greek letter theta, eighth letter of the Greek alphabet,

to be with her that writes the word death. Thus, the coldness of designation scientific, purely schematic, was warmed by the symbolic sense.

But it happened to the theta phenomena a curious thing. Could not lower them the field psigama or psikapa. It was revealed in two fields, so that the researchers were forced to include it in the scheme with dual designation: theta psigama and psikapa theta. The first are purely subjective phenomena, perceived individually by the subject. And even when perceived by others, do not have no objectivity. They are apparitions, voices, bangs, many noises with no reason outside. The seconds are objective: the fall of a framework, from a vessel, the overthrow of a mobile and so on.

The importance of these phenomena is in connection with real facts. Its significance is evident and known since the remotest antiquity. The historical chronicles of Greece and Rome, not counting the huge collection from the Eastern civilizations, are full of cases of this nature. There is no doubt about the existence of the phenomenon known as notice of death. But scientifically this phenomenon did not exist. All reports about They were relegated to the realm of superstition, attributed to the imagination. Even now not

You can say that these phenomena, with the meaning of death notices have scientific existence, are included in the phenomenology admitted by Science. Of course after the parapsychological research the existence of these phenomena was scientifically proven, at least as a possibility. The scientific explanation is the farsightedness or telepathy, and the objectives in parapsychological area that admits as evidence of psychokinesis. But many cases exist for this impossibility explanation "without an extra physical presence" that allude Prof. and Prof. to Rhine. Hence the

need for further research as the very type of these phenomena, determined by intrinsic and obvious significance that characterizes them.

Cases of psychic manifestations of deceased persons are more complex, more difficult to subject to the requirements of mainstream scientific methodology and research

It will be left for later. Nevertheless, some experiments have been made boldly and is large number of books published on the subject, in Europe and the United States, as shown by the literature section of the Journal of Parapsichology. We are in a time of daring and many researchers dare to move forward on the ground dangerous. The Rhine itself, as we know, it declares in his books, consider this problem as simple methodology. Discovering the convenient method, as it He made with clairvoyance and telepathy, and later with psychokinesis, there will be difficulties in the development of systematic research.

The US scientists investigating the case Arigo said in Sao Paulo, meeting with representatives of the Paulista Institute of Parapsychology, and other elements

of our academics, hoping to achieve positive results in this regard.

Guard, however, absolute silence as to the method employed. They use complicated equipment and dedicated long time to personal observations with the medium in a trance. THE

insistence on being made by the work, making constant trips and expensive to Brazil and remaining full weeks in Congonhas seems to show which they have been successful. Indeed, this was confirmed by statement made to the press and

most recently in personal contact with the author and other Brazilian scholars.

The reincarnation cases not included in the theta phenomena. They are further apart the interest of researchers because they require proof of previous assumption, that is, survival of man after death. Nevertheless, scientists that

interested in them, as Prof. Banerjee, believe that if they could prove scientifically reincarnation, proof of survival would be implicitly made. It's the

Interestingly, Banerjee has a hundred cases of reincarnation file

He was able to prove in twelve years of research. But prefers to call them "cases of extra-sensory memory" due to lack of official scientific conditions for imposing to the world of science.

Let's see just what goes: Banerjee can prove that about five hundred children shown to have memories of a previous life and that their stories

They were objectively proven by research. This seems enough for most people, but not for men of science, which raise questions and formulate hypotheses accompanying the most diverse. Banerjee had to have secure means to undo

these hypotheses. But when a scientist says that the child simply captured the alleged memories by clairvoyance or telepathy, or begins to talk about "memories cell "and more unlikely things that the very reincarnation, it can only

refute it serving up logic. It happened with the research of Albert Rocks in the field of regression of memory, in the last century.

The need for security created in Science a kind of steel net in regard to methodological requirements. Scientists intend to break the meshes of this network face difficulties often insurmountable. But the very scientific developments has modified these requirements, with the creation of new conditions in the investigation,

victory for Richet was impossible. Perhaps the investigation of phenomena come theta open up new possibilities shortly.

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VIII - Mec - Diving in the past

Everything written in previous chapters about the irresistible progression of paranormal research is confirmed in this chapter. We were forced to add it to this new edition, not only to update it in the field of information, but also to penalize forecasts made regarding the advancement of research. We can say, moreover, this chapter proves the correctness of the second part of the volume, which many scholars too systematic, and especially opinionated, had considered reckless. The prospects of parapsychology, which unfolded there have become reality, largely, much earlier than we expected.

Mec stands for extracerebral memory, the latest phenomenon to enter the field of psi research. With him, this research field expands suddenly, breaking the apparent stagnation in which there seemed to be fallen. And it should be noted the contradiction: representing

a dip in the past, mec is actually a leap into the future. The placement of the mec problem, both in the USSR and the USA, by recognized scientists of ability and probity, earned by an unexpected disruption of prejudice barriers that prevented the advancement of research and came even threatened with parapsychology

the apparent defeat repetition inflicted by opponents to Metapsychics. we can now say that this danger has been removed, exorcised by the audacity of modern researchers.

The expression extracerebral memory came simultaneously with others, such as: paramemórias and reincarnations suggestive. Clearly the theoretical superiority of the first

designation, pairing perfectly with pes (extrasensory perception) and same time rejects the suspicion of purely suggestive causes, which makes the anti-scientific

Last name. By the way the latter appeared in Russia, where it is evident the interest ideological contestation of the meaning of the phenomenon. As for paramemórias expression,

which also fits the parapsychological nomenclature, however lost to the mec regards clarity and precision requirements.

extracerebral memory is a type of memory that can not be in the brain, as this belongs to the individual's current existence, came up with his body, in this life, such as slate

of the empiricists - blank disc for the first sensory recordings - while said memory corresponds to a possible previous existence. Where does she? that the essential problem to be solved by research. It was very easy and comfortable, until recently

time to settle it with a simple shrug, denying its existence. But now, with the scientific evidence of its reality, there is only the simple-minded Dodge suggestion or

provisional getaway by way of extrasensory perception. These two escape routes, however, they are already blocked by theoretical consequences and evidence of research practices.

We split into three camps at the time, the area of mec research. On one

hand we have the Western camp made by American researchers and Europeans; another Eastern field made up of the Indian and Asian researchers; and finally the Soviet camp, which highlights the figure of Prof. Wladimir Raikov, the Moscow University. The research conducted in Brazil by Eng. Hernani Guimarães Andradee other researchers, as well as Argentina, fall naturally in Western camp.

The pioneer of research in the university environment, it seems, was Prof. Dr. Hamendras Nat Barnejee of the University of Jaipur, Rajasthan province in India. Since 1954, he even told us in personal interview, their research has deepening the issue of systematic and rigorous way. Several books in presenting the result of his works were published in English by the University. Your binder of cases exceeds that of any other researcher, going beyond a Milheiro.

Nevertheless, their findings are not as positive as Prof. Dr. Ian Stevenson, the University of Virginia, USA, which seems to act with more aplomb. Dr. Barnejee gives us the impression of a man suffering from natural constraints determined by their Indian condition. His scientific position is more or less affected by prejudice West which always involves the figures of India in a mystical halo. reacting against So Barnejee shown too cautious, though I can not always keep this caution. Stevenson is free of this constraint and act more decisively.

The pioneering Barnejee, however, is restricted to the present. Before him we have to mark the cutting-edge presence of Cel. and Prof. Albert Rocks, Director of the Institute Polytechnic of Paris, which in 1924 already launched his book *The Successive Lives*, by Editors Chacorcan Freres, and Dr. J. Björkem, who in 1943 published in Stockholm its book *Hypnotiska Hallucinationerna* by Editora Litteraturforlaget. In England, though not strictly a university plan, the book *This Egyptian Miracle*, Dr. F. H. Wood, It aroused great interest, reporting the case of Rosemary, spontaneous medium who spoke

the Pharaonic Egyptian, revealing memories of a distant life. Another English book, recent, and framing the author on current research, is the Dr. Alexander Canon, medical the court, entitled *Reincarnation and Psychiatry*.

Albert Rocks was the pioneer of hypnotic research on reincarnation. Your technique is now developed by Dr. Raikov at the University of Moscow, favoring position of the researcher in the face of official materialism of the USSR. Hence the expression

reincarnations suggestive that he used initially. But Barnejee and follow Stevenson other method, preferring the examination of spontaneous cases of previous life memories

revealed by children. According to these two scientists, spontaneous cases have the advantage

the naturalness, while the process of regression in hypnosis memory is artificial and more subject to suspicion of unconscious confabulations by the patient. Both methods, however,

They will gradually revealing as complementary processes, alternately serving to the scientific evidence of the reality of successive lives.

In his lectures and interviews in São Paulo Dr. Barnejee was placed in a cautious position, but urged by a television interviewer on Channel 4, reached sustain the proof of the thesis of spiritual survival of man through research on extracerebral memory. Dr. Stevenson in his book *20 Suggestive Cases Reincarnation*, which included two cases observed in Brazil, admits that the research has

broke the limits of simple suggestion, reaching the evidence, This shows how much you He advanced in the field of parapsychology in recent years. But how could Scientists get to the scientific evidence, and therefore irrefutable, a case reincarnation through spontaneous or provoked manifestations of memory extracerebral? This is what we sought to clarify the following.

The method followed by Rocks is still used by scientists today, but perfect. With the exception, of course, Raikov, who does not care about the verification of the reality of reincarnation, but only with the problem itself, strictly psychological, of extracerebral memory. Raikov, in Pavlovian line of Soviet psychology,

It attempts to explain the phenomenon in biological terms. But both Barnejee like Stevenson,

and other scientists accompanying this campode research, follow the tracks of Rocks: objective verification of memories in local and social environment and family where

I have lived the previous personality, which now appears as reincarnated. That check, giving positive results, it is all the more significant the less people today, among whom the reincarnated lives, have information about the remembered facts.

In other words, the more strangers are for the current family of reincarnated sites, the people and the customs of their former existence.

In this method of verification were added modern techniques comparison typological, both psychological as biophysiological. Barnejee and Stevenson They serve up comparative typological chips. This is possible in cases of reincarnations recent, particularly in related social media, for example, in the same country, the same family or families linked by ties of friendship. It is also possible in the case of personalities who left their mark on local tradition or history, becoming incarnations impossible in cases involving greater distances between the time previous life and the present, because then dwindle or disappear completely the data previous type. Anyway, this typological comparison technique, when well applied, it provides valuable elements of evidence.

Stevenson, following attempts made in the past by Sir Oliver Lodge and currently by C. J. Ducasse, attaches great importance to cultural patterns, which can be face, between the two persons, even when placed at the second (that of reincarnate) in different cultural and social situation of the past situation. Patterns of behavior, Stevenson gives great value to clear, precise demonstrations of skills that can not be obtained reincarnated in this life and that identify with the previous character. The physical, body patterns, the stand-signs birth and deformations that can identify, at least in principle,

Current personality with the previous personality. In many cases there is also a ponderable element to consider: the notice of reincarnation, we could call annunciation by virtue of the classic cases of annunciations of birth in the various religions. Lembrese the annunciation of the angel to Mary, John's birth and annunciation

so on. The annunciations of course more modest, made in the family, have undeniable significance when the fact is realized and its circumstances confirm the prediction.

This entire process of verification of cases of reincarnation does not exclude the multiplicity of explanatory theories of extracerebral memory phenomenon. But how in all fields of science, and particularly in the specific sector of Sciences

Psychological, verification depends on the ability and skill of the investigator, because the

process is complex, involving many subtle factors (because psychic) and demanding high degree of common sense, knowledge of the issues involved and capacity discernment. As noted Stevenson, one must distinguish, e.g., between instances of possession and reincarnation. Cases of possession belong to the chapter of mediumship. A current creature is possessed by the spirit of another, manifested in it as alternate personality. The interesting thing in this case is the scientific acceptance, and has now

peaceful, cases of mediumship demonstrations. The evidence of reincarnation cases exceeds the phase of theoretical discussions on the matter of spiritual survival and communicability of the dead. Stevenson mixes, in some cases, possession mediumship with reincarnation itself, which proves that he is not spiritualist. Do justice to Allan Kardec and Spiritism, recognizing its priority field of scientific research on reincarnation. The "Revue Spirite" (Collection time Kardec) today published in Portuguese, it is a valuable repository of facts and eloquent demonstration of Kardec effort in the field of psychical research to prove reincarnation. And today the methods implemented by the scientists have their roots deeper in Spiritualism. Contrary to say the misinformed people or malicious, Kardecnã took the principle of reincarnation doctrines of India. O spiritualist principle of reincarnation originated in the manifestations of spirits and confirmouse in the polls. The Richet himself, in the Treaty of Metapsychics recognizes that Kardec

He never accepted a principle that was not confirmed by experience, research scientific type. Even the issue of current typological chips has had its Previous in O Spirits' Book. The medium indicated therein to know is what was in past is the examination of current trends. These tendencies, vocations and skills, reveal in this the achievements made in the past by the spirit.

Kardec himself as a reincarnated druid. The same happened with Leon Denis, continuer of Kardec, whom Conan Doyle called a druid of Lorraine, whose province he was born. Kardec published in the Journal a curious study of the Celts and their religion, Druidry. Léon Denis developed this study in a book of the most beautiful

and more curious: *Le Genie Celtique et le Monde Invisible*. But both Kardec and Denis, not

believed that only druids were reincarnated in France, territory of ancient Gaul Vercingetorix. They knew they were. And they knew why: because they had found the trends, cultural orientation (the problem of culture standards) that have brought in their minds at birth, your predisposition to the upbuilding of the principles Druidic (reincarnation, psychic communication, existence of various spiritual planes, law of cause and effect, the concept of God and the law of evolution) through Spiritualism.

The evidence of reincarnation in Spiritualism cover all elements considered by current scientific research. the following are considered evidential elements: memories of past lives, physical signs reproduced on the reincarnated, annunciation psychic rebirth (proven by signs or temperamental similarities and typological), sudden recognition of reincarnated to places where people lived and with whom he had lived (when followed by objective evidence), sympathies or marked antipathies and no immediate reasons between people (excluding the cases of simple

attraction or repulsion fluidic for reasons of temperament or mental provisions). As you see, the spiritual position, rejected by Science, is the same adopted by them in today. There are profound differences between the laws of reincarnation in Spiritualism and the ancient religions of India and other peoples as well as the position of the spirit before the problem and the position of the Indians, by the way well highlighted by Dr. Stevenson in his book quoted above. The spiritualistic conception of reincarnation is connected on the one hand, to the early Christianity, and on the other hand the Druidic design, according accentuated Kardec and Denis.

The Christian concept of reincarnation is found in the Gospels themselves and some of the Church Fathers, such as Origen, Clement of Alexandria and St. Gregory of Nazienza. Celtic design is the druidic Triads, doctrine of exposure in stanzas three verses, widely studied by British experts, French, Scottish and others. Kardec presents these two converging views in Doctrine and dialectically merging the higher synthesis of the spiritualistic conception, what scientific studies are now proving and countersigning. As is known, principle of reincarnation comes from time immemorial. Developed largely in ancient civilizations such as Egypt, the Mesopotamia, India and China. At religious traditions of Israel to register with the resurrection of the name and the current Jews, scholars of religion, can not deny it. But Christianity has inherited this tradition and improved it, despite having it removed (as well as the pneumatology or manifestation mediumship) to see it reborn in modern times through Spiritualism, which Kardec He presented as a form of Christian Renaissance.

The concepts of reincarnation varied through the ages and people from the backdated Egyptian Metempsychosis, Pythagoras adopted, to the confused forms of Jewish and Christian resurrection (John the Baptist was Elijah, Jesus of the ancient prophets and taught that one must be born again of flesh and spirit - or water and spirit, which is the same thing, because the water was the material element symbol for the former). These variations do not militate against, but in favor of the principle of reincarnation, as reality interpreted differently by different cultures. What science now makes mec (Extracerebral memory) is what you have done with several other religious problems and will have to do with others in the future: rationalizes them, integrating them in contemporary culture through research and evidence. The supernatural gives way to natural. The law of reincarnation ceases to be an abstract principle and moves to the plan of concrete reality (or at less verifiable) like the physical and mathematical laws. Thus, study and mec research are undoubtedly one of the most recent achievements of today Knowledge in the field, reintegrating this field in their lost unity and reintegrating the spirit in the context of scientific realities of the century. The lack of extensive research into reincarnation in Brazil and throughout America Spanish language is mainly due to the lack of financial and personnel resources

able. In the United States, as shown by the work published there - and one of attestations that is the book by Ian Stevenson - researchers are funded by individuals or institutions that allow them to peace, the conditions and the time needed. Moreover, cultural conditions and university preparation of researchers facilitates the qualification for this particular and difficult field studies and investigations. In our Latin American countries scarce resources, conditions and preparation.

Stevenson noted in his book that the psychological conditions in Brazil are more favorable than in India itself, where a spiritualist tradition of archaic type, based on mystical and fraught with assumptions of superstitions, hinders the appearance cases and further their research. Psychological conditions in Brazil stem from their cultural background in which Stevenson highlights two important currents contribution from structurally different sources and layers. The first is the African chain, folk, represented by primitive religions brought to us by slave trade. It is the current syncretism Religious Afro-Brazilian, mixing religions and beliefs of the black continent with Catholicism and indigenous beliefs of our

Earth. The second is the French philosophical movement, which came much later, only in

end of the last century, with Spiritualism and therefore the works of Allan Kardec. In between

these two extremes of the cultural structure - African Folklore and French Philosophy (this

particularly in their religious consequences) - but there is a wide reaction area European academic culture, materialistic, which raises a barrier of prejudice against parapsychological research.

There is undeniably a cultural inferiority complex in Latin America, that does not allow the aeration and the ease with which Americans and Europeans They face the moment of transition in which we find ourselves in the world. The evolution

cultural of our time have outgrown, and very quickly, the defensive phase of materialism

which strongly marked the second half of the nineteenth century and the first half of the century

XX. Even the achievements of physics have opened up new prospects for a revival spiritualist world. But the intellectual circles - and particularly the university -

in Brazil and other countries of the continent have yet to overcome their revulsion by instinctive spiritual problems. closed remain at armadillo shell

overcome materialism convinced find themselves still in the trench of truth

against superstition, without realizing that the war is over and the broad amnesty is done in

Worldwide. Encastelado so in a retrograde position, our intellectualism

academic finds himself cornered, especially in Brazil, the avalanche of barbarian hordes increase unceasingly, both in the field of African chain as in the French stream.

This stubbornness will definitely lead to a collapse similar to the Roman Empire, but while does not take the fall of the proud Imperial Rome to research mec among us

continue on pace to catacomb, by torchlight. This tragic aspect of the situation

Brazilian cultural course escaped the observation of Stevenson.

The reincarnation cases in Brazil, known particularly in spiritualist medium, are

numerous. But the existing interest in this and other related cultural media is sterilized

by indifference and reaction of universities. This reaction, in a little country cultural, exerts a powerful influence, bringing their own families where occur in cases of reincarnation to a curious ambivalence position: on the one hand, they We are proud of the occurrence, which makes special interest media object spiritualist; on the other hand they shirk and disguise the situation, with the fear be considered by scholars such as redoubts of superstitions, and also the fear (for very human sign and according to the Brazilian sentimentality) of express their relatives reincarnated to ridicule them and create embarrassing situations future. This particularly in cases of reincarnation with sex change. But that the winds off the sea, which blow from all parts of the world, and rapid cultural development of recent years lead us to expect, perhaps more briefer than you think, a favorable change in this opaque situation for transparency required.

It is not easy to make a general survey of current researchers in reincarnation Worldwide. Everywhere they multiply incessantly. Just run your eyes in some specialized publications in Europe and America, particularly the Journal of Parapsychology, to see the abundance of published studies about. But the book Ian Stevenson, *20 Cases Suggestive of Reincarnation*, offers us, as in thanks the author to those who worked with him, an impressive list of exponential figures of contemporary science. At the opening of a lecture series at the Library Municipal Mário de Andrade, São Paulo, Dr. Barnejee said he could verify personally the existence in Russia of two hundred scientists engaged in research the extracerebral memory. Barnejee has been with some frequency in the United States, in the USSR and Canada, three countries where these surveys are conducted more intensity.

Ian Stevenson is Director of the Department of Psychiatry and School of Neurology Medicine, University of Virginia, USA. Among current scientists cited in his book we highlight the following: Dr. Karlis Osis, eminent American parapsychologist; Dr. Robert Laid-law, Psychologist and Director of the Roosevelt Hospital, New York; Prof. C.J.

