

# Psychology Reference

Our presentation is in the form of headings to provide a summary overview of the issues

In some cases, links are provided to the internet, or to pdf articles recorded on this disk.

This is a Pilot or Beta version, and assistance would be gratefully accepted in tidying up this presentation: problems with repetition, lack of logical sequence, and so on.

Send an email c/o [editor@thegroundoffaith.net](mailto:editor@thegroundoffaith.net)

# Victor MacGill introduces our field of study



# From Victor MacGill's Essay on Systems Theory

A spiritual philosophy suitable for this age needs to be flexible enough to cope with the wide diversity of beliefs and value systems. On the other hand it also needs to retain enough of the sacredness from the past, so the positive aspects of our spiritual development over the millennia are not lost. As the old mythologies continue to lose traction, a new philosophy needs to emerge to inform a new mythology as a guiding principle.

...Contrary to most scientists, Ervin Laszlo makes the further claim that the quantum vacuum, the foundation of all that is in our universe, is in itself conscious. Our human consciousness then, is a reflection of the universal consciousness and our consciousness can only exist, because there is an underlying consciousness to the whole fabric of the universe.

# MacGill Laszlo (cont.)

Laszlo equates the quantum vacuum with the Akashic field of the ancient Hindu beliefs. His vision is a vision of an imminent guiding intelligence existing in all parts of the universe in all times providing the basis parameters for what can come to take form in our world. Laszlo's approach is more overtly spiritual, particularly with its assumption that the quantum vacuum is itself conscious. Time will tell whether his assumption is realistic, but it still opens viable avenues to explore.

# MacGill: Teilhard de Chardin

Teilhard de Chardin, the Catholic priest and palaeontologist, presented a spiritual vision that has much in common with Ervin Laszlo's ideas (Teilhard de Chardin, 2008). He sees creation as having entered time and space at an alpha point. From there a great chain of being unfolds with increasing complexification of levels of consciousness. From the lithosphere emerges the biosphere, and from the biosphere emerges the noosphere (sphere of mind). Consciousness further evolves until it reaches the highest state he called the omega point. We see clear links to Hierarchy Theory in his vision. **Teilhard de Chardin calls this whole process of evolving into full consciousness “The Body of Christ”**, creating a radically different interpretation of a very ancient religious concept. Consistent with what is implied in this course

# SCIENCE AND SPIRIT



DOES DEAD MATTER  
PRODUCE MIND?

OR SPIRIT PRODUCE  
MATTER?

IS LIFE “A TALE TOLD BY  
AN IDIOT, FULL OF  
SOUND AND FURY,  
SIGNIFYING  
NOTHING?”

WHAT ARE THE  
DIMENSIONS OF  
LOVE?

# We are fully committed to the scientific process

In science we . . . collect data

Make hypotheses/ theories about that data

Attempt to disprove those hypotheses

If we do disprove a hypothesis, we abandon it.

That is the scientific process

If we *don't* attempt to disprove our hypothesis we prescribe the conclusions and preclude the research

Both religious and Materialist philosophies prescribe conclusions and thus attempt to preclude the research.

That is what we are attempting to address in this course.

# The role of beliefs

We shall need to put aside prejudices that we may have against friends and acquaintances who have a different philosophical or religious belief from ourselves.

Regardless of our beliefs, we are living, loving, searching, struggling human beings, in varying stages of emotional, mental, and physical development

Beliefs, in themselves, do not make us good or bad.

# Notes to those helping in editing

This is a multipurpose outline course

Its (bullet) headings may be added to for students at a higher level

Or subtracted at a lower level

When the process of making headings is well advanced...

Exercises will be added and...

Word lists, self tests, teacher reference material, suggestions for essays, links

For convenience some of these will be dispersed amongst the heading slides

All your comments & suggestions carefully considered.. Thanks!

# When you comment would you please....

A012 Give the slide  
number in question.

[editor@groundoffaith.net](mailto:editor@groundoffaith.net)

This will only give  
*approx.* position  
because slides will be  
added & subtracted.

Give Top Heading of  
that slide..

..and the comment

..and send e-mail to

# An important aspect of this course



A013 Open Minded Science is our protection against unwarranted cynicism, and also against unwarranted beliefs about the spiritual

# Do we incarnate Spirit?



A014 This course  
suggests that the  
answer is Yes

But as we are exploring  
open-minded science  
and not love, we may  
not inspire

But we hope to clarify  
the questions

## Religious Studies



A015 In this course we are  
not thinking about  
Churches  
Synagogues  
Mosques or  
Temples