Ducasse, the American Society for Psychical Research; Prof. Gardner Murphy, famous American psychologist; Dr. J. G. Pratt, the parapsychologists group at the University of Duke, USA; Prof. P. Pal, the Itachuna College of West Bengal; Prof. B. L. Atreya, the Hindu University of Benares; Dr. Jamuna Prasad, Director of the Psychology Office Ministry of Education of India; Dr. William A. Coates of the University of Ceylon and currently at the University of Rochester, USA; Dr. Ananda Maitreya, the University of Vidalankara, India; Dra. Louise Rhine, wife and Dr. Joseph's research partner Banks Rhine, Duke University, USA.

Mec belongs to psigama field in the classification table of the phenomena paranormal. Its very nature includes in this field, as no case of memory It has no way of outward manifestation. Nevertheless, as all phenomena parapsychological, their evidence is always objective. We can only know if we are facing

mec or a confabulation unconscious by the confrontation of the patient with memories historical and social reality.

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IX - GI - Recording of the inaudible

unheard of recordings not yet had their parapsychological classification or They received their initials. But after Dr. Konstantin Raudive presented to the III Parapsychology International Congress of Puchberg its report on the 30,000 80,000 recordings were obtained, making it as a psychologist and parapsychologist, the matter went to the parapsychological field and is undergoing intensive research. There is no more doubt about the phenomenon of reality or as to their qualification as paranormal. The recorded voices come from spiritual entities, many of them identifiable. That's what convinced Raudive. The first voice heard, addressing him and calling him by name, was Margarete, she had been employed by his mother many years and he had died recently.

In fact, the only novelty of this phenomenon is that saving a voices in magnetic tape recorders common. For scientists this fact is important: it gives them greater security research and takes their work a new look, updated, along the lines of the technological age. But Spiritualists recording of voices has its background in the phenomena of voice-direct and direct-writing. Kardec, serving up the mediumship of young Didier son of his publisher, obtained several phenomena escritadireta and even letterpress printing by this process. These experiences were reported in the "Spiritist Magazine" and can now be read in our language, for the collection of

Magazine was translated and edited in São Paulo. Several scientists have obtained results

like. Are the most famous experiments of Prof. Frederick Zöllner, the University of Leipzig, Germany. It was Professor of Physics and his research were reported in the book Transcendental Physics. There is a São Paulo edition with the title of Evidence

Scientific Survival launched by Edicel.

The phenomena of voice-direct and direct-writing incluemse in spiritualist classification physical effects, which corresponds to parapsychological classification psikapa. stem from

action principle of mind over matter. And of course depend mediumship, or is, of psi functions of paranormal subjects. The tape does not carry any special influence on the case. Its function is the same paper or board: receive passively the influence of voice, it is recorded as any living person. THE modern technical equipment replaces paper and board. It can be argued that the recorded voice

It is inaudible. No one hears at the time of recording. But the same is true of escritadireta. It uses the paper or board without pencil or pen. No one sees the invisible elements that will spell the words. The ink pencil or pen only appears on the very act of writing. In the case of letterpress printing that's more touching. No one sees the

types or the printing machine or the ink used, or hear the engine noise, and despite the printing is so perfect that you can notice the recess of the kind on paper.

THE

printed message is not a formal text, but a note, a warning, a letter. It's the phenomenon can be repeated at will.

Thus, the recording inaudible confirms the thesis that the spiritual communications are intrinsically psychic nature. According to Kardec they do not dispense the medium,

because

only this can provide the extra-corporeal entities the necessary vital elements. The recorders record the inaudible voices when the researcher is medium or has mediums at your service. The Italian researcher Dr. Giuseppe Crosa, neuropsychiatrist D.E.

Genoa has mediumship and writes music and voices with ease, even when not conducting research. Other researchers can do nothing if not dictate mediums next to. This seems to settle the dream machine of mediumship, designed to replace the human mediumship. There is no machine that can replace the man, because the fate of machines is to serve man.

The discoverer of the audible recording phenomenon was the Estonian painter Friedrich Jürgenson, who during the last world war had taken refuge in Sweden. Living in a cottage in Mölnbo, near Stockholm, tried to record the songs of birds to make the soundtrack of a movie. At precisely 16 hours and 5 minutes from the June 12 1959 (then counted 50 years of age) installed your recorder in a tent set in woods and put the microphone out. A bird sang. When stopped, Jürgenson wanted to listen to the recording. It was perfect, but beyond the corner could be heard strange rumors

human voices in the distance and musical chords. It was discovered the new phenomenon,

Jürgenson although at first did not understand what it was.

It fell to Dr. Raudive, a German who also fled to Sweden during the war,

Jürgenson clarified the problem and scientifically put the question in the field of Parapsychology. Jürgenson's account in his book *Sprechfunk Mit Westorbenen*, as published in

Portuguese with the title of *Call In* (Publisher Civilization Brazilian) the disappointment suffered from some scientists, including Prof. Olander and elements of the Faculty of Parapsychology at the University of Stockholm. Bjoerkhem, famous Swedish researcher, university professor, was the one to take the matter seriously, but already in

end of life, no time or strength to devote to it. Jürgenson had given up contacts with scientists when surprise was knocking on her door Prof. Konstantin Raudive, graduated in Psychology and Philosophy from the Universities of Paris and Upsala

Edinburgh. An airy man of deep knowledge and experience

parapsychological. He was the new Zöllner German psychical research, soon to

He puts in evidence the world with their methodical research and its irrefutable recordings

the inaudible.

The famous German parapsychologist Hans Bender of Freiburg, was interested also by inaudible recordings. The German doctor Felix Kersten, who for the second

World War II exerted great influence on Himmler was also interested. The Rev.

Leo Schmidt, the Catholic Church of Switzerland, graduated in Science from the University of

Freiburg, said as soon as one of the most interested in the phenomenon of research. O

doctor Felix Kersten, author of *Conversations with Himmler*, communicated with

Jürgenson after death, revealing to him that he had died of a heart attack. Dr. Kjell

Stenson, Head of the Swedish Broadcasting Sound technique, was interested by the experiences

and released them, holding their legitimacy. The share of radio and TV technicians in

control and improvement of the research has been intense.

The Raudive research in Bad Krozingen, West Germany, attracted numerous international scientists. Jürgenson naturally enthusiastic about their discovery, insists that the inaudible recordings are "the first paranormal phenomena to be searched by fisiotécnicos means in the history of humanity. "A pardonable exaggeration, because research Crookes, Zollner, and Richet others in the past, and especially the current parapsychological research, in America and Europe and Russia, have been made with the use of these media, with employment specially built sound systems. But as accented, appliances, for more improved they are, never dismissed the presence of the medium or subject paranormal. Are only instruments to give greater efficiency to research and ensure greater accuracy in control of the results.

Biggest reason would the physical and Soviet biologists to claim priority in obtaining concrete evidence of the existence of the spirit, which of course do not. not modesty, but because they can not admit that their evidence relate to the spirit. The fundamental tenets of Marxism, which are the materialistic interpretation of Universe - strangely denying the very dialectic in which they intend to establish itself - They excluded the spirit of cosmic reality. The Hegelian dialectic was standing, facing the future, and Marxism turned her. upside down. Hard work will now have the Soviets to uphold our again.

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The Physics Finds the Source of the Paranormal

The progressive discovery of antimatter, from 1930 gone - just when born parapsychology at Duke University - led physicists from all over the world to the discovery of the spirit. It was precisely to deepen the knowledge of antimatter that Kirilian couple managed to invent a camera high frequency - or better, which operates on a magnetized field of high energy frequency - to shoot beyond matter. The Kirilian camera performed wonders. Equipped with an optical device, allows photographers to observe aspects amazing of a new reality. The biggest surprise was the discovery that things and beings have not only the material structure we know, but a structure internal and entirely unknown, of energetic nature. This structure is non-opaque and without light, such as the matter, but transparent and light. The preliminary conclusion reached is that this energy structure is the foundation, the mold and the source Living organisms materials.

"This is - explained - a true fully unified body which acts as a unit and produces its own electromagnetic field, based fields organic. "Suffice it to give us confirmation of the brilliant intuition of Claude Bernard, the father of modern medicine, by maintaining the need for a model energy to maintain the organizational structure of the human body, with the specification structural cell at the constant change and renewal of the whole organism in course of life.

But Kirilian couple went further, to check on their experiences, the brightness of the body

energy is not constant in living beings, revealing greater or lesser extent, and these variations indicate changes of inner states of being, whether plant, animals or humans. They even say that the psychic activity of man They are noted in the energy body in the form of bright and colorful hieroglyphics. "We invent - say Kirilian - a device that can spell these hieroglyphs, but we need help in their interpretation. "They also verified that the emotional state of researchers influences the object being photographed, producing these changes. This discovery, purely casual, open a new possibility in the field communication, confirm the results of parapsychological research with regard to telepathic influences mutually exercised among men.

There are mysteries in the existence of these bright and colorful hieroglyphics, or the possibility of Grafa them for further interpretation. This process corresponds a way to record the electromagnetic brain waves in the electroencephalogram. We will soon build pickups apparatus of light waves of the body energy for the study of health conditions. On the other hand, this does not bioluminescence it is electrical or electromagnetic nature, belonging to a power class yet unknown. This last conclusion is reminiscent of when Vasilyev said the thinking is "a physical energy type not yet known, produced by the way more Evolved of matter which is the cerebral cortex. "

The relationship of these findings to medicine is accentuated when Soviet experiments show that organic diseases can be predicted by examining the luminescence of the energy body. Investigations with vegetables and animals have shown this possibility. Morbid changes in the plants begin the brightness changes and staining its energy structure, even if giving in relation to animals. scheila Ostrander and Lyn Schroeder consider in his book *Psychic Discoveries Behind the Iron Curtin* (Prentice-Hall Publishing, New York) that the consequences of the discovery of the body energy will reach almost all, if not all areas of our current knowledge. We can go a little further, admitting that it is a real revolution Copernican. These two US university researchers have been to Russia and They interviewed Soviet scientists. Statements of scientists equivalent to revelations prophetic, remember the biblical visions of the spiritual world and particularly the references the apostle Paul to the spiritual body. Euphoric, as if unexpectedly releasing materialistic suffocation, scientists say that man is not just a machine organic. The Thomases of scientific materialism touched the wounds of Christ and are to both surprised and dazzled.

The request for help from the couple Kirilian was granted. Biologists, physicists and biophysicists Soviet biochemical gathered in Alma Ata, space research center of the USSR, and conducted intensive research with Kirilian camera. In 1968 a designated committee officially to consider the matter, made up of exponential elements of science, initiated research planned on the same site, reaching definitive conclusions about the reality of the energy body, the body which gave the name bioplasmic or bioplastic body. This commission was integrated by Profs. Grischenko, Gibadulin, Vorobev, Inyushin, Shouiski and Fedorova. The Kirilian camera had the official

approval

Academy of Sciences and is now considered as the most advanced instrument scientific research of the Soviet Union. But at the same time it opened up a new front fighting for the official materialism state. Soviet scientists are called for the impossible battle to show that the body is merely a bioplastic plasma biological organism, may consist of a plasma particles still unknown.

Incidentally, scientists body initially defined with the following bioplastic words: "It's a kind of constellation of the elementary type, which is close to the nature of

plasma consisting of ionized electrons and it seems like excited, protons and probably other atomic particles. "This attempt to explain the theory reminds Paul Dirac, British physicist, who in 1932 announced the existence of an ocean of electrons

free would constitute the essence of reality. All we know as real, said Dirac, is no more than an outer film, very thin, hiding in the real true. Professor Sonioyukovitch, the Moscow University, proposes the use of antimatter as propulsive power spacecraft. The driving element would be light or that luminescence of bioplastic body revealed by Kirilian camera. And Prof. Lev Landau, Nobel Prize in Physics, also Russian, proposes a new physics in the face of discovery of antimatter. As it turns out, the Copernican revolution of physics is underway and

its highest point is the discovery of the body bioplastic.

With regard to parapsychology, this discovery has revealed the source of the phenomena

paranormal. The nonphysical component of man, proposed by Prof. Rhine is confirmed by physical and Soviet biologists. This is all the more impressive as were the Russian parapsychologists, led Vasilyev, the most ardent to contention the Rhine theory. It should be remembered, to be sure, that Kardec was the first to sustain the existence of the energy body, giving it the technical name of perispirit. This perispirit or spiritual body of man also exist in the objects and beings plants and animals. Kardec said the mixed nature of this body, which would be formed by

he called the universal fluid, a kind of cosmic plasma, substance all in the Universe, consisting of material particles and non-material or spiritual. All psychic phenomena - now called paranormal - would proceed this body which, according to Spiritism, connects the mind to the body. The advance of parapsychology in the discovery of new dimensions of reality - as accented since the first edition of this book - it has been supported by the advance of Physical. Again we can say that the prospects outlined in the second part this volume are confirmed more quickly than we thought. By the way these prospects, criticized by some scholars as a matter of imagination of exaggerations, receive unexpected sanction physical. None of the areas of knowledge to escape impact of parapsychological findings, as understood Ostrander and Schroeder. Soon we will see the spirit of the problem back to its former position: is central problem of Sciences. And with that knowledge the unit is reset around the man. Why is it, as being the essential problem of philosophy and how soul the central problem of religion. Being, spirit and soul, man well regarded in its three aspects, the three dominant forms of knowledge of the field, will be really the image of God on earth.

But how to be dignified image of God, man must also be immortal, the Soviet scientists decided to apply the Kirilian camera in a series of surveys on the phenomenon of death. Materialism would be saved if the experiments demonstrated that the

bioplastic body dies with the biological body. Watching the final moments of dying and documenting these observations with photos in sequence verified that there is a gradual dispersion of light spots, as if the body is bioplastic desprendesse the physical body in a growing stream of particles. That both men in the animal. The proportion in which the particles are lost in the air the body material loses all

luminescence, becoming opaque. Only then the body of the animal and the man cadaverizam. At the same time, biological vibration detectors continue to capture Vibration force fields vital to the distance from the body.

This curious process of detachment from bioplastic particles coincides perfectly with numerous spiritualists observations made by seers, next to beds mortuary, and psychic explanations given by spiritual entities. Léon Denis He explains in his book After Death: "Separation is often slow, detachment of the soul operates gradually. Sometimes begins long before death and is complete with the rupture of the last fluidic ties that bind the body to spirit. "Denis was a disciple and follower of Kardec. In The Book of Spirits Kardec explains: "The observation proves that at death the detachment of spirit not Full suddenly; he gradually realizes, with variable delays, according to the individuals. "In the descriptions of the seers is common to refer to a detachment gradual perispirit elements (or body bioplastic) that will gradually joining some distance from the body.

Conditioned by the materialist conception, Soviet scientists, when considering this shedding of particles, ask if it is not the body that also bioplastic It is crumbling. They lack the knowledge of intensive research on psychic moment of denouement. If they had this knowledge would be amazed to see the their experiences confirmation on comments already made minutiae over a century. Attracting force fields vital to the distance the body is enough to confirm the removal of the body bioplastic, which generally rests in phase remake.

All as set out above justify the bioplastic body designation given by Soviet physicists to perispirit. The death episode shows that the first part of expression, the prefix bio, meaning life, corresponds precisely to the vital function this body. The plasma suffix, or a plasma simplification, refers to the function plasmadora this energy body. Soviet experiments justified widely this part. One of them, reported in the book of North American researchers, refers to grafting an embryonic arm in place for the leg of an animal in development. The arm and leg was developed, showing that the influence of the field organizer (or molded) is able to adapt to strange structure to the requirements of field. It is obvious that the designation of bioplasmic body, generally simplified to bioplastic body, resulted precisely from the series of experiments conducted by scientists to verify the specific features of the energy body. these functions fundamental correspond exactly to the perispirit in spirit theory.

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X - Researches and Control

How is the experimental research in parapsychology? And what procedure followed for the statistical control of the results? These are two questions that occur every student, after the first contacts with the new discipline scientific. In general, both are answered provided that the student took knowledge of paranormal reality because parapsychology, as everyone knows, is a branch of science that had, as its first task, to prove the existence of its object. But the general did not satisfy the student's curiosity, especially when he has the claim of more today, more tomorrow, to devote himself to research, participate in some experiences or at least to explain how they are processed.

First of all and to do justice to the great downtrodden that has been Charles Richet, author of *Metaphysics Treaty*, Nobel Prize in Physiology or Medicine 1913, remember that it is precisely he, the champion of the qualitative method in paranormal experiments, the first to also apply the quantitative method. That It occurred in 1884. Richet conducted 2,997 experiments with playing cards, getting 789 positive results when the odds were of 732. The difference was not as if say, significant. Many criticisms have been made to your procedure. although addition, Richet made interesting observations that are valid today, such as related to existence of an influence of fatigue in extrasensory perception.

The work Richet about was published in the "Journal Philosophical" ("Revue Philosophique "), volume XVIII, page 609, of December 1884. It is entitled: " The suggestion

mental and calculating probabilities. "curious to note in passing that the name given by Richet the phenomenon reappeared today in an important work of Prof. Vasilyev, Professor of Physiology also of the University of Leningrad, on their Telepathic experiences. After Richet fell to the English physicist Sir Oliver Lodge suggest

a mathematical process to evaluate the results of telepathic experiences made also with playing cards in 1885.

But the calculation of probabilities, which is a fundamental element of statistical control experiences, is historically linked with playing cards and dice.

Galileo Galilei, Pierre Fermat and Blaise Pascal, who created this form of calculation, They used the data as excellent material for his experiments. As in dice game, also with regard to playing the odds calculation served for explanation many apparently casual or occasional problems of the results of matches. And this in such a manner that weight the well situation, an expert can determine the mathematical reasons for the downfall of a hardball player. See, regarding the

explanations of Émile Borel in *Traité du Calcul des probabilités Applications et ses*.

These historical background, seemingly unimportant, show that the calculation probability was, so to speak, predestined to serve for the proof of Paranormal activity. On the other hand explain the reason for their use in experiments prepared with data and playing cards. As we know, Rhine and his team at Duke University, rationalized the application of these instruments by creating the called Zener cards and special data for experimental purposes. The purpose should be remember that Fermat and Pascal considered the data, according to Borel, desdeque

well

manufactured as perfect cubes, made of homogeneous substance in which signals number of sides do not compromise, for its light weight, the required symmetry. It is observation answers, in advance of three centuries - since Fermat and Pascal held their work in the first half of the seventeenth century - some objections that still today whether to raise the application of data. Especially as the Rhine data is specially prepared for the experience.

Another objection to Borel responds with absolute certainty is that the calculation of chance is purely abstract and can prove anything that the expert Wish. How warns Amadou, this objection reveals only that its formulator ignores completely what is called calculus of probability. Borel uses an example of English mathematician Lord Keynes to show that the calculation to all others, being subjective in nature presents objective results in its application to cases concrete. Moreover, Keynes demonstrates that errors in the calculation of probabilities They stem from the lack of accurate knowledge, the calculator, the case that the apply. Borel and adds the likelihood, in certain cases, can match the unit, therefore equivalent to certainty. The probability value is relative to the accuracy of the data put into the equation.

So even the playing cards applied to the experiences of parapsychology, as we have seen in the case of Zener and Soal (letters five geometric figures and five figures

animals, respectively) reduce to a minimum the numbers to be appreciated and establish with absolute certainty and clarity the likelihood of success by chance. And We also Rhine data, specially designed for scientific experimentation, released by mechanical means and having recorded each set of results photographically, exclude the usual difficulties of calculation, giving you security required for accurate verification of the results of the experiment. Moreover, as observed

Rhine, Soal, Carington and Amadou, statistical control shows only that phenomena studied can not be attributed to chance. The problem of the nature of phenomena, its real causes, depends on the scientific process of hypothesis exclusion. Clarified these fundamental aspects of experimental research

Parapsychology, we can move to take some concrete cases. First things most discussed phenomena: the psychokinesis. The Rhine itself offered us in the Mind reach several examples of experiences with data, carried out from 1934.

The choice of the data has not preconceived. It occurred by chance. A young player data caught the attention of Rhine, in the laboratory itself to the belief of many people that can act mentally on the results. "We saw - wrote Rhine - the lan-çamento data was the ideal procedure for the laboratory tests on hypothesis of psychokinesis "One of the main reasons was the interest of sujets, already naturally assured. The other was the applicability of the various forms of control experimental.

Rhine offered us the following example of a typical lot of experience with data. it was explained to sujet the goal of the experiment. Did you get her a glass and a pair of dice.

Picked up, for example, a result to be achieved: the number 7 would ask it to the sujet shake the glass and cast the data. on a table with tablecloth. The results were proclaimed aloud, after carefully checked by two or more persons previously climbing, and the driver, who could be the experimenter himself, the registered.

All the arrangements were marked by a circle around. The combination 6 + 1, 5 2 more, 4 plus 3, were the only ones possible, as you know. This facilitated verification of

results. Each series is constituted of 12 rolls of the dice. After each series, hits were tallied and made in the calculation of probabilities.

This is just one example of rudimentary experience. Later releases

They had become more complex. Made up experiments planned minutely, applying most data. Later, as we know, special data were made with

various materials such as wood, lead, steel, plastics etc., and invented

special equipment for the launch. Finally applied electric machine, provided with photographic control of the results, playing with large amounts of data. They make up experiences with sixty more data in order to develop the most varied results. There is

Also the localization experiments, it was determined mentally data to be

launched from one side or the other table when the machine might just toss them in the central.

Given this simple example, which by its very simplicity reveals the mechanism of psychokinesis experience with data, we move to a specific case of extrasensory

perception. We take a case of research with the Zener cards held by Naum

Kreiman and Dora Ivnick, reported by both in n. ° 3, February and March 1964, volume first of the "Cuadernos Parapsychology" of Buenos Aires. There were two

experiences: a 50 games in seven sessions, with 6:08 games per session; and one 40 games in five sessions, with 8 games per session. Each game consists of withdrawals

letters

a packet 25. Thus, a session with 8 games is that which uses eight times the packet.

In September 1963 the experimenters knew Miss. I told them that F.

have hit numerous times in raffle numbers and generally predicted the date of

correspondence reception of his friends and relatives. Invited to perform experiments

with Zener cards accepted. The experimenters were careful not to use it

just as the subject, not to coerce it, subjecting it to a guinea pig situation. Of that

way Miss. I. F. also acted as experimenter. This precaution is of great value

the experiences and agree with the observations of Soal as the need not

exercise any form of constraint on the subject.

In both experiments we used the cerrado packet system, scrambled to

chance and cut without the subject to see. The cerrado is a compact bundle pack of 25

Zener cards placed face down on the table and having covered the back by

white card or paper. The subject must guess the letters in their order in the pack,

starting from the top or the bottom. In the first game, the results favored

Position +1, ie, the subject noticed the following letter, and it should not notice. Per

sign that these results were in accordance with their information that acertava in

raffle numbers and predicted the arrival of matching. The very Miss. I. F. declared, "The

past does not interest me, only care about the future. ". But in the fourth session,

commenting

the results for the letter O, which is the letter to be guessed, said: "In the beginning not

hit too, I need warm, because my greatest successes are found in the last

games of each session. ". In the sixth meeting, said that his greatest hits get along

through spontaneous responses. In all sessions were careful to avoid fatigue

the subject.

Let's see the outcome of the fourth session, held on November 26, 63: Miss. I. F.

hit 37 times on the chart 1. This, in eight games. Result too variable, but

significant about the possibility of adjustments. The total results of the experiment were the

following: 0 letter obtained 257 hits, with only 7 than those provided as probable by chance; letter + 1, 234 hits, 6 less than projected and so short of likely hazards; letter - 1, 209 hits, 31 less than predicted by chance.

The mathematical evaluation of results escapes the understanding of the laity on the subject,

it requires the application of the so-called binomial hypothesis for calculating deviations perception. In the above results, the so-called standard deviation, known by the initials DS,

He accused 14.14 for letters 0; 13.85 for cards + 1; and 13.85 for the cards - 1.

binomial hypothesis (based on the Bernoulli formula) alleges that the critical reason, designated

the initials RC, 2.23. This result accuses a negative deviation for letter - one that, according to the experimenters "coincides in some way references the subject about the past and the future. "

It should be clarified that the negative deviation is the deviation below the likely results by chance. That's why this deviation agreed with Miss statement. I. F. that past does not interest him, but only the future. The second experiment, 40 games, conducted according to the rules above, did not yield better results. Miss. I. F.

He had the opportunity to give, alongside the spontaneous answers aloud and recorded by

experimenter, non-spontaneous answers she has recorded on paper aside, without intending to match the letter goal. All results of this experiment did not exceed the odds of chance, so that there was no more interest.

As it turns out, the experiences of the technique is relatively easy and can vary the circumstances and the objectives to achieve. It is necessary, however, that each experiment

is well planned in every detail. If we examine the sujet was

placed on a table edge and the operator at the other end. Between the two there was a division

wood, which did not allow the sujet see the operator. Furthermore, the deck of cards was

cerrado, or stacked, so that no one knew the order of the cards. Was not telepathy experience, but clairvoyance. The operator indicated by where percipient should start if the letter below or from above, and this was beginning to respond.

The operator wrote down the answers. The results were known after each game.

We must make clear the structure of experience, which can be given in the following terms: each experiment consists of games, and each game full use of 25

letters; each game in turn, consists of five tests, which are the five cards taken on, or just perceived in the cerrado packet. The number of sets depends upon the plan drawn up by the experimenter. As the figures of the Zener deck or the deck Soal are only five, the probability of hitting, in each test, incidentally, is one.

The offset is the amount of arrangements more or less the likelihood of accidents.

So when a percipient hits in a game 20 times, which has happened on several occasions, the positive deviation is 15, for the twenty hits we must eliminate five of chance

likely. When instead of hitting both the percipient hit only 4 times, there is a

negative deviation of 1.

The standard deviation is a mathematical way of deviation that occurs so progressive. A set of five trials with 15 hits by the percipient, we diversion positive 10 and the standard deviation of 2. Dividing the first by the second, we have reason

criticism 5. The mathematical formula of the standard deviation indicates the deviation increases in

ratio of the root-square of the number of trials. The likelihood of chance for hits in great experiences involves the appearance of reason for criticism chance. There is a special table with the values of this ratio that allows readily find the probability of chance without the need for large calculations.

The critical reason, statistically called t value is the difference between the deviation found, ie between the number of hits and the standard deviation, or the results provided, that in Portuguese can call diversion type. On the board or table of reason critical value 5, we consider above a five-game test indicates a probability by chance of only 1 in 3 million.

As you see, the statistical control of experimental research in parapsychology It requires expertise. The method is now fully developed and its application to the results of experiments assured the full validity of the same point of view of scientific requirements. Provided that the experiments are planned and performed with the necessary rigor and statistical analysis undertaken by experts, as in all the major centers of research, the results can not leave no doubt. This why parapsychology is now a discipline positive scientific, admitted and exercised in all major university centers.

Professor José Fernandes, Professor Emeritus of Physics of the University of Buenos Aires and La Plata, world-renowned parapsychologist, tells in his book Parapsychology Experimental that the experiences of the sensitive Ronald W. Society in Argentina Parapsychology, it was found repeatedly the result of 100%, ie 25 hits in each set of 25 letters. Such cases also checked in Europe and the USA, give hope for greater certainty in well conducted experiments, under appropriate conditions. With this, we also have the possibility of control of psi functions.

Regarding this control is convenient but not nourish illusions. functions psi stem from quite subtle processes of cortical perception in conditions psychophysiological appropriate. These conditions do not correspond to the usual situations

of sujetos in everyday life. It is necessary to develop these the process of adapting the these conditions, so that the psi functions are carried out safely. We believe that generalization of the possibilities of the use of psi functions depend on the general conditions

of life and culture in a less conflictive and aggressive civilization than ours. In short: it is possible for the future.

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XI - Hyperesthesia and hypermnesia

There are people who easily lose the way for lack of D.E. guidance sense. Thus, there are scholars, researchers and Parapsychology exhibitors which easily lose in their jobs for lack of the same sense. But there are also those who make

lost for convenience. This is the case of hypnotists priests and jugglers that do everything to confuse the lay people and astonish the people, for the sole purpose of defending the

their religious positions, threatened by the evolution of psychological sciences. The other case,

the people who in good faith go astray on the way, can be explained by a picture Rhine: are exploiters who forget the wide sea, entertained with pebbles beach.

The phenomena of hyperesthesia and hypermnesia have served for many confusions theoretical in parapsychology. Father Oscar Gonzalez-Quevedo S. J., in his book *The Face*

Hidden Mind, gave great emphasis to cases of hyperesthesia to accentuate the extrasensory perception phenomena may be purely physiological, and therefore sensory. Before him, hundreds of researchers and scholars of the past, particularly in metapsychics phase, they have signed the feet in the same field and in the hypermnesia, with

same purpose, but with the difference of being more consistent, as they were materialists. All the

P. Quevedo effort focuses on trying to physiological explanation of the phenomena paranormal. This puts the side of the current materialists of parapsychology and especially the Soviet power. The very title of his latest book, *The Physical Forces Mind*, the moment Rhine shows that the mind is not physical proof that Father is more materialist than Marx and Buchner.

The hyperesthesia was an important event at the beginning of the movement psychical, he seemed able to explain so natural paranormal occurrences which were interpreted as supernatural. Today, in this sense, is only a hypothesis overcome. We know that soreness is a physiological condition psi. And that condition may exist in such intensity that anticipate with hiperestésicas perceptions extrasensory manifestations. Increased aesthetic ability of our senses, influence of various factors, we have increased our perception. It is understood that This phenomenon must respond to a greater or lesser saline preparation, perceptible or not, the trance state, considered as argued Amadou, "the state psychophysiological necessary for the exercise of psi function. "

We can put hyperesthesia as the first stage of a decoupling process psychic that takes us from the simple reduction of tension that spoke Janet, to the ecstasy. So we have a well-defined gradual sequence: hyperesthesia - hypermnesia - trance - ecstasy, checking up on each of these degrees of paranormal state one Also sequence of degrees of intensity. Ecstasy is, within this scheme, the extreme opposite of simple distraction. Bozzano demonstrated the ability to pass on telepathic messages and psychographic unconsciously - and even projecting the I our distance - for simple moments of distraction, drowsiness or aloofness. (See *Mind Mind*, Ernesto Bozzano, Ed. Europe, Verona, 1946).

Amadou adds to the above quote that the trance is necessary but not for the performance of the psi function. The same applies to the hiperestésico state. O individual may be distracted or drowsy without their increased awareness. this in It shows that the ratio of the continent and content is the same, both physical and in psychic. And it inserts at the same time, the simple distraction in the context of states paranormal. It is, though fleeting, a moment of intermediate situation, land-deninguém between wakefulness and sleep, between the normal phase of psychic integration and abnormal disintegration. From that it follows easily that the increase in our

normal perceptions, hiperestésico state, is the first step in the perception of the field extrasensory. In Hypnology considered distraction as a time of state natural hypnotic.

Want to reduce typical phenomena of ESP simple cases of soreness at this point the development of parapsychological research, is a little more than simple temerity. But this arbitrary reduction of particular interest to those who wish to deny any possibility of extraphysical phenomena only possible way to transform Parapsychology in new weapon of materialism or theologism against movements free spiritualists, as Spiritualism and Theosophy. The hyperesthesia, larval stage of trance,

is used as a possible new explanation - although Centennial - phenomena mediumship. Just to understand this retrogression that the hiperestésico zeal of Fr. Quevedo intends to parapsychology, with scientific innovation air, returning it the proof of the survival threshold, which is already at the ground floor intermúndio psychophysiological.

Hence also his insistence on the old and overcome thesis, incidentally psychological - and more

simple-minded school of psychology of all time, which is the American behaviourism, derived from the Russian reflexionismo - that the body language, which is the mimicry unconscious, can explain the cases of telepathy. Watson, conductism father also called psychology without soul, he maintained the absence of thought. What it is just reflection, according to his theory of the reflex arc, in which the excited body through physical triggers the sensation arc that goes nerve center and back to mimicry expression

Response shape. O P. Quevedo then create your reflexionista theory he calls, naive or ironically, directly hyperesthesia of thought. Nothing less than the old theory of Chevreul, endorsed in Brazil by atheism and materialism irreducible Professor Silva Mello that thought is captured by charlatans seers in mimicry unconscious of its own customers (See *Mysteries and Realities of this and the Other World and Religion: Pros and Cons*, A. da Silva Mello, Publisher Civilization Brazilian river

1960 and 1963, respectively).

These theories, which refer only to the reflexes of thought in the process physiological, served for the construction of hypotheses and outlandish theories that would reduce

whole psyche to a new kind of materialistic mechanism. With them we are next Cybernetics than parapsychology, more integrated in the design of Man robot than in man's spirit. But P. Quevedo is not satisfied with this retrogression historical and spiritual and insists sink a little more: go to muscle reading, with which explains at the same time, the mystery Horses Elberfeld and mediumship communications. The theory comes from the name of the English conjurer

Cumberland, father of theater telepathy or false telepathy. And all this after the parapsychological research has shown the absolute independence of the process Telepathic with regard to personal relationships, their effectiveness over long distances through steppes and oceans.

Thanks to these juggling P. Quevedo can get to this setting

Parapsychology: "... is the science which is engaged in the discovery and analysis of the phenomena

Unexplained first sight, but possibly a result of human faculties. "As you see, indefinite definition that well reveals its pseudoscientific position. What unexplained phenomena in question? And how this anticipation to make the results of analysis in terms of ability? Neither scientific nor philosophical and even theologically this definition can be accepted. And a simple guess, a common opinion. No wonder that Pythagoras claimed to be the Earth's address opinion (See The Face Hidden Mind of that author, with all ecclesiastical permits Issues Loyola, São Paulo, 1964).

The hyperesthesia leads to hypermnesia, ie the increase of the mnemonic power, the increased memory, as we have seen in the paranormal process scheme. Fr Quevedo, that same book, whose title can be best understood as The Hidden Face of Father, bogs for Pantomnesia, it would be better expressed by the term pantomime, according to the theological equivalent of modest scientific theory of hypermnesia. It's not easy

admit what the priest says in the subtitle of the cap. 9 of his book: "You can remember everything. "But the increase in the mnemonic power, in certain people and special circumstances, it is proven fact. And it uses the priest, giving you the range Universal pantomimic to explain what hiperesthesia failed to clarify and particularly trying to explain xenoglossy or college to speak foreign languages without know them. This admirable college as well as the literary psychographics - far from be studied and investigated by parapsychology - are parapsicologicamente explained by the priest as simple matters of memory-unconscious. But as the unconscious in this case must also be omniscient, the author reaches this conclusion pseudoscientific, balcony without any contemplation towards the search criteria science: "The unconscious is smarter than the conscious."

No attention to the problem of dynamic relations with the conscious unconscious. Nothing about the specific nature of either or both of the one of nature. Nothing about what is meant by intelligence, serious problem in Psychology and it seems

not exist for the priest. What matters is the hasty, mechanical completion and therefore simple-minded, not for scientific purpose of the meeting, but for the purpose of sectarian

dogmatize. The hyperesthesia flicking the universal category of a pantomimic and the unconscious is raised, according to the textual expressions of the author, in genius unknown. And despite all the inconsistencies, this naive quackery, that simpleton juggling the book and the author's courses have spread among us and found received a major daily newspaper and in some universities and colleges.

Thus it is clear that we could not escape the duty to face in a book clarification and guidance of the matter, the quick look we just do the strange and absurd theories of P. Quevedo, released as chaff seeding in wheat fields inchoate our parapsychological formation. Examination, by the way, only a few topics tome that he disobeyed our forums culture, nevertheless has received the sensible response of a course organized by the Paulista Institute of Parapsychology, given by

six university professors in the large auditorium of the Paulista Medical Association. Beside the mentioned theories should also refer to the Prof. Cesario Morey Hossri, the Faculty of Philosophy of Santos, disclosed in his courses at the establishment of higher education at the Catholic University of São Paulo and through two major daily newspapers of. It is a theory no less odd: the left-handed corrected or ambidestrismo. We can summarize it in these textual explanations of the

author:

"Approximately 10% of individuals are born left-handed, c, due to the aversion of the medium

social left-handedness to about 90% are corrected; I assume that this aggression personality causes a gap in the nerve connections of the cerebral hemispheres right and left, from this to cause later, the appearance of the phenomenon hallucinatory to "see" and "hear" ghost (visual or auditory hallucinations, or both to same time)".

Professor Hossri still formulates a theory of psychic personality, which includes the ambidestrismo as one of the characteristics of personality. First of all it seems premature attempt to characterize this. Is there a personality paranormal? The paranormal own expression, as is known, is designed to supply a deficiency of our knowledge in the psyche of the field. The paranormal is just the Normal unknown or non-habitual, the unusual Richet quesubstitui old expressions of supernormal or supernatural. On the other hand, paranormal phenomena not

They require no special personality to produce. The various types, sometimes apparently inadequate (eg coarse aspect of individuals, coarse, too attached to material things) are equal or better than subjects other more delicate and sensitive, and thus apparently most suitable. The research carried about in the United States and Britain, have not so far no acceptable result.

Rhine deals with the subject in *The New World of the Mind* referring to experiences Stuart, the Parapsychology Laboratory at Duke University, and Humphrey and Dra. Schmeidler. All these attempts encountered insurmountable difficulties for classification. And so for a fundamental reason: psi seems equally distributed, as common sense in the method of discourse, of Descartes. All possess, although the most various ways. For example, in Humphrey experiments the subjects were divided into two groups: introverted and outgoing, according to the drawings tests to which they were

submitted. There were significant differences between groups: the clairvoyant experiences,

extroverts were positive and introverts negative.

But this only demonstrated a sense of difference in deviation of perception and not lack of awareness in both groups. The negative deviations individual offers negative, while being provided with psi. Rhine comes to the conclusion that the functions psi,

It is of a fundamental nature and therefore prior to the progress of the development of reason and civilization constitute a kind of common substrate of humanity, not capable of assessment in the context of personality. Thus, the placement of the problem personality terms it seems unsustainable, at least so far.

Secondly we must consider the absolute lack of data to show us, convincingly the existence of any relationship between the problems of left-handedness and the exercise of psi functions. And because this respect, instead of other, for example,

the sexual, much more shocking to all individuals? What is the reason for the simple correction of left-handedness would produce this difference of the cerebral hemispheres, and atrophy of the legs, the parrot nose, crooked mouth do the same?

The fact that the right hemisphere drive left motility and vice versa does not explain this alleged gap. And how to explain that the possible delay of the hemispheres

produce the clairvoyance and hearing phenomena? But the author goes much further, going so far as to say that this gap produces psikapa phenomena. O problem is complicated and no explanation is given. What Hossri offers us is just the free statement of fact that the only possible connections are even the hemisphere, that his theory, by the way, becomes damaged.

One of the most famous and discussed mediums in the world, Eusapia Paladino, who Cesare Lombroso became fierce opponent of psychic phenomena in his admirer, advocate and researcher, was not left-handed. Never will correct. And I was left-handed

in trance. As it would have produced the disconnection of the hemispheres?

Incidentally, Lombroso

tells us, about you, the following: "The Countess of A. (in Venice, according to Prof. Faihofer) sewed a purse with a coin underneath the clothes and went to the meeting with the

idea that the bag would be descosturada and transported, what really happened. another once he appeared with a hidden jewel in the hair hoping it was transported to the head of Eusapia, who wanted to give it, and as soon as he thought so, the realizouse transport. As we shall see, trance mediums have the muscle and intellectual forces that do not have in their normal state, we can only explain sometimes the transmission of thinking of the present, and generally require a special explanation, as the aid of deceased. These transmit during the trance, some of his most unique capacities mediums, such as left-handedness to Eusapia, levitation and incombustibility the Home, I could get a hot without burning and transmit this insensitivity to other people. "(See Fenomeni Ipnotici and Spiritici, Lombroso, Brazilian translation Carlos Imbassahy, Publisher Lake, Florida, 1960.)

Here we have the testimony of a wise man Eusapia turned left-handed sometimes, when communicant entity was left-handed in life. And at the meetings with her there were, as we see in the description of Lombroso, subjective phenomena and objectives

perfectly matched. It was enough to the Countess of A. think and transport of objects I checked. How much is slandered this extraordinary sensory (small woman illiterate and rude, accused of the most subtle fraud) is good to remember that only Lombroso

He accepted the reality of the phenomena when Eusapia gave him the realization of his own

mother, as he tells us in the book cited above: "I thought strongly in review my mom; the table then nodded to my unexpressed desire and soon appeared the picture my mother "And in another passage, eighth chapter of the second part of the book:." I have noticed

once the full appearance of my mother. "All this without fixed left-handedness and without

any delay of the cerebral hemispheres.

The psychophysiological relations are evident in all the production processes phenomenal, both subjective as objective, but always more pronounced in the field of psikapa. Rhine studying these relationships in his books already mentioned. Long before it, the

metapsiquistas committed to this study conducting important research on.