But about experiences of  
Spirit that lead people to  
build them

# We are going to study experiences of Spirit

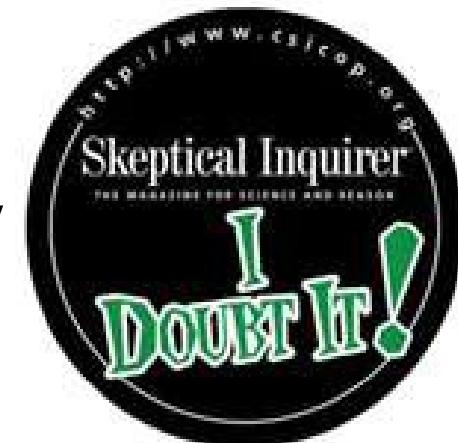


A016 Using the methods of open minded science

Using evidence that might stand up in a court of law

Thinking about our own experiences

Understanding the thinking of people who deny the reality of Spirit



## A017 Using the methods of open-minded science



We can use science as a way of sorting opinion from fact.

Einstein once defined science as the attempt to make sense of all experience as part of a logical whole.

The faith of the scientist is that the universe is one undivided whole, and that things are lawfully connected, and behave in the same ways under the same circumstances everywhere.

“science refers to a system of acquiring knowledge based on scientific method, and to the organized body of knowledge gained through such research” Wiki

# A018 How the law court assesses the value of what a witness reports



Is the witness reliable and truthful?

...able to think clearly about the event?

...sane and well-balanced?

....impartial, have something to gain by being untruthful?

Did the witness have the opportunity to observe the event closely and in detail?

Does what is said square with other facts of the case?

A019 And we can think about our own experiences in the light of science and the law court



Peak experiences

Near Death Experiences

Extrasensory perception

Communications from the 'dead'

Meaningful coincidence

Meaningful dreams

Experiences of connectedness to the living and the dead

.... and the list could continue

# A020 These beliefs are found within Christianity



That there is a spiritual dimension to reality

That there is eternal life. The death of the body does not change this.

The Communion of Saints of the church militant and the church triumphant. [*Theological language*: it means "the Oneness of the living and those in spirit in the Cosmic Christ."]

That the way we live in the body is important part of our spiritual development

.. and more

# A0211 More Christian beliefs

Some believe that we may pray to the saints



.. that spiritual beings, "angels", can help us in our earthly lives

That prayer matters, and can sometimes play a part in spiritual and physical healing

That in the New Testament we see cases of telepathy, clairvoyance, distance seeing, prophecy for the future, inspiration, peak experiences, inspiration, spiritual healing

## A022 More things needing examination:



A23 spiritual world, negative entities, possession and more

That the Father/Source/Spirit is in all through all and above all. i e The Universe is not dualistic.

Overall, one could say that the New Testament can be seen as a multifaceted psychology.

Much more can be added...

# A023 Some of these beliefs are in fact found in other religions

It is in the nature of all religions to accept that there is a spiritual dimension

Spiritual phenomena considered in this course are experienced by humanity in general

We find differing corporate histories, theologies, stories and customs

Most of the phenomena are the same

# A024 Science and Religion



There are countless varying forms of Christianity, as well as of the other major religions. There is much controversy.

There are countless scientific disciplines, all using a great variety of methods. & in science there is much controversy.

So to talk of Science v. Religion is not very meaningful. It is like talking of the Library of Congress v. the Library of the British Museum

# A025 Some Christian beliefs are “falsifiable”



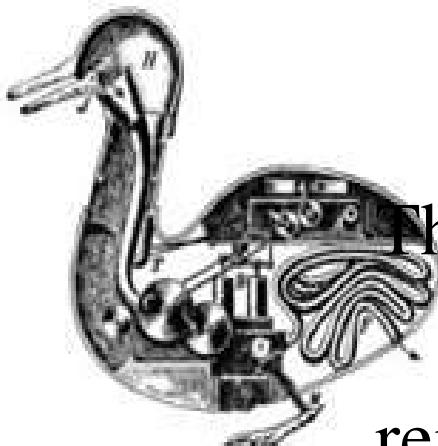
It is meaningful however to discuss individual beliefs or propositions.

e.g. That our consciousness survives the death of the body is “falsifiable” / can be shown to be a fact or not.

We can use open-minded science to do this, or the methods of the law courts

However we come up against the Materialists & closed minded Skeptics

## A026 So what is Materialism?



The philosophy of Materialism believes that physical matter is the only reality

rejects any conclusion that relies on the existence of a non-physical reality

that everything can be explained through physical means, including such seemingly unphysical phenomena such as thought, emotions, and will.

M. is “Reductionist” i.e. explains complex life-science processes and phenomena in terms of the laws of physics and chemistry ; *also* : a theory or doctrine that complete reductionism is possible

## A027 Why we need to study Materialism in great detail



At least from the time of Descartes (1596-1650) the majority of scientists have accepted Materialist theory

The success of science since then has come about through the use of various scientific methods.

Many incorrectly identify Materialism with science. Scientists can have any religious or philosophical belief.