Schrenck-Notzing in the manner of Geley and Osty, became interested in the set of relations

between the medium and assistants, in reference to phenomena. Since, for example, the

externalization of biopsychic forces and the emergence of ectoplasmic formations, remember the famous German researcher: "Morselli, Ochorowicz Crawford and assume that

medium, into physical contact with the assistants (current formation) has college lending of them certain amounts of energy, which relines their own, in so that you can find a collective psychophysical creation." (See *Les Phénomènes Physiques de la Mediumité*, Albert Von Schrenck-Notzing, Payot, Paris, 1925.) Enrico Morselli made attempts to control dynamometers with the loss of strength assistants and also the increase in strength thereof, during the work. These relationships exist, as again today not exhibit the psychic experiences.

But they can not be used for the formation of free theories without polls minute that this kind of Prof. theory Hossri requires particularly, and without They have therefore a previous hypotheses with examination and proof. Moreover, it is necessary that a problem of this nature is previously submitted to experts brain physiology. Juggle as P. Quevedo, boldly taken seriously in our own academics or rainfall as Prof. Hossri (with strong likely to ridiculous content) undertake the development of parapsychology in Brazil.

The exaggerations regarding the hyperesthesia and A. hypermnesia pleasing especially those who want to reduce any paranormal phenomenology to the physiological level. But

ambidestrismo the theory does not even produce that proselytizing effect. Difficultly a serious student of psychological problems can admit that paranormal phenomena They are reduced to a matter of handling. But in terms of pure and simple disclosure or initiation into parapsychological knowledge, particularly in the teaching plan university, where these hypotheses were widely planted, its effects are disastrous. Shutting down here the first part of our book, we hope to be contributed to the parapsychological problem is placed between us, so more objective and freer without deforming implications that the above referred.

Now that our publishers are engaged in the translation of basic works Rhine and informative works of Amadou and others, it is possible that the environment is

change quickly. Anyway, we have to warn about the own translations. The appearance of the first Rhine book in Portuguese was disappointing. O original title *The Reach of the Mind*, properly translated into Spanish for *El Reach her mind*, it appears in our language this ambiguously: *The Range Spirit*. And the worst is that throughout the text the English word *mind* retains the mistranslation of *mind*.

Rhine is not the spirit in the metaphysical sense we give the word, but the mind in the psychological sense of all the brain functions. He even declared that, while admitting the extraphysical nature of the mind - by virtue of the results of numerous experiments - not spiritualist or spiritualist. It's just a scientist who admits the manner of Einstein, Compton, Eddington and others, the need for

Break the organocêntrica conception of man, as we break the geocentric Universe.

Fortunately the second book in Portuguese Rhine brings the right title: *New Frontiers of Mind* (*New Frontiers of the Mind*). Justified the case of the French translation

for lack of mind word in that language. But the Italian, who also made the mess, as in Portuguese, it is unjustifiable, unless translations have been made from French and not the English original. Psychologically the word mind today has the sense specific to that discussed above us.

the are mistaken who think that dedicated to parapsychology to defend our principles, our philosophical position. We consider this attitude as dishonest. Wow philosophical position is solid enough to sustain itself by itself. THE Parapsychology invaded our area and we had to examine its purpose. Fortunately They were honest and were able to establish a harmonious coexistence.

In the field of parapsychology we are in our own element. The other is that They arrived later and as many malicious upstarts. We can say without fear that the land is ours, in law and in fact. As Tertullian in the case of the scriptures sacred, we can evoke the legal concept of adverse possession in our favor. Long before Rhine and McDougal we were in this field, with Kardec, Richet, Croockes and others. AND

always with complete freedom, for exclusive awareness imperative and free search Indeed, without prejudice or secondary interests. We continue, therefore, in our position now in the good company of honest parapsychologists.

Before closing this section we return to the left-handedness of the problem, because of the

appearance of Professor Right and Left-handers book Joseph Quadros France (Editions Improvements, São Paulo, 1969). This book confirms the absolute lack of Brazilian studies and statistical data on. Hossri supposes, as we have seen, 10% of left-handers in population, but France reports that the US statistics accuse the average 12.5% equivalent to 125 left-handed in 1,000 people. Hossri assumes 90% of left-handed

corrected and France declares: "We found no statistical surveys in Brazil on the phenomenon. "

Regarding the effects of left-handedness Correction Prof. France is limited to the problem

stuttering and psychological consequences not proven yet, just alleged.

Referring to the study by Dr. Werner Kemper published in n. ° 51 of the "Journal of Medicine "(November 1951) France examines the fragility of scientific theories there exposed on the left-handedness. All this confirms the temerity of chance any relationship between the correction of left-handedness and the development of psi functions.

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Second part –

Parapsychology tomorrow

I - Palingenesia: dialectical synthesis

In a book recently published in Buenos Aires by Editorial Victor Hugo Humberto Mariotti studies Historical Materialism in the light of parapsychology, completing the course opening ontological perspectives in contemporary science, thanks to the investigations of paranormal phenomenology. Mariotti has had one of his books translated into Portuguese and published in Brazil. It is Dialectic and Metapsychics resulting in a debate with the Marxist Emilio Troise.

What says the most important in this new Mariotti study is its denial of validity of the materialist conception of history - without denying the reality of the process dialectic - and the affirmation of the importance of palingenesia as a historical content only parapsychological research may reveal, through the scientific method research and experimentation.

For those who know the cautious manner in which parapsychology advances step by step in its investigations, it may seem foolhardy to claim Mariotti. For that, But they know historically connect parapsychology to Metapsychics - what does Mariotti

with extraordinary clarity - there is no rashness in their procedure. So much more that he did not spear the formulation of any event, merely to show possibility, as revealed by the parapsychological achievements of a new access ontological problem in the scientific field.

This access flows naturally from scientific finding colleges paranormal. Incidentally, Prof. own Joseph Banks Rhine refers to the problem in his famous

book *The New World of the Mind*, when referring to university research carried out by his wife, Prof.. Louise Rhine. Well before, even on the historical level of Metapsychics, Ernesto Bozzano stated that the scientific evidence of extrasensory perception implied in

logically irrevocably the existence of unknown ontological resorts able to sustain the validity of metaphysical theories of man.

The scientific evidence of Metapsychics were rejected, not by denial of facts observed or validity of the experiments, but the perplexity caused.

It was understood that the phenomena studied by • William Crookes, Charles Richet, Eugenio

Osty, Gustavo Geley, Schrenck-Notzing, Alexandre Aksakoff, Oliver Lodge and many others were intrinsically impossible. The objection, as it turns out, was philosophical and not

scientific. Robert Amadou, currently in his book *La Parapsychologie*, remember that metapsiquistas could respond in the manner of Galileo, that despite the impossibility alleged facts exist. And so it is true that parapsychology is now remaking meticulously, in terms of university research, globally, the ways already made by Metapsychics. Through quantitative research method the qualitative procedure Metapsychics is proved. And as accents Jan Erhenwald, it requires the return to the qualitative examination.

Speaking of Ehrenwald, it is worth remembering that this psychiatrist proposes in his

book on telepathy, the combination of three methods for the investigation of telepathic phenomena, in its occurrence in pathological plan. Ehrenwald believes that psychoanalytical resorts personality may reveal new aspects in the light of parapsychological research. AND for both states the advisability of combining in possible cases, methods qualitative and quantitative and significant method of psychoanalytic interpretation. It is seen,

so that new perspectives Ontological of Mariotti is a reality that is revealed also in the psychiatric clinic.

But what matters, with respect to palingenesia is the negation of materialistic validity of dialectical conception of history. Mariotti remember that the Hegelian dialectic not sympathizes with any form of materialism, and, on the contrary, the very law of negation of negation applied to materialism. When the emphasis process history, not in its material aspect, considered in itself, but in its dynamics, ie the its dialectical process, the problem moves under the logical point of view, for Metaphysics. We spent dealing with abstract and immediately recognize the fundamentals

Immaterial of the historical process.

Thus Mariotti emphasizes the importance of ontological research prospects that open through parapsychology, to the reshaping of a dialectical conception headed back to the Hegelian propositions. For our part we understand that it is not up just parapsychology, but also to nuclear physics a key role in this ground. As Bertrand Russell look save the materialist conception, supporting that scientific denial of matter does not imply the denial of physical laws, it is clear that the

label to hold to these laws means nothing matters and nothing. The scientific reality Current is the placement of the ontological problem between two series of perspectives that

open, more broadly, the Natural Sciences and the Human Sciences, with denial of organocentrismo and the possibility of recognition of life forms beyond that manifest themselves in material bodies.

This possibility would open, turn extraphysical prospects for interpretation the historical process. And if palingenesia can establish themselves as supposed Mariotti at

continuation of parapsychological research, we would have the possibility of facing the problem of historical cycles through the return of characters and circumstances to existential scenario, once the historical precedence of the essence, also denying validity of Sartre's conception, it would assert philosophically through Science. Indeed, it is

Remember that, for Sartre, existence precedes essence only in relation to man.

The new historical perspectives reaffirm the Hegelian assumptions, oferecendonos these dialectical dimensions, entirely renewing of our conceptions of man and the universe: the mythological and historical would present as the thesis and the antithesis of

process of human development, which would result in the synthesis of palingenesia.

Here are

paths that Mariotti book points us and that seem to correspond precisely this phase of cultural resilience that we are living. On the other hand this overcoming, in nature of dialectical synthesis, not invalidate materialism and existentialism,

limited to determine the validity of circumstantial frameworks in which they should put up, that is, giving each of these philosophical views his place in broad palingenésico context.

In this way we would have historical materialism situated in the existential plane as objective view of the metaphysical process that determines social transformations. An kind of phenomenological view of a descriptive nature. The Sartrean existentialism (today considered by Sartre himself as a Marxist enclave) correspond to a objective and circumstantial view of each avatar of the essence, which is renewed and enriched in

here and now of the stages of evolution palingenésica.

Mariotti shows the philosophical sense of parapsychological revolution in science.

We can say with Sir Oliver Lodge that it is a Copernican revolution, as we shall see. There is no reason to wonder about the opposition of certain sectors to the development of parapsychology. All the conservative forces of the process historical react to the threat of disintegration, even in part, the current culture, structure of knowledge, according to the law of equilibrium that determines the existence of survival instinct in living organisms and social groups.

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II - The palingenetic process

The purpose of the thesis Mariotti writes in erudite reader: "Unlike open new perspectives in the world of design, back to palingenesia proposed by Mariotti, represent simple historical throwback to Stoic metaphysics. "Advocating strenuously Materialism-History, the player insists retrograde character of the idealistic position that you

seems "a romantic escape to historical reality", this trail that allows "back in full century of conquest of space, the superstitions buried in the rubble of the World Hellenistic ".

We do not understand why strange reason back to the palingenésica design would be a historical retrogression, while around the atomism of Leucippus and Democritus is clear progress that allowed cosmic research. The fear of the return to the old superstitions, or even the naive conceptions of the past, has always marked the phases of great intellectual development. But despite his back always stated as a sort of historical necessity. Materialism-dialectic itself is nothing more than a conceptual upgrading, not only of the Hegelian dialectic, but the very conceptions of Greek physiologists. Nothing much that we return to the Stoics, whose metaphysics It is deeply rooted in Heraclitus, beloved and exalted by the materialists dialectics.

The ruins of the Hellenistic world are extraordinarily fruitful and them can spring, not only poisonous mushrooms of atomic explosions, but also that They provide food and life to modern thought. In this case, as shown by Humberto Mariotti in his book Parapsychology y Historical Materialism (and sopesamos the verb demonstrate before using it) find the palingenésica conception of the world, which is the center of Stoic metaphysics. Clearly not deal with a simple back, a

pure and simple setback, but a cyclical return to the way it looked, for example, in the atomic case, the very question of the dialectic-materialistic or in the case of

Communist conception of society.

Asks the reader, on the other hand, "further clarification of the dialectical process of history palingénicas bases. "It seemed confused the proposition that the mythological and

the history can be presented as a form of contradiction which would result in the synthesis

palingénica, "even because - stresses - the palingenesia would not be a short, but just a moment of "back, back to the previous state." First of all

we should point out that there is, in the dialectical process, a moment back pure and simple,

because every turn can only be seen as a result of shock or merger of propositions contradictory. There is no "return to the state", but qualitative advance or historical enrichment, according to the old Hindu symbol of "snake biting the tip tail. "

In the historical development plan we find two phases opposed, not only in the chronological sense, but also and especially in qualitative sense and therefore significant. The first of these is the mythological, see humanity out of a kind of "psychic differentiation", corresponding to earlier periods its evolution, to try to rationalize the world through the mythical thought, still heavily impregnated with the primary emotions. Huntersteiner held a beautiful work, which gave the title Myth Physiology, showing the specific nature of myth, governed by a fundamental law which is the metamorphosis. To this law, which seems rather

imaginary than real, opposes the progressive conception of history, a structured rational sequence of cause and effect.

The opposition of the mythological to history is what we might say, an obvious fact for yourself. When we go back, for example, the ancient Chinese history - history that not It is history, but only mythology - and we see the turmoil of dynasties from the nebula divine and it is lost, clearly we understand the nature of the undifferentiated stage mythological. Only from the Jewish historical conception, developed by Christianity, the sequence of events is defined as a process, and what is more important, of teleological nature. The events are outlined and are linked accurately chronological, aiming always an end, and the process before it is clarified and get confused

significance. It must be the Spencerian analogy between the collective development and individual development of man from the children's psychic differentiation for progressive stages of differentiation and rational setting of the organic ripening and psychic.

The mythological, in a dialectical interpretation is presented as a thesis or proposition Initial which inevitably unfold the antithesis. And that the more states when

We analyze the syncretic nature of mythological, where there are no boundaries between the human and the

divine, the temporal and the eternal, the chronological and duration. We can say that the duration

It has not yet been targeted, according to Bergson's explanation. That is why the myth of the law is

metamorphosis. There chronological succession, but only variations in duration. The

thesis

contains within itself the germs of future development, the elements that define the historical stage under the impact of Marduk god of reason, which will leave chaos in two

pieces to produce the cosmos.

The dialectical process, however, does not stop. Once placed the opposition, thesis develops the antithesis, but will inevitably to result in the synthesis. The separation of

key elements of the thesis, the natural and necessary production antithesis, was not casual but causal and therefore teleological. Governed by a question was directed to a end. And this end, implicit in the dialectic itself is the development or performance of a state in which upper elements rejected by the antithesis return to incorporate the process apparently interrupted.

There is another phase that we can consider as a post-historical possibility but the palingenésica. Only this becomes possible to perform the synthesis under the philosophy of Charles Bonnet and Ballanche or of Schopenhauer himself. Here's when the incarnation, such a process not only individually but collective,

It imposes the Stoic dimensions clarified by today's scientific achievements. on one world of cyclical renewals, as we see in the development of natural kingdoms - to which we belong - it would be strange that only humanity follow a linear system evolution through history. The finding of palingenésico process in the social plan It appears as a young man reintegration factor in the complex of universal evolution. Clearly, when considering the succession of generations plants and animals does not take

into account only the physical element. This is informed and driven by the elan vital of Bergson.

This elan, in turn, is not only vital, but also psychic and mental, as the first parapsychological experiments have shown, confirming previous research and spiritualists

metapsychic. The palingenesia is therefore not only a form of conservation and renewal matter, but a process of development of psychic potentialities of things and beings - An advance of the unconscious to the conscious - as Gustave Geley demonstrated in his work

famous

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III – From the prophecy to the precognition

In their studies of the origins and the history of religions, John Murphy, the University of Manchester, adopted the cultural method that distinguishes the successive historical horizons of religious evolution. The first horizon is primitive; the second, soul, third, agricultural; the fourth, the appearance of the spirit of civilization; it's the fifth, which interests us in this chapter, it is the prophetic horizon. In this phase of evolution

religious man, accentuates Murphy, one of the characteristic fact is the appearance of great individualities, as the Hebrew prophets and founders of religions. We can speak thus of a historical period characterized by the development and influence civilizing of prophecy. Murphy points out in his study: "Man is the product of evolution, either for the body and the spirit. "

The prophecy appears as a consequence of human evolution and at the same time as a requirement and a condition of that evolution. We are equidistant from explanations, both simplistic, theology and psychiatry. Although not Murphy interest in the prophecy itself, he explains how the development of the spirit of civilization which frees man of the primary ways of thinking, connected to the horizons primitive and animistic and has modified agricultural development. The biggest ability to form concepts, to draw up a general conception of the world and conduct human, to formulate ethical principles and guide communities are to him the conditions fundamental prophetic individuality.

Although the etymological sense of prophecy is the future of advertising, the religious tradition

devotes another. The prophecy, as shown specifically in the case of Jesus and Muhammad, as well as with regard to the biblical prophets, is both revealing divine and future events teachings. In Christianity the prophecy takes fundamental importance because it is the Messiah of the legitimacy of the touchstone and the very

basis of Revelation. The theological interpretation of prophecy took her naturalness, turning it into a mystical manifestation of supernatural character. If you gave him in antiquity and the medieval period, extraordinary prestige, served at the same time to discredit it in the modern era, with the development of positive thinking. The prophecy suddenly passed into the category of superstition, and what is worse, the imbalance demonstrations or psychic disturbance. The prophet went down condition higher individuality to crazy. Hence the books and theses as Binet sanglé (La Folie de Jesus), playing Christ himself as a teomegalômano-histeróide. This and other theories are still the intellectual satisfaction that are proud of the strength and

the positive clarity of his convictions, relegating the trash last major concepts which represent the historical matrix of contemporary spirit. But in the extent that this same spirit develops, the interpretations of the kind Binet Sanglé are falling in the past, to use an expression of René Hubert, and quickly become museum objects. In the case of prophecy we now have the point out, in addition to the recognition of its importance in the process of human evolution,

scientific recognition of its existence as a natural human faculty, susceptible to experimentation.

Already Profs. Gustavo Geley and Eugenio Osty had found by numerous experiences Metapsychics Institute of Paris, in the first half of the century, confirming previous findings Frederic Myers, William Crookes, Charles Richet and others the possibility of scientific evidence of prophecy. Now investigations are strictly scientific parapsychology, followed by thorough trials, which They come to the prophecy the right to citizenship in the world of science. With technical designation

precognition, implying the existence of cognition or extrasensory perception, and while the existence of retrocognition also scientifically proven to prophecy is now a human faculty (and which also looks species animals) recognized and accepted by the scientific research at the university and universal plan.

Thus we come through the study of a mental faculty or mental (for the psyche, in this case, does not conform to the limits of a mentalist definition) a validation of the hypothesis of palingenésica dialectic that deal in Chapters

above. The historical development of prophecy, as proposed by Murphy, implies this dialectic. Arising course of the evolutionary process to firmar- is as characteristic of a long and decisive phase of human history, prophecy It reveals as a way of overcoming the positive limitations of space and time. The existence of this faculty in the animal kingdom, far from harm, reinforces and confirms dialectical nature of its development. She first appears as the thesis natural psyche that develops in the development of rational categories of mind, and end breaks in the synthesis of precognition. With this, the man overcomes space and time, which means it surpasses history, revealing exist in itself and the universe, one content, according to Prof. expression Rhine, "transcends the physical." Murphy delimits the prophetic horizon in space and time, giving you, according with its predecessors in the formulation of cultural method, a concrete position on the historical process. This horizon is, says, "almost entirely limited to period from the ninth century to the third century BC, and in the Fertile Crescent, as it is sometimes called the space that goes from Greece and Egypt, through Palestine and Mesopotamia to India and China. "We have so geography and chronology prophetic development. But geographically and temporally located prophecy appears as a breach of the limits that develops, exercising their functions psi beyond time and space. The precognition experiments, such as telepathy, show that not only the time, but also the space "are nothing to extrasensory perception." When therefore propose palingenesia as a dialectical synthesis of the historical process is not may raise the objection that science does not go beyond the limits of space and time. Rhine replies that these limits belong to physics and parapsychology "is the first new world of science to transcend them. "With the scientific proof of prophecy man affirms its transcendence. The world in which he now is not limited to the here and now, but indefinitely open about tomorrow, this spiritual philosophical category opposes the exclusiveness of existential categories. The precognition is one of the most baffling perspectives of Parapsychology, because scientific verification of their reality seems to contradict and invalidate all our current conception of man and the universe. however, when we view as a simple aspect of transcendent reality that escaped scientific empiricism, understand that it does not contradict or invalidate, but extends and enriches our worldview. If we can predict is that we can see in the future. This demonstrates that not we are limited to day-to-day routine of the contingencies and circumstances, but we can rise above it. Only the cultural bias of physicalism can repel this new perspective of the man in the universe.

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IV - Immanence and Transcendence

By placing the problem of man's transcendence, or rather, their nature transcendent in the previous chapter, consequently we put the problem of transcendence of psi phenomena. The breakdown of the categories of time and space, we checked out in precognition phenomena, presents certain similarities to the breakdown of physical

laws

the phenomena of levitation of objects at a distance, ectoplasm or ghostly ideoplástica, voice-direct or noises without apparent cause. The first objections formulated not to study and

the observation of these objective phenomena but to its very possibility of existence, They were based on the transcendental aspect thereof.

Later investigations of William Crookes, Charles Richet and particularly the Richet and Imoda, Italy, and Crawford, Ireland, showed the nature immanent these phenomena. The theory of psychic lever, Crawford proven by experiments and photographs revealed the existence of a material bond between the sensitive and

levitated object so that the law of gravity has not even been scratched. There remained, however, the issues of physiological order until today not explained nor sufficiently investigated.

There is in both cases, again, what we might call

dialectic conditioning. Both in subjective phenomena, as the objectives,

we can clearly see the dialectical opposition of the immanent and the transcendent, which produces

the phenomenal synthesis. In the case of ectoplasm, for example, the direct action of the sensitive

by physiological issue of psychic lever is purely mechanical. Was

providential that the studies and experiences about had been made by a

Physiologist as Richet and mechanics professor applied as Prof. Crawford, the University of Belfast. But how to explain the ectoplasmic issue, and particularly psychophysiological causes of this process? Gustavo Geley admitted, which has also Crawford, the existence of spiritual controllers, ie Extraphysical agents. No

accepting this explanation we would have to look for another, and anyway would arrive, as did Carl Jung, a transcendent conclusion.

In the particular case of precognition, to which we have in the previous chapter, arose between

parapsychologists a curious controversy. I was not denying the phenomenon,

sufficiently demonstrated, but to deny, through it, psychokinesis. This, as

we have seen, is the action of mind over matter. So when the Rhine's experiments

proved that the mind of the sensitive act on the data released at the table by a machine

particular, some parapsychologists raised the hypothesis, first formulated by Nash,

that the psychic had predicted precognition by the outcome of the game. Interestingly, in this case, it is the

attempt to deny the phenomenon objective to safeguard the physical laws, although it was

to admit the transcendent fact of precognition. Again, as you see, the

transcendence is necessary.

The intervention of Carl Jung - so to speak - in the debates

parapsychological was before philosophical nature of psychological violence. I did not want him to deny the

validity of the research, but the validity of the interpretation. Jung understood that the phenomena

psi, not subject to the limits of time and space, they are transcendent nature, not

behaving no framework in logical categories of cause and effect. Your

proposition is the existence of a non-causal order in the universe, governed by

synchronicity. A return to the problem posed by David Hume, but now in the form of

transcendence, delimiting the synchronicity of causality areas in plans Platonic dichotomy of sensible and intelligible.

All these discussions will fit only in the scientific field, which is presented as we know, we divided according to the Platonic scheme. The sciences are interested in the goal,

but recognize, though as epiphenomenon, the existence of the subjective-shaped psychological and cultural. The very nature of epiphenomenal subjective condemns before the

scientific investigation. It is natural, therefore, to face the problem of subjective action the objective phenomena, then appear the reservation and revulsion to the transcendent. In the field

philosophical, however, the prospects are different.

We could start with a naive question: what is the nature of life? if admit life as an epiphenomenon (typical of materialism position) it will be nothing more than an effect of actions and intimate reactions of matter. But in this case remain the problem because of these actions and reactions. And if we admit life as the result dialectic of action of a non-physical principle on the matter (spiritualism)

We recognize the vital nature and therefore normal paranormal. I mean: the duality immanent-transcendent featuring psi phenomena is hardly a feature of these but of all phenomena or universal. so we tend to acceptance of the Kantian noumenon and make the elimination of the supernatural to Spinoza

We recognize at all just nature.

One way or another, with the epiphenomenon or the noumenon, we can not escape to the transcendent. Because epiphenomenon itself, as indicated by the etymology of

term, is a transcendence process recognized in Marxist sociology as superstructure. Thus, contrary to the aims Prof. own Joseph Banks Rhine in their philosophical and political digressions about the consequences of research parapsychology, scientific evidence of psi does not deny the validity of Historical Materialism, but only defines such validity in the immanent plane. No if possible, even to the scientific and philosophical materialism, deny transcendent, which always exists, it must recognize their presence and their importance in the historical process. This recognition does not invalidate, but extends and

enriches the findings of observation and experimentation in the field (Physical Sciences).

Reaffirms, therefore, through this curious problem of the immanent and the transcendent

in psi phenomena, the theory of dialectical-palingenésica. Transcendent and immanent are shown

clearly, because not sufficiently fused when we study the pre-stage

Historic mythological. Later in history, the immanent overlaps transcendent in the preparation of synthesis. This, however, only occurs in the plane palingenesia, when the Mito and history merge so that immanent transcendent again transpires in nature through life. And then, only then, in palingenésica reality, now existential reveals its true meaning, that is, as or relativism-critical, this as a synthesis of past and future.

Each time we are faced with now in palingenésico process, we are at once before yesterday and tomorrow. In now are the result of what we were in

Yesterday, we held the essence that, according to Sartre, there was 'suspended'. But, on the other hand, we again have "suspended" the essence that we will hold tomorrow. This is more in line with the existential conception of man as design project Sartre limited to the course of one lifetime, so even frustrated.

Thus, the Sartrean frustration of man, "this useless passion" is not a reality objective or subjective, but only a mental philosopher limitation. perspective palingenésica Sartre could see the future of man within the very conditions dialectics of Marxism, this philosophy which he considers the only century but whose Hegelian roots allow a return to the spirit.

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V – Reason of the dialectic palingenesis

The proposition of dialectics-palingenésica thesis seemed hasty to some scholars, who warned us about the results still precarious research parapsychological. We can thus summarize the main arguments against it: if Parapsychology is not out of simple check of some mental phenomena, not topped the field of mind, we can not move forward, supported in their rudimentary data and

inaccurate, the vast field of historical conclusions. Other ironically asked us: "Can the Professor Rhine crapshoot change our conception of the world?"

The answer does not seem difficult. Just formulate other questions, such as, for example: Galileo objects game, the Tower of Pisa, has not changed the old design? THE

dancing frogs, Galvani, not opened new prospects for science? The Fulton kettle It did not change the world shipping and land transport? Why could not the dice game and even Prof. deck Rhine produce similar effects? much more that these two forms of gambling, the data and the deck, have their place of honor in history

the great human conceptions.

But let us not lose ourselves in ramblings and try to analyze these objections. 0 Prof. Rhine left of the simplest observations, using common objects in respect to objectivity and clarity requirements of scientific methodology. To check or not of telepathic phenomena and submit events to statistical control resorted to playing cards. At first the common deck. It was his collaborator, Prof. Karl Zener, who conceived the parapsychological cards today have their name: Zener cards.

In the case of only five figures, each deck of cards with 25 cards, once reshuffled, presenting with absolute safety margin of chance or bad luck in carrying experiences. Professor Soal, as we have seen, these figures replaced by animals: the elephant, giraffe, lion, zebra and pelican. Each of these figures has its brand dramatic and the initial letters of the names are different, not allowing confusion or ambiguities in the experimental verification. We could also talk ironically in the game Professor of animal Soal. But this game produced the most beautiful results, proving scientifically the existence of telepathy.

As for Prof. data Rhine saw that the common data were the principle game. Subsequently been refined in order to ensure greater security in its free fall. Also the way to throw them on the table evolved, is fabricating special devices to avoid hand contact. In the case of data necessary precautions should be the most rigorous because it was checking the action of mind on the subject of

directly. A mental function considered absurd, and even intrinsically impossible, despite our existence is nothing more than the same action mental on the matter.

Rhine had to from simple, concrete things, following the requirements of clarity and distinction of the Cartesian method, still prevailing in scientific methodology. And if the Parapsychology could not yet rise to the humble experiences is major investigations of old English psychic science or French Metapsychics it still owes the same respect for the requirements of Sciences. But despite all these physical limitations imposed on research extraphysical phenomena, the truth is that

parapsychology has advanced enough to prove the existence, as maintained Rhine, of a non-physical universe. Although forced to crawl on the playing table she could start the mind of sensory limitations. Is not that wonderful?

Today, in the great universities of Europe, Asia and America

Parapsychology is a science that has its well-defined objective field and allows PhD in defense of their theses. Telepathy, clairvoyance and precognition are proven and proven through thousands of experiments and investigations. And the psychokinesis or direct action of mind on the outside world objects is also considered as demonstrated by scientists at the scale Rhine, Soal and Price, as well as others whose citation would require a long list. And that despite being the psychokinesis

phenomenal group less studied and investigated because of the intensity of scientific prejudices regarding the possibility of phenomena included in their name.

Thus, although the Parapsychology is still in the discovery phase of a new world, the evidence that has managed to accomplish are enough to shake the stiffness of the physical design

or materialistic so far prevailed in modern science. If we add to this evidence of psychological field those things that are offered in the physical field by the discoveries of

Nuclear physics - who takes daily the proportions of a true paraphysical - we see that Pitirim Sorokin, Harvard University, has reason to believe that the We find a transition to new forms of culture.

If until now our culture is limited to the sensory field data - despite the doubt Descartes and psychophysical experiments Webber and Fechner on the limits sensations - it is clear that we could not conceive of the historical dialectic but in their concrete possibilities. But at the time we break the physical framework of our cultural training, opening new perspectives within the scientific research Nature, whether in the subjective plan or objective, it is clear that the historical dialectic of

Marxism juts back in rejected Hegelian spiritualism. Willy-nilly want those who, like Bertrand Russell, insist on the support of the materialist conception,

the truth is that the non-physical nature of the universe opens before our senses stunned as a wide perspective.

Thus, there is no precipitation in formulating a hypothesis dialectics-palingenésica. Hypothesis, moreover, that does not rely only on research parapsychological and nonphysical development of physics itself, but a powerful, vast and deep historical substrate from the tribal era has marked the presence of spirit in human affairs. Another outgrowth of parapsychology is that

uncondition of thought that is the reintegration of man in reality
 Natural. Breaching artificial conditioning of scientific progress made within the limits
 narrow the physicist reasoning, parapsychology connects us back to the spiritual roots
 of
 species.

Two scientific facts most important support the thesis of palingenésica dialectic: the
 discovery of antimatter (which shows the possibility of an anti-universe) and theory
 oscillating universe Ernst Opik, reintroducing the Greek hypothesis of disappearance
 Universe periodic and reconstruction every thirty million years. Hypothesis, they say.
 Yes, but hypothesis based on evidence of scientific research and accepted by
 scientific world. The Universe that destroys and rebuilds is a palingenésico universe.

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VI - Carington and the Parassociology

The new form of culture alluded Pitirim Sorokin can not be fully or
 absolutely new. Its novelty lies in the reformulation of the current bases of the General
 Theory

Knowledge. But this reformulation, in turn, will be supported in elements
 fundamental of the current culture. Elements such as the rejected stone parable will
 now serve to build a large building and airier, a new temple
 namely, to use this mystical expression well suited to the stages of renovation.

These elements are precisely those that were set aside by
 development of Enlightenment rationalism as waste of a mystical past: the
 concepts of a non-physical reality and man's spiritual survival. data
 we presented in the previous chapter, which explains the theory of dialectics-
 palingenésica,

we can add the doctrine of parapsychological Whately Carington, which held
 substantial importance of experience in the Psychology Laboratory of the University of
 Cambridge on the telepathic transmission of drawings, as we saw earlier.

Carington was these parapsychologists who are not afraid of words. For him there was
 no

ugly words in the dictionary. So did not hesitate to accept the dichotomy espíritomatéria
 to attempt an explanation of the observed phenomena. And thanks to the courage
 Parapsychology offered to a contribution of the most fruitful. They worried him
 especially

the perception of deviations in extrasensory process. And research in this direction
 He revealed to him curious things, leading him to a measure of hypothesis economy:
 reduction of all ESP (extrasensory perception) to a single form, telepathy
 precognitive.

The Carington himself admitted that "forced his hand" to make such reckless reduction.
 But assuming that it is better to work steadily at a small level,

She dared to do it. At the same time, however, that economize on hypothesis, for the
 modes of phenomena, was obliged to squander the interpretive sense. That
 contradiction is fully justified, since the mere existence of telepathy have you
 entailed many concerns of qualitative, to say the plethora of ESP,
 that would require a lot more effort?

Carington found that the telepathic object itself, and therefore the material object,

"nothing

had to do with the phenomenon. "Does this mean that the telepathic transmission was accomplished in

mind to mind, without any relation to the objective world. Let's see how this

It happened. Carington opening a dictionary, the first word took usable for the case, I was drawing and afixava in his office. The sensitive caught in the distance, not that design, but what would be done the next day. however, neither the Carington himself knew

which would be the new design that depended on word to you again be offered by dictionary. It was a typical case of precognition.

The only way to explain this occurrence, found by Carington was the hypothesis the paranormal associationism. This hypothesis was to existence of a system unconscious relationships that allowed the telepathic process, not as mere transmission and

receiving messages, but as a form of mental communion. Thus, when the percipient was willing to receive Carington messages, your mind communed with experimenter and all occurrences linked or associated with experimentation march became accessible to him.

The logical consequence of this hypothesis was the admission of the existence of entities

psychic that Carington termed Psicon and sensation. The mind, and therefore the spirit human, would be a structure of extraphysical atoms: the sensation produced sensuously by contact with the outside world; and Psicon, subtle images of those of nature purely mental. The spirit was again the beam Berkeley images. Nothing else just that this beam once occurred the death of the human individual should stand in the plan

nonphysical. The sensation disappeared but survived the Psicon.

Proceeding from this Carington supported the hypothesis of survival of psicônica structure

after the death of man. He added that this structure - the free spirit of the body - could enter into relations with other structures of the same nature and therefore communicate with the living through the psychic processes. Analyzing, for example, Book Raymond, Sir Oliver Lodge, said there was nothing strange about his son of Lodge, killed in the 1918 war, reveal the father the existence of a nonphysical world similar to the physical world. And that because Raymond Psicon had been formed the sensation of his physical life.

The doctrine of Carington, even despise their metaphysical conclusions, He helped to open new perspectives on the investigation of psi phenomena. The schematic rigidity of telepathic transmission process similar to that of transmissions telegraphic, was replaced by the Association of dynamism of paranormal knowledge. O ESP process has proved more complex than it seemed before. The news experiences, which even now develop this new orientation hypothesis Carington may decide for a fruitful reformulating many aspects of parapsychological problematic.

But back to the theory of dialectics-palingenésica see that Carington contributed to its formulation opening the prospects for the development of a real Parasociology. Psychic entities Carington as psicônicas structures, interrelations out of the material plane and at the same time with your chances of relations with layered structures in this plan - the case of Raymond, for example - expand the sociological field leading us back to cosmossociologia that spoke

Durkheim about the Greek cities, where men and gods lived naturally. Carington opened in this way, the Parapsychology, the possibility of a Parasociology that will strengthen the thesis of dialectics-palingenésica.

In fact this Parasociology already, long ago, a social reality unknown to the science. Throughout the world, men live in permanent with spirit creatures. Positivism himself could not escape the recognition the dead govern the living, though only through cultural dynamics. Carington, the way to the Rhine, does nothing more than give scientific form a natural and universally recognized reality. This reality is only new in Science.

A few years ago, the sociologist Gilberto Freyre proposed in article in The Cruise, creating a sociology of the supernatural to explain extra-human relations. He claimed that even if only the imaginary existence of entities spiritual they could not deny their relationship with men and their influence on life social. This thesis of imaginary relations recalls the mythological influence on the dynamics social. The Carington theory offers these relations the possibility of realization in the plane of reality researched and demonstrated by the Sciences.

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VII - Sociological Implications

The Carington propositions theoretically established in the field of parapsychology, the problem of metaphysical relations. This is an old problem that has nothing extraordinary, because since all men times found themselves embarrassed by it. But Carington has the advantage of putting this problem in terms of scientific hypothesis, by taking the word hypothesis in its true scientific sense, that is, the orientation of research. Parapsicologicamente we have thus a chance to investigate paranormal social relations, manifested more evidently in the field of spiritist and espiritóides demonstrations. For this last term we understand the phenomena

psychic and physiological that can be confused with psicônicas demonstrations, according

Carington the proposition.

Even though, we leave aside this problem of entities relations

Extraphysical with human beings, in view of a nature Parasociology mediumship, we would still face the problem of the sociological implications of functions

psi. We can not ignore the social context the existence of these functions and the role they

exercise. Sociology therefore is forced to overflow its current limits to impact of the evidence made by parapsychological research. Imagine what this would cause the spirit

Positive Comte or Spencer and understand the reaction of current sociologists a proposition of this kind. Nevertheless, like physics, advancing day by day and ineluctably in the direction of paraphysical, sociology can no longer ignore the already

problems raised by the finding of the existence of psi functions.

In normal life psi manifestations occur in a real range that goes from simple feeling to cases of telepathy, clairvoyance and precognition. In terms of pathological occurrences, as shown Ehrenwald, these manifestations acquire

Vigorous significance because both can cause imbalances as duly studied, prevent and correct abnormal mental states. Carl Wickland, Faculty Chicago Medical School, published some time ago a curious book on the subject. Its about

an account of his experiences in psychiatric clinic. *espirítica* order of experiences, but nevertheless contribute to the clarification of the implications Sociological of psi functions. His book is entitled, often considered sensationalist, but only explanatory truth of his position: *Thirty Years of the Dead*.

In the final chapter of this book says Wickland: "È essential that investigations psychic are performed by men of science, that it take charge men willing to put aside all prejudices, free of prevention in order to can weigh all the evidence and rank the discoveries that will do. "

This passage shows us that Wickland position is not *espirítica* in the mystical sense, but in line with the scientific explanation of the problem, for it not only investigated but mainly lived.

Cases like this psychiatrist Wickland and William Crookes, Charles Richet, Gustavo Geley, William Crawford and most recently the Rhine, Soal, Price, Björkheim and many others show us that the psi functions, the present and the past, influence even in the problems of Sociology of Culture. We could also evoke the Socrates classic cases, Plotinus, Descartes, Joan of Arc, to emphasize the importance this influence in the cultural process. This without counting the multiple instances of intuitions

and the Enlightenment of revelations checked with scientists, artists, writers, poets and musicians everywhere and at all times.

When we speak, therefore, of a Parasociology we can consider the proposition two levels: as regards the implications of psi in normal or everyday life and in respect the paranormal occurrences, which can be either overt manifestations of colleges extraphysical as the problems of mysticism and psychiatry. investigations parapsychological change the position of these problems, forcing us to face them with greater understanding. The complexity of the here and now is more existential shows deeper and more demanding on the data of these investigations.

On the other hand there is to consider the whole range of social consequences of different forms

demonstration of psi functions. recently declared a renowned psychiatrist São Paulo, the Dra. Maria de Lourdes Pedroso, told the press that all of Western civilization, as demonstrated by their specific name of "Christian civilization" comes from *metergéticas* occurrence of events in Palestine. Abstracting the direction Spiritual Christianity and staring at him only in its sociological significance, especially the staff of Cultural Sociology, we have to give reason to shrink. At psi functions, not only the man who produced the Christian revolution, but of all who They were participants of this fundamental importance of movement to what the priest Chardin called human phenomenon, were really responsible for the transformation of the world.

The human phenomenon therefore involves fundamental aspects that have so far been neglected its scientific evaluation. Negligence stemmed from known factors: on the one hand the retrograde position of religious mysticism preventing access to the knowledge of the paranormal; on the other hand the barrier raised by skepticism that They intended to reduce science to material objectives. The parapsychological research, as well said Prof. Rhine, is starting the current thinking of this dilemma exasperating to scientifically prove to you the existence of a nonphysical universe. free

so the goal weight that the very development of the physical sciences has overcome, current thinking is able to broaden their perspectives on the subjective plane. And it is in the range of these perspectives that we can speak of the obvious possibilities the Parasociology arising from advances already made worldwide for research parapsychological.

Alfred Still recognizes in his book *In the Frontiers of Science and Parapsychology* that the scientific evidence of the materialization of spirits are really serious, though not We must admit that it is spirits. If the label issue is so important we call these entities psicônicas structures. The theory Carington may serve as a safe-conduct to Crookes and Richet ghosts to enter the world social scientific interpretations. The more so that the natural social reality long ago they have settled.