Western society is strongly influenced by Materialist belief. (cont....)

## A028 More on why we need to study Materialism



The Western churches have been deeply influenced by Materialism, and have reacted either by retreating into the fortress of faith in an infallible Bible or Church, or by being very unsure of all those aspects of Christianity that M. denies.

We could argue that M. has limited the academic study of psychology by denying the reality of important aspects of our conscious experiences.



## A029..and more

One of the beliefs of Materialism is that every thing has come about by blind random chance.

That the universe is meaningless and without purpose.

But Materialists, being human, prize love and mutual help, and themselves create their own meaning.

Materialism denies the reality of Spirit, and also interprets supposed paranormal phenomena in physiological terms. It does suspect those claiming to experience the paranormal of deception or self-deception

# A030 Jean-Paul Sartre (1905-80)



An example is Materialist Existentialist Jean-Paul Sartre who wrote that life was “meaningless and absurd” and that we had to create our own meanings.

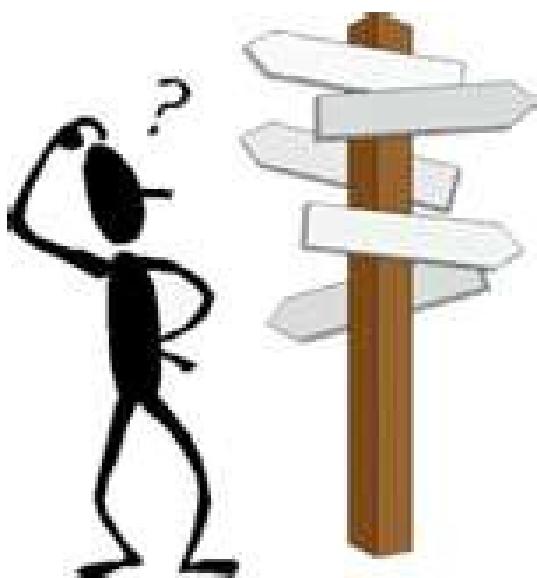
Shakespeare has Macbeth saying that life is a “tale told by an idiot, full of sound and fury but signifying nothing.”

Whitehead 1929: “scientists animated by the purpose of proving themselves purposeless constitute an interesting subject for study”

# Materialism has given birth to Post Modernism

## A031

PM in general distrusts theories and ideologies



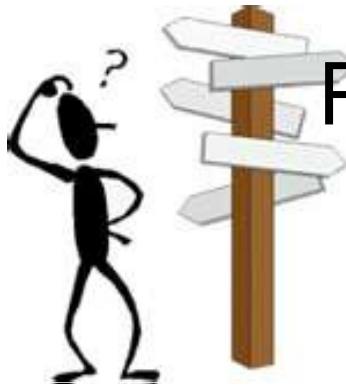
Sometimes in the name of good feelings, the teachings and practices of all religions and sects are treated with equal respect or

*Equal lack of respect*

It has lead to confusion for those teaching in theological colleges and secondary schools.

Yet: it is indeed true that we need to respect people of differing views, otherwise there will be no love, no society

# A032 PM in reality is denying the non-physical



Post-Modernism, in its distrust of theories and ideologies, sounds reasonable in face of the vastness of what is unknown.

Faced as we often are by threats to our very existence, we plainly cannot get by without working hypotheses.

It could be argued that Post-Modernism is implied by Materialism. If we live in a chance, purposeless and meaningless universe, philosophy will be nothing but discussion of the meanings of words

# A033 In actual fact, how do we arrive at our pictures of what is real?



How many of our ideas have come from our parents? From School?  
From the media? (Books, papers, Internet, radio and TV)  
From friends? From personal experience?  
From our religion? Our political party?  
Our culture?  
How differently would we be seeing things if we belonged to another culture, or religion, or spoken language?

You will find this slide in the students' lessons

# A034 Being friends with people of opposite beliefs



Have you had a discussion/argument with someone who has a different political point of view/ different religious point of view?

What happens? How do you feel about each other? How can you get to be better friends? What things do you need to look out for, if you want good communication to continue?

What feelings might you have inside yourself, that might get in the way of open-minded science?

You will find this slide in the students' lessons

# A035 Good science saves us from bigotry

A **bigot** is “a person who blindly and intolerantly holds to a particular creed or opinion”

Religious bigots have caused wars in which millions have died, & have split communities.

You will find this slide in the students' lessons

Materialist bigots likewise have caused the deaths of millions: e.g Stalin, Mao, Pol Pot.