The most illustrious men, said Kardec, are sometimes futile as that of arreceiam words. Let not the words serve as a barrier to those who wish to take knowledge of new dimensions of Sociology. The expression created by Carington appeals more to those who are interested in the new scientific terminology. Instead of ghosts of the dead, that give chills to many positive spirits, let the psicônicas structures roam freely around the world of the living, enriching with their psychons our social relations.

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VIII - PSI and the social transformations

Let us try to examine the sociological duality of psi implications that already in We refer. On the one hand we have the implications for the normal or everyday life. At first sight

are instances of secondary importance, without major consequences for social life. At fact they not only influence the conduct of individuals and groups, but determine that conduct. The collective archetypes of Jung, the instincts of self Freud; The

will to power of Nietzsche; Adler compensation and other cases of gender would be enough to show the importance of extrasensory perception conduct.

Moreover, all

Modern psychology and the development of social psychology are sufficient to advertirnos on the need for an investigation of these influences.

We do not want to replace the psychological hypotheses above the hypotheses parapsychological. On the contrary, we employ them to illustrate the implications of psi conduct. The whole story is presented full of episodes in this regard. the prophecies tragic Cassandra in Troy, the oracular auguries of Greece and Rome, to the voices of Joan of Arc, Napoleon's intuitions and predictions of Lenin there is a whole sequence paranormal events marking out the historical process. The same is true at the individual level. O

man who senses the crash of a plane and exchange your ticket at the airport moved by an impulse which then repents, but thanks to which saves his life's understand that psi was of fundamental importance for their conduct at a time decisive.

Both in terms of Individual Psychology, as the collective psychology of the plan or group and in the wider plan of Social Psychology psi implications are not only

admissible, but especially evident and highly significant. The call time PSYCHOLOGICAL is nothing more than the outbreak of a collective process of psi. It is easier to

understand when we remember that the parapsychological investigations not restricted to the human psyche, and demonstrated how animal groups lead through their psi functions. The extrasensory perception, like radar individual organic, produce the required combination in the collective plan for a large set to form in Gestalt terms, guiding the conduct of an entire community and deciding the course of history. Humberto Mariotti remember, by the way, the phases crowning of the French Revolution and the Russian Revolution, but we can also remember

the theoretical propositions of Kurt Lewin on the conduct of groups in times of stress collective. At such times, we could say with Carington, psicônicas entities individual are grouped forming social entities.

Returning to the collective archetypes of Jung we must remember the classic study Mannheim in Ideology and Utopia. Ideological aspirations have their moment of spark, which can be both positive and negative. In both cases cited above, the French Revolution and the Russian Revolution, the moment of outbreak was positive. The

materialists attribute the success to the objective conditions, but could hardly show how and why these conditions were formed and reached a favorable point. Mannheim stresses: "The appearance and disappearance of problems on our horizon intellectual are governed by a principle still unclear. The very rise and complete disappearance of knowledge systems can be reduced in the final analysis of certain factors, thus making it explainable. (...) Similarly, should the sociology of knowledge seek to investigate the conditions under which problems and disciplines form and disappear. "

Recognizing the existence of psi functions individually and collectively shifts the problem of social transformation plan of simple material conditions for the psychic or psycho-social conditions. then we realize that there is some reason not discovered, not realized, so that, at some point, the social revolution spreading and reach triumph "in the weakest link of the imperialist chain," while the links

stronger becomes impossible. We understand that economic and social conditions They are not sufficient by themselves, because the changes only take place so peaceful or violent, at times when the functions psi reached a culminating phase perception of the new reality that is coming. This is a case of precognition collective.

All this, as we see, in terms of normal life in the natural process development of social facts. So far not involved the chances of Carington on Parasociology the existence of a intermúndio, ie a process relationships extraphysical between entities psicônicas surviving the death of the body and the human beings. To admit, however, that mediumship process relationships we spend another series

consequences. Psi functions assume in this case much greater importance in terms of Mariotti proposition on palingenésica dialectics. The survival of spirit in the form of psicônicas entities proposed by Carington or mentalist form Price and others, this simple survival means new and broader processes social relationship over time. And palingenésica hypothesis, a logical consequence of

hypothesis Carington, so offers us the prospect of a historical continuity we call consequent.

Let's look at the moves it. If we admit, as explained Ernesto Bozzano, the existence in man of an ESP and a chance, too, extraphysical action, it is clear that admitted his transcendent nature. We broke the organocêntrica design that we attached after the breakup of conception geocentric. In a sense the centralizing tendency of thought, which was surpassed heliocentrism by the cosmic plane, took refuge in the biological organocentrismo, ie expelled from the Astronomy, he hid in Bilogia. The scientific discovery of psi functions

attack comes this trend in its last stronghold, revealing the possibility of life and vital activities outside the physical body. Man transcends himself, is projected outside of their immediate living conditions. The psicônicas structures live and act regardless of their former physical bodies.

Of course, this simple projection result numerous consequences and more high significance. If human life, like that of all other organisms, not extinguished by the loss of the organic instrument, and if the design permits the palingenésica

around psicônicas entities to organic life disappears continuity solution historical process, both for individuals who participate and for the collectivities. The now existential matters not only now and not only this guy who lives, but also in the future and for that individual that there is present, although in another form and other conditions. Reflecting on this we realize new world of responsibilities and hopes that the dialectic in palingenésica gurgling.

The "still dark principle" referred Mannheim becomes clear before still incipient results of parapsychological research. Social relations form a much broader context than the visible on the material plane. The Sociology of Knowledge can only penetrate beyond the visible context when taking into account the existence of psi relations and the fact that its basic importance for the development of culture. Social and cultural changes are shown governed in the light of Parapsychology, by psychic laws still unknown, but which have now become accessible to scientific research. Psi may terminate the secret of the obscure factors that precipitate revolutions cultural and political.

better understand this problem when we remember the gestalt thesis we do not live in the concrete reality but a psychic reality. Our world - human world of social relations - does not coincide with the physical world. All the Psychiatrists and psychotherapists know how much they have to struggle to integrate their customers to

even in factitious social reality, which is actually psychological.

We live in the world of our desires, our illusions, our hopes and of our despairs often without reason. This huge extended psychic network on physical reality is governed by its own laws that generally independent of the physical laws in

process of social dynamics.

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IX - PSI and the Christian Revolution

Broken with the scientific proof of the existence of psi functions design

organocêntrica of life, the ego-centric tendency of man is suffering its last defeat in field of Philosophy and Science. Human pride, which in its futility had our planet the center of the cosmos, and later of our animal life form the center of the psyche, the only possibility of intelligent vital manifestations, was shot down in his last stronghold. Psi open the doors of the nonphysical world, he said Rhine, and complete

the revolution of Nuclear Physics revealing the other side of the cosmos, so far only envisioned by the philosophical intuition, artistic and religious.

By doing this psi transfers the human problem of the temporal to the timeless, for duration. The static concept of eternity would not be admissible unless we accept Aristotelian immobility. In time the psychic dynamism is present in its fullness, as revealed by the psychic experiences, overcoming all conceptual barriers of space and time. We then that universe piano gods who spoke Tales, not the Greek mythological sense but in the sense psi, ie the existence of entities psychic beyond all our possible barriers. Of course, this logical consequence psi can not be scientifically proven but in the future, with increasing research in addition to the physical barriers of the quantitative method. but theoretically it is necessary from now on, from the moment when, as if by magic, within the very stringent conditions for laboratory research, Zener cards and data

Rhine opened the first breach in the physical design of the universe.

Placed, so before that extraphysical reality that Carl Du Frei called another side of life, immediately checked some consequences for social relations, the highest philosophical importance, political and economic. In the first of these orders, philosophical, we have the practical reaffirmation of the theoretical principle of freedom. experiments

precognition seem to contradict this deduction, revealing a deterministic structure existential process. That first impression stems from our concept imprisonment in limits of time and space. The precognition is a side reveals a determinism in the sequence of events, on the other hand demonstrates the possibility of penetration of mind that determinism and therefore their ability to action about it. The mind is not only passive spectator of events, but shaping and conducting these. This fact is particularly patents on the experiences of precognitive telepathy, where there is, as the observations Carington, the thought triggers a causal or synchronic order of events. This is the case of structures psicônicas or mental structures, wherein the percipient can penetrate discovering the undisclosed elements that make up an entire trial plan.

The principle of freedom, so limited in the existential plane, but anyway served to Sartre's definition of the essence of man as freedom itself, reaffirms and expands this other face of the existential which is the extraphysical existence in

terms of psi. Area of space and time, the action of mind over matter and the deterministic structure of extraphysical events: these are the characteristics of freedom psychic much broader and more fruitful that human freedom doplano time. The mind is free to penetrate the space and time in every way - than we can have our common experience through thought - and free to determine itself and determine the chain of events that suits you or not trigger. We have just reassurance, but also the extension of the principle of freedom.

Next, in the political order - which also opens to the mystical perspectives heavenly polis - have the reaffirmation and expansion of the principle of equality. The men already

are not only equal before the law, in terms of conventional rights, but also and especially with regard to its functionality, its role in the cosmic order. equality Human breaks the conventionality of the gates, overcomes the conflicts organocentrismo

- From the extreme variability in organic ethnic background - and is projected as extraphysical reality, overcoming the existential (in which case it simply shows how the circumstantial) to assert itself as essential. Men are essentially equal, as proven by the observation of their mental, intellectual and emotional possibilities (Or aesthetic) in the very common observation. The very nature of psi functions, such as manifestations of a common primitive psyche to animals and man, revealing only evolutionary graduations, demonstrates the fundamental psychic equality as potential subject to the same laws and the same update process, so universal. As in the biological level the newborn is potentially equal to adult, the potential equal psychic plan appears valid, and further, enriched by irreducibility and irreversibility of the psyche. The psi experiences mentally retarded demonstrated that mental atrophy is only resulting from Dysfunctions of the physical plane, the may delayed as psychopaths in Overall, exercise their psi functions as well or better than normal individuals. Regarding the economy, psi starts in material infrastructure as miner plucked minerals of the earth's bowels to convert them into utilities cultural superstructure. The psi economy is not just economic, but éticoeconômica. In this new plan of ethical economy our concepts rise above the matter and energy, to achieve, beyond what we know commonly by psyche the psi area itself. In this area we have a superstructure of mental functions where fraternity is presented as law. Parapsychological experiments reveal unfeasibility of psi between people who do not estimate. Sympathy is a basic condition for mental and emotional harmony that produces significant results in trial laboratory. Sympathy, harmony, harmony, these are the terms that we can open the doors of ethical and economic conception of the universe, reaffirming and extending the principle of fraternity.

Thus we see that psi appears to us as the logical sequence of the process history of Christianity. The Christian revolution, which has undermined the world injustices structure classic and prepared the advent of the contemporary world through the Renaissance and French Revolution, renews and expands the conquest of this new conception of man and the world that parapsychology proposes. Let us not forget that, according Wilhelm Dilthey and Whitehead, the medieval millennium was no more than the preparation of Renaissance, which predisposes man to return to classical culture, but through conceptual enrichment of Christianity. Psi continues this revolution to prove scientifically transcendence of man.

We are at the end of another historical preparation. The dialectical process shows again: the theological phase of medievalism (with metaphysical accents) It succeeds the positive phase of the scientific age. That prepared the advent of reason, this prepares the advent of intuition. The fragmentary forms -. because rational, analytical, perception and knowledge - are followed by the gestalt forms of intuitive perception

provide global knowledge. We spent the theological and metaphysical thesis to antithesis Scientific-positive, and this psychological synthesis which begins with the investigations of Parapsychology. The three states of positivist law of Auguste Comte Prof. Rhine He adds the psychological state, with the scientific discovery of psi functions, repeating Kardec gesture in April 1868, as can be seen in the "Revue Spirite".

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X - PSI and the civilization of the spirit

Christianity is a revolution underway. Its purpose is to establish on earth the God's kingdom. The manifesto of the Kingdom is the Sermon on the Mount. But how to get to

achievement; that manifest in the social order, as we walked away from its basic principle

which is the spiritual nature of man? From the preaching of Jesus the Christian revolution

He triggered. Before long, put down the Greco-Roman classical world

start a new order. This new order began with a long historical process

conceptual fusion. Hence the medieval cauldron spoken Dilthey, where grecoromana

conception of the world slowly merged with the Judeo-Christian concept. Arnold Toynbee

poses the problem in terms of wave physics: Fusion Greek wave with wave Syriac.

Victor Hugo had already said in the preface to Cromwell: "A spiritual religion, supplanting paganism and exterior material, infiltrates the heart of the old society,

kill her and the corpse of a decrepit civilization deposes the germ of civilization

modern. "Nothing more clear and precise. Christianity infiltrates the old structure

undermining the foundations you. When blows the barbarous storm the Empire does not stand. But

amid utter ruin something remains firm and will direct the chaos; It is the structure políticoreligiosa of the Church, which presents itself as formidable summary of the achievements of

past. Incarnates the Roman imperial structure, Jewish monotheism and polytheism

mythological, the dogmatic mosaísmo and Greek rationalism, Roman law and the mystical

evangelical.

historical delta flowing into and mix the rivers of different civilizations, the

Christianity is the time of systole of human evolution. Therefore presents

terrible and contradictory. It is the point d'optique hugoana of expression, where

"everything

It exists in the world, in history, in life, in man, everything can and should be reflected there, but under the

magic stick art. "The Jewish despair and the Greek tragic mix of Christian hope

of salvation, and painfully merges the romantic conception of the world that will

flourish in

knighly gallantry and break out in fruits in the Renaissance. The Reformation and

Counter-Reformation mark the historic moment of diastole of Christianity, the fruitful conflict

that the germ is broken so that germination takes place. Die wheat grain, according to evangelical expression to multiply in the future harvest.

Contemporary civilization is still a time of diastole. But the signs of systole

They are already visible. Diastole Christianity is alienated, fragmented and lost in

world. But he did to earn it. In fact he just continued to infiltrate

archaic structures, but now to get hold of them, master them and fuse them preparing

God's kingdom. Rationalism gave us the sciences, which exceeded superstitions

mythological and wanted to reduce the world to a mathematical equation. The man

He turned in number - not the fruitful Pythagorean number, but the cold and barren

Cipher

Utilitarian economism - and that number has existed in terms of sum,

multiplication, subtraction and division. The quality disappeared sold in quantity. But

as the quality and quantity substance is only attribute, the first return to

impose.

Christian systole is the time to back the quality to the essence, to be, to man as

man and not as a number, man as spirit and not as a biological accident. O

Rationalism is saved quantitative alienation overcoming their own limitations through

scientific advancement. That is why the breaking of the physical conception of the

world is

checks in their own field of physics: the numbers are opposed to man and define how

the

Anti-number, just why the world, in Sartre's conception, opposes

awareness and defines it as non-world. In psychological sciences this fact of patents

dramatically through quantitative experiments in parapsychology. The method

Fragmentary leads to the reunification of the object, quantitative evidence reaffirm

quality una psyche. This is what allows the Rhine proclaim that parapsychology

returns to Psychology your lost object.

This is how we see the return of man to himself through discovery

parapsychological their functions psi. It is now possible not only in the sense

individual, but in the collective sense, obey the command of the Delphic Oracle -

"conhecete yourself." Psi, this kind of modern mystery rationally defined by a

Greek letter comes as a new sphinx in the way of Oedipus. So many to fear,

others make fun of it, others want to deny it, others reduce their meaning to a minimum

possible and still others simply divert it from the path. But behold, it is here,

before us, irremediably and irrevocably. There is no escape its fascination.

Denis de Rougemont said early Christianity learned to speak Greek to

fulfill its universal mission. The modern world is spiritually literate by

a Greek letter.

The importance of psi, as we see, is fundamental to the moment of transition

we are living. The scientific evidence of man's spiritual nature, yet only

in the beginning, but already sufficiently achieved by parapsychological research, opens

the

possibility of scientific interpretation of gospel principles. Arises not only in

plan philosophical question, but in theoretical and practical polarity of modern science -

the

hypothesis psychic power as updated in the trial - the possibility of

building a civilization of spirit that will overcome the limitations of the materialistic

civilization of this. Man-cosmic astronautics is also the homempsíquico

psi functions. And it is thanks to this true action clamp - the synchronic attack by Physics and psychology - the materialist framework will yield faster than assume its supporters.

Consciential world or the Republic of Spirits René Hubert proclaims in neo-Kantian current relativism-critical, no longer resembles the Republic of Plato but the fatal outcome of the Hegelian dialectic process. This process, in turn, discloses its hidden spring, that Marxism and the Sartrean Existentialism ignored: the elan vital Bergson in psychic transit through organic forms. Animal Parapsychology reveals the identity of psychic biological realm, again breaking the apparent Cartesian dichotomy. The animal functions psi rise in hominal plan where achievement and the development of the reason the rich, predisposing them to the creation of a new type of

rationalism that precognitivamente dreamed the Scholastics: the racionalismofideísta, sign under which it will develop the Civilization of the Spirit.

But we can understand why this kind of civilization? Rationalism-fideistic is synthesis of reason and faith, the unification of spirit. The divided man rediscovers his half lost, according to the Platonic myth. Love then takes place in the fullness of spirit. If the rational man was uncertainty and despair, conquest and greed, as opposed to man of faith who was accommodation and waiting, mortification and fear, the new spiritual man

will be understanding and hope, the intuitive perception of its potential, its worth say their perfectibility. The blossoming of psi functions will have raised the contradictions of the evolutionary dialectic.

This is not a simple dream, as are the own scientific investigations open these prospects for our century. We are on the threshold of a new world the power of the spirit, which is the builder of civilizations.

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XI - PSI and the moral development

The investigation of psi functions have the inevitable consequences of a dip in psychic depths. Some fanatically scientific type of parapsychologists not They want to acknowledge this fact and protesting the Rhine conclusions in the field of moral consequences, social, political and ideological parapsychology. But what values the work of Rhine and his group is exactly the range of views that features. Rhine is not only a researcher, is also a thinker. And a thinker able to handle the results of his experiences not only mathematical way and logic, but also emotional.

It is precisely at this point that the car picks up, according to claim your opponents. As a scientist must be cold, rational and unemotional. It should be particularly positive, not

go beyond what the data of experience objectively offer its examination.

This is the typical mechanism mentality. The scientist presented as a kind of robot, metallic man abdicates fundamental part of his human nature to function as camera diaphragm. Rhine is not like nor want to appear like this. As Einstein, have the courage to experience fever on the conclusions of its search.

In his book *The Reach of the Mind*, presenting more than fifteen results years of research, begins by putting what he calls, with good reason, "the problem central man". His first sentence is Socratic, "You and I, human beings, which ? Are "And he replies, "No one knows "Next exclaims." It is almost incredible this ignorance of his respect to knowing it! "Yes, because man is an insatiable knowledgeable extending his curiosity in all directions, which conquers all and dominates less himself. Which leads Rhine to warn: "Historians of the XXI century will be amazed when they find that the man took so long to concentrate their research on the issue of its own essence. "

Most Haunted will be to remember that Socrates already proclaimed need to know himself before knowing the world. Scientific research psi can not therefore be limited to the peripheral zone of perceptions. Should deepen, Rhine as it does in terms of structure and essence. Worthless criticize him for it. The process

psi, investigations once triggered, will necessarily continue until their ultimate consequences. And the ultimate consequences, both in scientific practice and in philosophical question, both in experience and in thought - empirical order and rational - they are always moral sense.

Rhine accentuates this contradictory aspect of our time: while the Faculties of Theology prepare young preachers educated in old principles of faith in Medical Colleges, a few meters away from the first, are formed young doctors instructed in the principles of disbelief. And both the priest and the doctor will operate in social, often lying at the foot of the same bed, each with their particular truth, opposite and irreducible to the truth of the other. The same patient, however, accepts and adjusts the two truths before two dangers facing: the death and survival.

Science's inability to prove that man is only body only finds equivalent in the religion's inability to prove that man is spirit. Nothing else just that in this situation of irremediable conflict the Sartrean Existentialism propose us moral ambiguity. Moral, moreover, that before its formulation by Simone de Beauvoir already exceeded in practice the old moral standards derruídos the impact of changes social and cultural. Accused of spiritualism, to harmful prejudice to scientific research, Rhine responds with the placement of the cards on the table. literal and

effectively it is their attitude. The letters and the data on the table so that the problem is solved in accordance with Cartesian evidence.

At the end of *The Reach of the Mind* says serenely: "If future discoveries exclude all possibility of the survival hypothesis acceptance we anticipate, safely, that the disappearance of the theories of all kinds about the resurrection would not be more unfortunate that the existence of the ancient winged angels, or the old

doctrine of sulfur among intellectuals of the theological schools of today. "The consequences

moral Rhine which aims to take the psi research are not spiritualist order or materialistic, but real or true order. What matters is not the mental position before the facts, but the reality of the evidence. Because so much is harmful from the point of view

scientific, spiritualist prejudice as materialistic. Both, as pointed out by Ernst Cassirer, end up making the empirical facts lie on the Procrustean bed of simple theories.

The truth, therefore, not assumptions - the truth that highlight the facts - that the that matters. And this fact, as demonstrated Rhine, no longer admits contradictions in current state of parapsychological research. When he published the book to which we referred, investigations had not yet reached the development of today. But anyway Rhine could say that "the ESP and PK experiments demonstrate that the mind is free physical laws. "And he added:" These studies provide the only evidence undisputed that can contribute to the solution of the problem of moral freedom. " The conclusion Rhine is an announcement of the new times. È a United program, renews on a scientific basis the Sermon on the Mount manifesto. The discovery of the functions psi and outreach provides experimental basis for the formulation of a new morality. Not ambiguous moral of these times of uncertainty and contradictions, but the positive moral times already open before us, morality based on knowledge of nature Extraphysical man. One thing is the belief that nature, something else, and quite different is the scientific certainty. As Denis Bradley said: "To say I believe is not the same as I say I know. "So psi is presented in the scientific context of our time as the moral redemption of Science and therefore the reason. The reason unwelcome reaches psi time to assert its decisive victory, surpassing herself. This victory and this overshoot results moral psi that in precognition Rhine, structure the new world. Many ask what we mean by a reason that surpasses itself. Enough look at the graduation rational process in our world to have the answer. Let the because of ignorance the reason cunning (the call diabolical reason), to the reason of the wise. But above this there is the reason of the wise-saint, who is the true sage, the reason illuminated by intuition and M. Because the reason is the vital experience streamlined the spirit in the form of categories mental. This experience and its dynamic categories rise to intuition plan and with her blend in global and endopática vision of the whole. The reason surpasses itself is Breaching the sensory limits and rises beyond time and space in psi wings.

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XII - PSI and the problem of the belief

By studying psi relations with the problem of belief inevitably touch on old question of the origin of religions. What are the primitive religions, but simple beliefs? But from which these forms of belief so widespread that both found in the polar regions and in the tropics, in ancient times, revealed in paleontology, as at present? As we know, the thesis called anthropology English, from Tylor and Spencer, is the excitement of primitive imagination the mystery of the world. But there is a contrary view, as well as theological. È the anthropologists spiritualists like Andrew Lang, Max Freedom Long, Cesare de Vesme, Ernesto Bozzano

siting on the supernormal phenomenology plan the belief problem survival.

Particularly important for the study of the case, is the book of Bozzano, *Popoli Primitivi and Manifestazioni Supernormali*, still in 1946 was reprinted by Edizioni Europe, Verona, introducing Gastone Boni. Important because Bozzano It presents a synopsis of the problem, adding valuable information on Freedom Long investigations between the Polynesian tribes and enriching the volume many cases equivalent to positive statements of its own conclusions.

Disciple of Spencer, who pays tribute to the text, Bozzano even propose an extension of the Spencerian theory, curiously but strictly logical, expanding the sensory propositions master in terms of extrasensory perception. The overwhelming unanimity of belief in the survival of all peoples of the world, at every stage of history, would be enough to show us the natural origin of this belief.

THE

theological thesis, endorsed by the Cartesian proposition of the innate idea of God, has not

conditions to meet modern scientific requirements. But the paranormal thesis or supernormal Bozzano fits these requirements, finding possibilities experimental verification in the field of current parapsychological research.

Considering the psi functions as natural as ordinary faculties of the human species, it is understood that its manifestations in primitive peoples give reason to belief in survival. This belief, as stated Bozzano, had not its possible origin in simple imagination - much more than the primitive imagination is unlikely to abstract conclusions of that nature - but the objective reality of facts, phenomena paranormal.

Richet proposed the *Traité de Metapsychique* the perception of conditioning theory extrasensory, belief. Soal proven voice-direct experiments, conducted in Cambridge, the importance of this possible conditioning. But the fact of subjection deternaminados of psi phenomena to the belief of sensory does not deny the validity of the same.

On the contrary, this fact immediately colonaca the problem of belief origin, showing the direct relationship of this with the psi functions. Sensory Catholic, for example, the realize a bright extraphysical vision lends you the holy features of your devotion, or spiritualist psychic that gives you as a person of his spirit known They are conditioned by belief. But this belief, in turn, has a conditioning of origin, as emerged in the past because of the existence of psi phenomena and subsequently developed in the natural process of rationalization of experiences.

We are not, of course, on a new matter of priority, similar to the chicken and egg, because in this case the belief requires a reason to be formed. At the same

time the subject is sufficiently demonstrated in the very historical investigation, Since the manifestation of the paranormal is an undeniable historical fact. Thus psi functions,

now scientifically proven, as manifestations of natural faculties of man (And even animal) change our position on the problem of the origin of religions. This change is of such importance that valley, as demonstrated Bozzano, by a review of the English anthropological school in light of the new achievements of science.

It would be foolhardy to assert, as the ontological argument, that the idea of God in proves its existence because it corresponds to an extrasensory perception of Being

Supreme. You can not say that psi confirms theology, which would be absurd. But is Clearly psi confirms the empirical origin of belief and therefore the origin natural religion. The consequences of this development are of such scope that would be enough to

justify the investigation of psi phenomena. Given the extraphysical reality demonstrated by parapsychology, the position of man in the universe is modified fundamentally.

Already

we can not think of human life as a fleeting occurrence and meaningless in natural order, since it discloses a substrate having a transcendental nature, or ultimately be the substrate itself. Thus the universal aspirations of transcendence of man impõeemse our reasoning with the strength of the findings objective.

This problem leads us to consider a greater extent the Rhine thesis concerning the polarity of psi phenomena. If the ESP is the subjective pole of these phenomena and psychokinesis is your objective pole, then the problem of belief is no longer

only subjective. The individual man's position on the possibility of higher forms of life, not material, immediately goes to the piano collective experiences.

Explained this way the historic passage of belief as an individual phenomenon, psychological to the social and therefore to the logical order. In other words: the belief is no longer a personal mind position on the individual experience to turn in the religious rationalization process, consolidating us dogmas faith. Thus we have the Rhine polarity in the historic piano: the belief as the subjective pole

the perception of extraphysical universe and religion as its objective pole, one in which abstract reality is realized in the social sphere.

Let us recall an example. Thales of Miletus said: "The world is full of gods," or it is full of gods. The claim stemmed from a belief or a psychic vision?

Tales via the gods or just accept the mythological tradition? (Gods were all spiritual beings because his condition was divine, surpassing the human condition.) Therefore we know it was not a belief man. Socrates heard his daemon or genius and contradicted the beliefs of his time. Both were on the positive developments of transcendent but objective realities (as are the abstract elements of goals Mathematics and logic) and revealed what they perceived by their own physical senses, eyes and ears of the other.

This sensory experience (for the extra-sensory perceptions translated into sensory) both Thales and Socrates, developed new beliefs. The perception of the Universe

extraphysical translated to both the subjective forms of belief. But when and Tales Socrates wanted to realize their beliefs on the social level, in the form of new religions, They had to face the reaction of the dominant religion.

The problem of polarity psi becomes clear in this example: the belief is the pole Subjective religious phenomenon and religion (as a social structure) your objective pole.

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XIII - PSI and the realism

The study we try to do in the previous chapter, the psi relations with the belief, He led us naturally to other types of relationships: psi as realism. Notwithstanding ambiguity of the term, its literary source has defined these days as a position existential. The actual appears in our attitude toward the world as the here and now, the present, and therefore the immediate data or the AMANUAL Heidegger. Like this, Realism is our integration in the real, our experience of things as they are given to our here and our now, in space and time. Humberto Mariotti, already quoted several times to put the problem of the relationship between parapsychology and Materialism

History indicates the need for a "spiritual realism" that overcomes the "realism Marxist. "This is the fundamental problem of time and can not be solved in religious or philosophical field: must be so in the scientific field.

Marxist materialism is nothing but a realistic attitude. But what reality faced by Marxism? The reality of the immediately given, but a given subject the ideological preparation, converted a given schema. Marxist reality is the thing in your] existential sense. The linear reality of Zola or the realism of the object, brought to the screen by the Italian cinema. The strength of this realism is precisely in its

immediacy. Against him stands the religious and philosophical idealism - this double form

escape to Passárgada - that can only interest those who love the illusion and seek utopia, according to them the so-called positive spirits.

Mariotti sees facing the problem and warns: "If the Marxist realism is not overcome by a spiritual realism that surpasses everything, materialistic consciousness continue to impose, and vain are the protests of idealists and religious. realities spiritual, if indeed there should be exposed to modern man with the same objectivity of the physical and social phenomena. "The Mariotti this position only have to oppose

an objection: that we can not divide reality and create another form of realism schematic, the title of spiritualism. Develop a "spiritual realism" would oppose one scheme to another simply.

To prove, as stated Rhine, the existence of a nonphysical universe,

Parapsychology does not offer us a new mutilated reality but, on the contrary, propōenos the restoration of total reality. In the field of physics and new abremse Biology

prospects for this restoration, the progress of nuclear physics, the development of Bionics and Cybernetics. But while these new directions plunge immediately, drilling unintentionally the well of the future, tangled in the old materialist conception, parapsychology, on the contrary, ripping deliberately and courageously

the conceptual veil organocentrismo to show the reverse of the medal. With this in puts an immediate two-sided, offering us a new kind of realism with inevitable physical and psychic polarity. It is fortunate that in the Soviet Union the Prof. Vasilyev, for example, be preferred psi study of the functions of the examination simple organic structures of life.

The psi relationships with realism became apparent when we treat the problem the origin of religions. Middle-realism of Spencer saw Bozzano from to Total realism Lang and Freedom Long, distending the theoretical perspectives of organicism Spencerian toward the extrasensory. Here we have an example that clarodo

psi can offer us, regarding the overcoming of Marxist realism. Although this overshoot
 It is being made, as we have seen, historical and thus irreversibly, in all
 Ontological areas of the object, the various sciences that broaden their possibilities
 research, only parapsychology carries out the necessary conceptual breakthrough.
 We can say that in a way the analytical nature of Sciences remains true to himself
 this same time of cultural transition. Science proceed by units, starting from
 atom of analysis for the analysis of molecules and cells that typical of esmiuçamento
 materialist experimentation, sensory research. Physics discovers the reverse
 atom; Biology, the counterpart of the cell; Chemistry, the hidden face of the molecule.
 But

Psychology, expanding in marginal areas of psychic research, returns
 inevitably to its philosophical nature when confronted with the reality of psi and note
 the impossibility of immediate sectioning again. This logical requirement to face the
 whole gestalt way makes parapsychology a kind of Psychological Renaissance.
 As accentuates Rhine, psychology back to its lost object - the soul - and makes
 Just why the Italian Quattrocento returned to classical culture, that is,
 trying to understand it again in greater depth.

The realism psi is not and can only be psi. Fortunately it looks good
 understood by leading parapsychologists who do not intend to do their investigations
 sesame abrete of all knowledge, but merely seek win
 land forgotten, the no man's land that extends to the sides of our scientific knowledge. O
 simple fact be considered parapsychology as a complementary discipline, nature
 ephemeral, designed to probe the areas parallel to the field of psychology reveals his
 humility. The importance of psychic research is not in theory or in the act itself
 of research, but the consequences that arise from them.

Oppose, not the Marxist realism, but this, to positivism, materialism and
 Sartrean existentialism a new form of realism is the mission of parapsychology. For
 such a great achievement does not need it to become an autonomous science, or to
 generate
 a new philosophy. Just his humble glory to prove, as is doing through the
 own materialism of research methods, the existence of another component
 reality neglected by immediacy. When this task is fulfilled the
 current claims of Bionics and Cybernetics, which develop in the course of a mechanistic
 conception of life, tending to make man a kind of cosmic robot,
 They will be frustrated naturally. But the contribution both to the clearance
 scientific problems will be as important as the respective limits, as the
 Parapsychology.

By integrating the realism or the realistic view of the world in its entirety, with the
 junction of the psychic to the physical, as two sides of the same face, psi will open the
 doors

a new world. The real is no longer the simple immediate and the object present in its
 ontological perspective, the dual reality that is. Psi will give us the total realism
 spirit-matter combination, this universal polarity to that shortsighted realism
 century tries to escape.

Because it is in vain that man dodges the ontological reality. your own
 exist. Your reality is not in existence, but being that generates and determines there.
 Heidegger, who considers the problem of being as the only truly philosophical problem,
 only dealt with the existence as a means of attaining the ontological reality and immerse
 yourself in
 ontic truth. The parapsychological research has a Heideggerian procedure: the

purpose of their quantitative method is quality. The signs of Zener cards and numbers Rhine data is manifestation of instruments of power of the spirit in material level of scientific research. Quantitative capture this power, fragmental manifested in the investigation process, leading to realism Ontological where knowledge is integrated in the fullness of experiential reality, made up of the spirit-matter polarity.

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XIV - PSI in the medicine

Interested psi phenomena, and more

particularly the psi functions, the study of Medicine and the preparation of doctors? Jan Ehrenwald, in articles published in the journal "American Journal for Psychotherapy", in other specialized publications and last in his book *New Dimensions of Deep Analysis*, emphasizes the following: "The implications of psi, as revealing a new aspect of the human mind, they reach that size They call for a review and replacement of numerous theoretical assumptions concerning the personality structure, the psycho-som relations, the brain location and nature of the our perceptual world in general. " In this curious book *New Dimensions of Deep Analysis*, Ehrenwald places psi problems in the context of their observations and experiences of the psychiatric clinic, reporting cases and revealing psi relations with the psychoanalytical resorts of personality. These studies are revalidated by experience and research Eisenbud, Paderson-Krag, Ullman, Fodor, Joost Merlok, Gillespie and others. Professor Rhine, *O New World of Mind*, devotes a chapter to the study of the relationship between biology and Parapsychology, warning: "It would be difficult to measure the importance of psi consequences in such a vast field like biology. "In another passage, Rhine accentuates:" The parapsychological investigations, through their experimental methods penetrated the level unconscious personality, far beyond the depth reached by farms *Clinical Psychiatry* ". psi investigations in the animal world and the psi relations with the state and physiological functions of animal organisms and humans are other research fields that duly depth, flow into the delta of Medical Sciences. Robert Amadou, in his book *La Parapsychologie*, historical and critical essay on investigations psi, states: "The contemporary trend of Medicine consider man in his totality and not to neglect the diagnosis or treatment in any of its elements constitutive, it does not allow you to dispose of psi phenomena. Psychosomatic Medicine or corticovisceral need to use the knowledge of parapsychological phenomena both in aetiology of diseases and in relations between the doctor and the patient. " The latest data of psi research in the United States, Europe,

Russia and even in Argentina increasingly underline the importance of parapsychology as vigorous scientific contribution to the clarification of medical problems. At Vassiliev experiences in Leningrad in opposite position to the Rhine at Duke University as the ideological interpretation, nevertheless confirm and extend the psi prospects in the field of psychosomatic relations. The bold statement Rhine that psi demonstrates the existence of a non-physical element in the living served in part to ward off the Parapsychology materialists, but the consequences of their work Practical made otherwise. Investigations of telepathy distance, that have been successful,

They led the American and Russian scientists, engaged in the conquest of space, to seriously interested by cosmic possibilities of psi, for their possible applications the aforesaid achievement.

The own space medicine is now strongly interested in investigations parapsychological. Given this overall situation assumes the importance of an update medical education in Brazil the bill submitted by Mr Campos Vergal in Federal Chamber, establishing chairs of Parapsychology in our medical schools. We believe that the project needs several changes and fixes, but there is no doubt which is a concrete step towards making up some practical thing that direction. Apparently the proposal was seen as of secondary importance and even even as a simple attempt of interference of a strange world - the world of spiritualist beliefs - in the closed field of positive science. Nothing justifies This retrograde position on a scientific problem encountered in most evidence throughout the civilized world. The world's great universities are now engaged in the study and investigation of psi phenomena, and that the two areas that divides our world into conflict, capitalist and socialist.

We had occasion to address the problem of psi implications in medicine in lectures pronounced in academic centers of our medical schools. The discussions that followed the presentations revealed at the same time, the whole ignorance

the problem for most students and the hostility of most doctors present the parapsychological interpretation of paranormal phenomena arguably ingrained in the field of medicine, such as the Arigo case. The general position of doctors and students

It did not reveal a scientific attitude, but a certain attitude by old prejudices and therefore defensive, as if parapsychology constitute a kind of threat to the integrity of today's medical sciences.

Nevertheless, the simple fact that there were invitations to the talks, the demonstration numerous interested students and some gifts doctors reveal that not even the emphatic quote from Arigo case can create an insurmountable barrier. That It shows that there is a favorable area to examine the problem. In fact, after the publication of

first edition of this book three courses Introduction to Parapsychology were given by Paulista Institute of Parapsychology in the three existing medical schools in São Paulo (capital), at the initiative of the respective Academic Centers.

It will never be enough to insist on this. Because we are of course a decisive moment of history in which the human mind through scientific conceptions including in the field until recently irreducible's own physics, faced with new perspectives for understanding the world and man. We must not allow a Land of the highest importance as medicine such prospects are remote, with undeniable damage to our cultural advancement and our scientific update. psi

as Amadou said, can no longer be ignored or underestimated by the Faculties of Medicine.

The field of psychotherapy, in all its variants, is widely illuminated by parapsychological research. We can no longer assume, as stated Rhine and Pratt (Parapsychology 1962) confusion between psychopathological states and manifestations paranormal. Today's doctor should be able to distinguish accurately between one thing and another

or will be irrevocably late in the field of their profession.

Besides the importance of the already proclaimed psigama phenomena in psychotherapy in general,

Rhine and Pratt stress, given the latest observations of doctors, parapsychologists, the psikapa significance (physical phenomena) in Biology and Medicine. The case paranormal folk medicine, such as Arigo, faced summary and prejudicially Most doctors reveal, in our country and in the other (See the case Edgard Cayce in the United States) the parapsychology urgent need of teaching Medicine.

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XV - Parapsychology and spiritism

The fields of parapsychology is an enclave in the vast empire of Spiritualism: A small autonomous territory, cut by scientists in the vast field phenomenology espírita. The parapsychology books, therefore, often cite the Spiritism and spiritualistic phenomena as antecedents of this new science. An example Typical of this procedure is Prof. book Ricardo Musso, the Argentine Institute of Parapsychology, which brings the expressive title: En los confines of her psychology but followed by

a very significant subtitle: Desde el hasta la Spiritualism Parapsychology.

For psychologists, led by the Prof. Joseph Banks Rhine, the University of Duke, resumed the metapsychic research in this century, giving them new direction under

this new name, Spiritualism is an old stage and surpassed the deal with paranormal. It's the past. And he Metapsychics, whose experiences and investigations They are being subjected to rigorous and painful revision. Relations between Spiritualism and

Parapsychology are therefore not friendly, as they usually think spiritualists and nãoespíritas. On the contrary, to have been quite rough because parapsychologists do not wish to

any confusion between the two camps. The scientific, proud enclave as a Monaco retains jealously which managed to conquer the vast empire surrounding it and dismantle it completely threat in the future if the spirits can be eliminated.

The parapsychological thesis is as follows: Spiritualism arose due to interpretations rash of unknown phenomena. Out of control Sciences, these phenomena offered wide margin to human superstition. Then came the Metapsychics, intending to put the problem in due form. But this science also lost the tangle of paranormal phenomena, moving too quickly in their investigations. Now parapsychology must reset everything back in place. AND so no rush, no rush conclusions, advancing slowly and with the utmost safety, the terrain is treacherous.

The spiritualist thesis is quite another. Let us try to summarize it: The Metapsychics and parapsychology

represent scientific efforts to the explanation of spiritual phenomena. praiseworthy efforts that will make men of science to understand the truth of Spiritualism, giving them a broader view and more beautiful of universal life. No matter what parapsychology

reject Spiritualism and even despise him. What matters is that it proceed in their investigations, as these will inevitably lead to the recognition of spiritual reality.

As Spiritualism does not want another thing for all men, the existence of this small and proud scientific enclave in its territory, far from bothering you, you can only give you satisfactions.

But not all spiritualists understand this thesis. Some think that parapsychology is just a new name - proud given by scientists in order

exclusive escape the truth - the vast empire of Spiritualism. Others come to fear the Spiritualists, fascinated by the apparent brightness and prosperity of this Principality of

Monaco, end up getting lost in the green cloth of his playing cards and their games data. They are outraged when they see spiritualists militants give themselves to activities

parapsychological. And still others, certainly the happiest and naive - to win the Kingdom of Heaven - understand that every parapsychologist is a disguised spiritualist scientist

to undermine and sabotage the building of material sciences.

As we have seen in the clash of the two papers, the existing roughness in the relations between the

Spiritualism and parapsychology stems only from lack of understanding. If parapsychologists abdicassem its positivist prejudices or pragmatists, and the spiritists turn abdicassem dogma of waste which still feed, these relations would be the most friendly and understanding. It is, fortunately, is already happening

in various areas. Germany, England, the United States and right here, in Brazil, some parapsychologists and spiritualists have learned to give up hands, throwing away their

prejudices and their possible fears.

Both parapsychology as Spiritualism exclusively aimed discovery

the truth about human nature. That does its work in the field of science

positive, making use of the methods inherent to them; this is in the field of science cultural also serving up the specific methodology. Spiritualism emerged from a process of synthesis of knowledge: the combination of scientific and religious experiences

man, an exact melting point allowed the appearance of a design

new, global in nature, for the study of human problems. So says Kardec

that Spiritualism is a science, but that specifically deals with the intelligent element Universe, that is, a spiritual science. We can not confuse it with the positive sciences calls dealing with the material universe element. But it is evident that the two

forms of science should combine to cover all aspects of the universe. THE

Parapsychology emerged from psychological research, perfectly integrated in the tables and

the requirements of the positive sciences. Can and should, therefore, marching side by

side in
achievement of the common goal.

To clarify what we have said above just remember that Spiritualism is not only the examination of paranormal phenomena. By examining these phenomena he takes a

synthetic and not only analytical analytical position. Not see the phenomena itself, as does

parapsychology but the phenomena itself linked to a context. So your method is cultural and not just science. Material Sciences are fragmentary and delve into the phenomena. Spiritualism is global and mingles the phenomena in themselves and in the context of the

they belong. Psychologically we can say that Spiritualism is the procedure gestalt, that is, he cares about the overall shape and not with the details.

Parapsychologists understand that this position of Spiritualism is archaic, belongs to mystical past of mankind. For them the truth can only be discovered by analysis, by esmiuçamento problems, isolated and submitted to the Cartesian process division. But Spiritualism does not despise the analysis. Looking just put it in due place, as a single phase of the process of knowledge. In fact, the very development of positive science is being done in this direction. The gestalt method in psychology and physics in the theory of relativity are examples. What it shows us that

Spiritualism is well-established in its position, which is not archaic but advanced, representing an advance in the field of knowledge. They delude themselves parapsychologists

who despise Spiritualism. And more still deceive the spiritualists who, excited by Current development of the positive sciences, understand that parapsychology will really take the place of Spiritualism and file it on the dusty shelves of the past.

For clarity we can say that parapsychologists are like miners

They dig in the dark, pulling minerals from the earth. Spiritualists are like masons build the sunlight on the land. It is evident that the work of Parapsychologists interests closely to Spiritualism masons. And there is no reason for bricklayers

They are frightened with the hard work of the miners. Spiritualists, therefore, should not belittle or overestimating the fields of parapsychology, which actually are ingrown - the exact expression of the French word enclave - in their own domains Spiritism.

The parapsychological research has won its first phase - the finding of existence of nonphysical in man and in the universe - and is advancing to demonstration of man's survival after death. Rhine dedicated at the moment to preparation of special methodology required to this scientific evidence that goes to few performing the examination of theta phenomena, manifestation of spiritual entities. Meanwhile we can mark the area of the spiritualistic conception already fully confirmed by parapsychological research.

By stating that the psi functions are common to all mankind parapsychology confirms the thesis spiritualist widespread mediumship. Recognizing the diversification these functions into two camps, the subjective and the objective, endorsing the spiritual division of

intelligent and physical phenomena demonstrations. Sustaining the independence of mind,

that perceives and acts without serving the bodily organs, restores the duality relative body and spirit. Proving psychokinetic action confirms the thesis of spiritualist

almacorpo relations. And finally, recognizing the existence of mental phenomena possibly produced by disembodied minds confirms the spiritual division of psychic phenomena into two camps: the animistic (produced by the soul of the medium) and spiritualists (Produced by disembodied spirits). The psigama field is now divided into two areas - the ESP, extrasensory perception, and the Teta, manifestations of spirits. Beyond that, when dealing with the existence of paranormal pseudofenômenos parapsychology endorse spiritualist explanations about the existence of so-called espiritóides phenomena. So parapsychological news, which should "stun spiritualists gullible" do no more than reaffirm late spiritualistic theories, as confirmed by Spiritualism experiences for more than a century. No wonder that the opponents of Spiritualism want to reduce parapsychology to the sad condition of a pavlovism or paranormal behaviorism. It is the only resource left to them before the advance of Sciences the progressive evidence of research and spiritualistic theories. The Rhine position on the question of survival is declared in its recent books and articles. Professor Jorge Ayala of the University of Mexico, told us personally: Rhine follows in stages - the first was the proof that the phenomena there; the second, the proof that the mind is not physical; the third will be the survival spiritual man. The team Puhariche, who conducted research with Arigo and other mediums, have the same goal. It is important to note that so far the parapsychological research did not prove anything against Spiritualism. On the contrary, they have only confirmed, step by step, the spiritual doctrine in its scientific aspect.

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XVI – The magic priests

The lack of interest of academia and scientific institutions in Brazil by Parapsychology the developing world has left us exposed to invasion of quackery. It is a law of cultural progress, already well known. In all fields where the Science refused to go with her fragile yet powerful flashlight, came the charlatans torch in hand. Paranormal phenomena occur between us, both as between all the peoples. But there must be some circumstances that favor in this field. We have, perhaps, more mediums than any other country. Many of them turned into charlatans because they found support and guidance and even the slightest attention of the scientific organizations, except to chase them and process them. The Arigo case would have suffered this metamorphosis, it was not the rustic simplicity and natural honesty of the medium. Our scientific community did everything to convert Arigo a charlatan and then put him in jail. As the transformation was impossible, They insisted until his last days in arrest him anyway. parodying known popular saying, think our men of science that more value is a medium in jail than a thousand free. But as they have done, Arigo resisted. It has a rock

unshaken ore. And besides mediums freely multiply by • everywhere. Indigenous science despairs and asks for help to religion. Since it is not possible to end mediums, at least we can exorcise them. That's where the scene priests magicians.

Pawel Louis and Jacques Bergier understand that we are at the moment of awakening of magicians. The book of both translated and published in Brazil, did the expected success.

Because among us magicians had awakened before. They did so in the most appropriate, respecting the oldest spiritual tradition: in priestly environment. on one cultural environment subdivided by numerous conflicts, the magic priests came under applause. They came to explain that even though Pawel Bergier and explained in his book:

the fantastic is a natural reality, accessible to those who do not sleep intellectual sleep. And they did it in a much simpler way, through popular courses illustrated by hypnotic and magical views of the theater.

From time to time we saw emerge some curious figures who taught learned and unlearned, the aware and incientes, several new sciences. Frei Boaventura Klopemburg, for example, and Brother Vitricio, "lethargy introducer in Brazil" which spread in theater and television shows, "proving" that the psychic phenomena They were nothing more than stagings lethargic. To date no one has proof that lethargy is a different science Hypnology. But what evidence, when we theatrical performances? The Jesuit Father Oscar Gonzalez Quevedo broke into colleges,

television stations, auditoriums and pages of newspapers and magazines to teach a new parapsychology "made in Madrid" that made furor in all sectors. The illuminated priest gave courses on the afterlife communications and prove that psychics and scholars Spiritualism were only Boeotians and naive. Truth ran the fingers of Father like summer rain, easy and fleeting: The unconscious is an unknown genius; who does all this is unconscious.

Friendly, smiling, backed a self-sufficiency wonder the coast Moors, the F. Quevedo distributed their courses by university environment, gave interviews rustling the newspapers, illustrated magazines and television stations and ended up publishing a

tome that brings together its deep wisdom: The Mind Hides Face. What's hidden in this thick volume was revealed by well-known scholar of the subject, metapsiquista and spiritualist Carlos Imbassahy with his book The Hoax Dark Mind. Enough

confront the two volumes to see the absurdities that come to infuse science P. Quevedo, in his eagerness to prove the unconscious genius.

Basically, the conclusions of the priest are more optimistic than the famous Doctor Pangloss. There are spiritualistic phenomena, but in return, we are all geniuses. So what if we can not prove the survival of man after death?

We have a much more valuable evidence: that each of us carries a hidden genius in unconscious. It is true that, consciously, we can be a hell poor. But this is passenger. Inside, in the crypts and secret caverns of the unconscious, that poor Dr. Freud

He was not able to penetrate, when the unknown sleep genius. Fr Quevedo penetrates furnas, shakes the sleeper awakens him, he admires himself of his feat and exclaims, as in the famous anecdote: "Che vedo".

We are each incubated geniuses. Perhaps death awakens us to the genius

unconscious. Not just that? No, P. Quevedo still not satisfied with it. Your optimism is supported by the theories of the wonderful Dr. Giuseppe Galigaris: We reflect the universe in the skin! Could it be greater wonder? What new field for dermatologists! Previously we could have the devil in the skin. Today, we have the universe.

Fr Quevedo explains why these amazing things: ".. the manifestation of the faculties paranormal is the residue of the extraordinary power that had human nature when it was created power that would enjoy an earthly paradise "(The Hidden Face of Mind, p. 329). In this way, the priest tells us a legacy that we did not. Until now, only in They had taught that we inherited sin. The priest discovers and tells us that we inherited also the heavenly powers of our father Adam, the sinner. We can recover a little Paradise lost through the brilliant magic of our unconscious.

In fact, the magic is not the unconscious are the priest. Or rather, priests magicians who are doing exhibitions of stage and television, in their eagerness to deny the possibility

spiritual communication with the departed Earth. Curious human contradictions!

Who knew that just the priests entrusted to remind his men

immortal nature, would turn against the evidence of survival and appeal even to the tricks of magic and hypnotic passes in order to prove that spiritualistic phenomena do not exist? It is what we have here, in our eyes. Fathers and brothers faquirizando against

Spiritism, organizing groups of sensitives previously trained for exhibitions theater, doing arts in public and saying that we are heirs of powers paradisiacal, purely material.

But arise, sometimes unexpected things. Fr Quevedo said insistently that

I understand the theatrical magic. But as stated, many times, by the power of the mind He dominated the body, preventing blood flow to the injury and suppressed pain, no He thought of his magical powers. Until some real magic, magic

professionals working in stage and circuses, honestly earning a living in practice an old art, as noble as any other - without ever fool anyone,

because everyone knows that it is an art and not foreign powers - decided to watch the priest's courses. Watched, they saw everything and were outraged. Yes, because the priest was

Magic and said he was doing science! So modestly, the real magic

They decided to protest. They did so with the greatest respect for the unconscious genius of

illustrious reverends.

The magazine "Myriad Magic," Magic Core organ Niterói, decided to treat the subject in their numbers 9 and 10, April-May 1965. In a serious article, entitled advertising and its effects, the magic applaud priest's abilities but disagree with certain exaggerations. Here's an excerpt with due reverence:

"Even now, in order to acquire some knowledge, to improve

of our work, we attend the lectures given by renowned professor

parapsychology P. Oscar Quevedo Gonçalves, S.J., the intensive course of this science, and

we were convinced that we should support and work together to combat superstitions and beliefs that lead humanity to degrade-believing in conscious and unconscious fraud. "

So far, as we see, the greatest goodwill, intention to learn and the clear respect for the distinguished professor. But then the magic react in defense

profession and also in the defense of magic loyalty, as seen in this excerpt:

"... Although we reserve the right to disagree with certain statements of Reverend teacher, such as that illusionism defrauds, especially for its statement to be cultivator of our Art and she have demonstrated effectively in all Course illustrations, such as: paraóptica vision, hypnotic road, view through opaque bodies, deck-rosary, pantomimesia, mnemotecnia, extrasensory divination, muscle reading or simulated crime, theatrical hypnosis and a little fakir, spearing a stylus on the arm. "

There is the magic of role that P. Quevedo offers its students of parapsychology.

In the above course, according to the writer, the priest said "loud and clear" that It was scientific experiments in quotes. In most courses, and even in

TV did not show up those quotes. On the contrary, we had the

opportunity to see only the truth bull quotes flinching in the face of the decoys

Spanish bullfighter. But let us return to the magic. Ouçamo them:

"... In the Jornal do Brazil saw a picture with his spiky stiletto in arm, and the historical claim that had been a five mm hole

diameter without bleeding and without the

patient suffer any pain. Whilst not let us practice this facet of

illusionism, we know how it is practiced, because we have helped to present it and

know their "scientific" tricks. We believe that the claim (liar)

the hole, can generate up to superstition in illustrated person. As for the pain, lethargy

presented among us by Brother Vitricio already explained enough (to

We employ a term also quite pretentious), and we should consider

the biggest dorimento is the periphery, and, therefore, the stylus is beveled (the trick)".

Then the writer explains that the illusionist is not intended to defraud, deceive or mislead,

but only ilusionar. He emphasizes: illusionist not ilusiona commits fraud. It also notes

the illusionist does not intend to attack any religion, no belief. It's just a

art. All that will watch a spectacle know they are seeing devices and not

phenomena of any kind. What a beautiful professional honesty lesson give us the

magic in his modest magazine! Ouçamo them still:

"If someone does levitation no tricks (the celestial bodies are there to

check) does not follow from this that the contestemos. Just declare that

We use tricks to simulate what it is, or who claim to be real. "

To end the article, which refers especially to the problem of advertising,

writer of "Myriad Magic" exclaims certainly stunned by the "wonders"

had witnessed: "Watch it with advertising Let not the hype that we

may harm. "And nothing more was said. But significantly receive a copy

this issue of the magazine, whose distribution is made only among professional magicians.

We hope that the sender does not bother with any advertising that we are

making your magazine and your profession. We have no other intention but that same

who guided him: to show to men of good faith, according to the Gospel lesson,

We must be as innocent as doves but we can not forget the wisdom of snakes.

All that there is, take the reader on its findings. Magic priests are

one of the most curious chapters in the history of parapsychology in Brazil. We could not

fail to register it in this volume, as a contribution to future historians. AND

also (why not?) as a fitting tribute to the skill of magic priests who
They have mastered numerous audiences and won distinguished audiences. In fact, the
Book of Acts

refers to some magic of the apostolic age, as the case of Elymas the sorcerer (13: 6
12), whom Paul warned not to continue to pervert the right ways of the Lord, and
the well-known case of Simon Magus (8: 9-24), who rebuked Peter for not having the
heart right before the Lord.

New book P. Quevedo was recently published in two volumes, with the title
The Mind of the Physical Forces. The author states that there are two forces in the
phenomena

paranormal: "... some times there externalization of material force, sometimes force
spiritual. "This is what is called reinventing the wheel, for both in Spiritualism, as in
Metapsychics and parapsychology all authors know it. The two volumes of Fr.
not go beyond the tangle of contradictions from his previous book: The Hidden Face
Mind. Its purpose is only to fight Spiritualism.

Interestingly, a priest publish two volumes to contradict the main discovery
science of the century, made and proclaimed by the Rhine school: that the mind is not
physical.

The mind, therefore, does not have physical strength, and as taught Rhine acts "by
nonphysical way

on the matter. "In the paranormal physical phenomena are externalized-physical forces
medium under the action of mental or spiritual forces of the medium itself or spirits.

This mind-body interaction is well studied basic principle and confirms
scientifically the relation soul body which is the foundation of religions. Gustave Geley
He explained the issue of ectoplasm as the result of the action of "spiritual controllers"
on the mediums. This problem only continues to be a problem for materialists.

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Paul, 1966.

VOCABULARY

(Explanation of technical terms used in this volume)

Aport - Introduction of objects indoors or removal of objects of these locations through a possible law of interpenetration of material, or other unknown process.

Animism - phenomena produced by the very medium or sensitive, or by his own soul. See the work of Ernesto Bozzano, Animism and Spiritualism, or Alexander Aksakof, Animism and spiritism.

Here and Now - Categories of Existence philosophy or Existentialism, which means: the present time, the world.

Ambidestrismo - Ability to be used both hands, with the same agility.

Catalepsy - State of muscle stiffness, determined by hypnosis or by hysterical processes, with stoppage of movement.

Clairvoyance - In Parapsychology, remote viewing or through obstacles; in Spiritualism, vision of spiritual entities or objects, episodes and spiritual scenarios, and also the parapsychological meaning.

Clairaudience - Perception of strange voices, only the sensitive. In Spiritualism, perception of the voices of spirits, music and other sounds of the spiritual world.

Control - the phenomena verification process, avoiding the occurrence of fraud; the medium espíritogúia.

Cryptesthesia - Perception of hidden objects; clairvoyance.

Muscle reading - False telepathy, practiced in the theater for the first time, the conjurer English Cumberland, through the perception of unconscious movements of people.

Unfolding - the Self Projection; bilocation; materialization phenomenon of animistic nature,

in the medium of the spiritual itself becomes visible and palpable, outside the body.

DualView - scenes perception in the form of film projection, as the death of a still living person, or accident with an absent person, without losing sight of. concrete reality.

Ectoplasm - whitish substance, gelatinous medium that body salt, the holes natural or pores, and, according to Richet, who created the word, has irresistible tendency to form members or human bodies; the organic element of the phenomenon of embodiment, which also exteriorized in the form of a visible or invisible fluid to sometimes sensitive to the touch.

Automatic Writing - Writing produced without conscious of the subject domain. In psychology, writing

produced by the subject of the unconscious; Spiritualism in the same direction, and more

psychographics, writing of spirits through mediums.

psicônicas entities - formations or structures "psychons" or psychical atoms, according to

theory Whately Carington, which constitute the survival mind the death of the body.

Existential - Refers to Existentialism or Existence philosophy that sees man and their problems during the material life in the historical process.

Gestalt - German word (form) used to designate the Psychology of Form, which deals with

processes of perception.

ideoplastia - objective mental formations; images formed with modeling of ectoplasm by thought; second Richet, Imoda and other spiritual ghosts artificially

created by thought; mental modeling, that can be photographed.

Materializations - Formation of objects, human limbs or whole bodies through ectoplasm; in Spiritualism, still has the sense of transient embodiment of spirits, the sessions through the ectoplasm.

Medium - Intermediate, sensitive serving for the communication of spirits; term used both

in Spiritualism as in parapsychology.

Metergia - objective phenomena of production (from the Greek: ergon, work) by action at a distance:

moving objects, ideoplastias, shocks or noises, ectoplasmic formations, voice-direct.

Palingenesia - Regenerate; reconstruction of an object or a being missing; reincarnation.

Poltergeist - Expressions of Spirits batters through strokes or various noises; infestation of spirits; haunted houses. (From the German: polter, disturbing, geist, spirit).

Synchronicity - Principle governing psychic phenomena, such as causality governing physical phenomena. Theory of Karl Jung to explain the paranormal phenomena, which do not

would be produced by cause and effect, but significant coincidence, either synchronous or simultaneous.

Transe - State of psychic dissociation, numbness or unconsciousness, where there are paranormal, psychic communications, ectoplasmic productions, etc.

Clairvoyance - The ability to see spirits; clairvoyance.

BACK COVER
PARAPSYCHOLOGY
TODAY AND TOMORROW
J. HERCULANO PIRES

This book reveals the close relationship between science and religion. Creatures shortsighted charged him for it. These relationships become increasingly more evident in the accelerated scientific developments of our time. Can not be cover the sun with a sieve. The connotations presented here constitute facts and no arguments.

The divisions set out in the cultural field between the Knowledge areas They are purely methodological. Science, Philosophy and Religion are parts of one all. Therefore there are conflicts between them because one always invades areas of others.

Ernst Cassirer, the great German philosopher of our time, proved that faith and reason They appear together in these three fields as key elements. Without faith in God there would be no religion without faith in the Universal Order there would be no science or

Philosophy. When science comes to human survival invades the religious area.

In this book these issues are clarified by the facts. who knows distinguish between religious sects and religion, is in its universal sense, not You find the smallest reason for accusations of this kind.

As Rhine warned, we should not entertain us with beach pebbles when we need to explore the high seas. In this book parapsychological problems are seen amplitude.

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