Proper science saves us from being closed-minded & intolerant

We all have to learn that a person is not “bad” if they have differing beliefs

# A036 We are arguing the case against Materialism

If we don't argue this case, we won't grow in insight & understanding

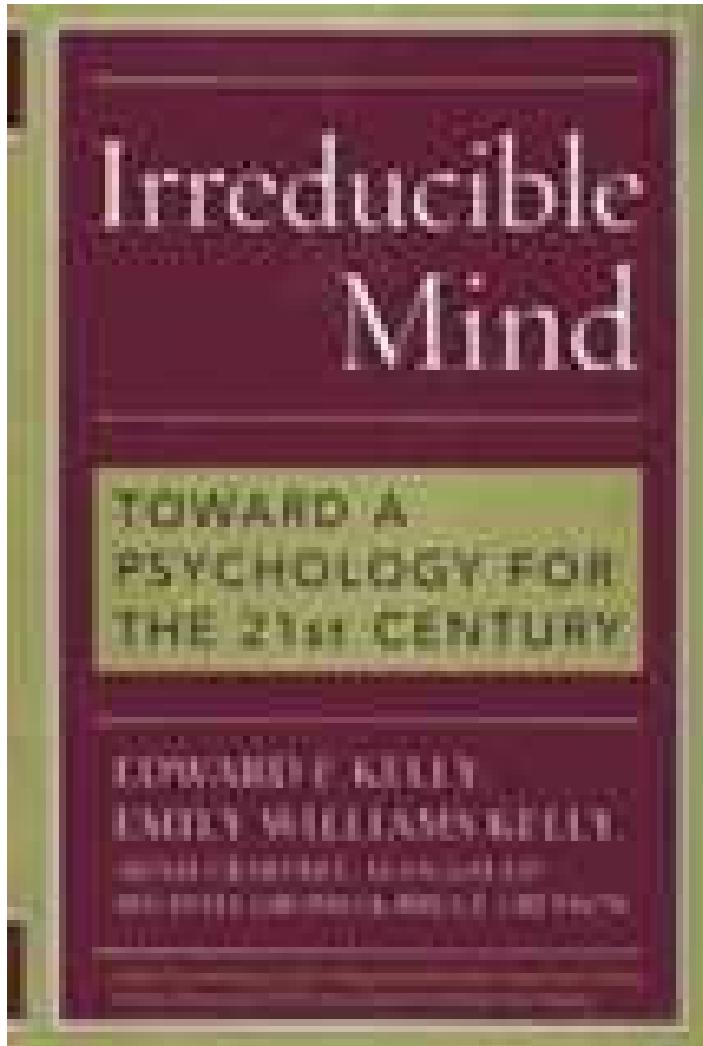
Science advances by making hypotheses & then testing by trying to disprove them.

Materialism is such an hypothesis

This course shows how people claim to have disproved that hypothesis.

It has nothing to do with the characters of the people who do or do not accept the Materialist hypothesis

# A037 We now come to the science of things



We shall be presenting points raised in this book of 800 pp., publ. In 2007, claiming to prove false the idea that mind/ consciousness is *nothing but* brain processes. (Acknow – ledging ever-increasing discoveries about the functioning of the brain.) Look for reviews on Google.

# A038 “No,” to “Nothing but Brain”

## OUR BOOK ARGUES LIKE THIS:

“According to such luminaries as Plato, Bishop Butler, F S Schiller, William James, C. D. Broad, and Henri Bergson, the brain, rather than produce, is said to detect, transmit, or filter consciousness. A crude analogy with radio and radio waves: the radio does not produce the radio waves; it detects, trans-mits, and filters them. If your radio breaks down, it doesn’t follow that the sounds you’re listening to have ceased to exist. They just cease to be detectable.”

Our book takes as its starting point the research and thinking of philosopher and psychologist William James (1842-1910) and psychical researcher Frederick W H Myers (1843-1901). James wrote “Psychology is the science of mental life, both of its phenomena and of their conditions. The phenomena are such things as we call feelings, desires, cognitions, reasonings, decisions and the like”

James asks us to study what we are aware of our thoughts and feelings.

# A039 The thought of William James finds an important place in *Irreducible Mind*



**William James (January 11, 1842 – August 26, 1910) was a pioneering American psychologist and philosopher.** He wrote influential books on the young science of psychology, educational psychology, psychology of religious experience and mysticism, and the philosophy of pragmatism. He was the brother of novelist Henry James and of diarist Alice James.

William James was born at the Astor House in New York City, son of Henry James, Sr., an independently wealthy and notoriously eccentric Swedenborgian theologian well acquainted with the literary and intellectual elites of his day. He gained widespread recognition with his monumental *Principles of Psychology* (1890), twelve hundred pages in two volumes which took ten years to complete.

# A040 James worked with F W H Myers, and the thinking of Irr.Mind builds on foundations laid by Myers



**(1843-1901)**, the son of an English clergyman, was a classics scholar turned scientist by his interest in psychic phenomena and mediumship.

An after-death communication from his first wife confirmed Myers' belief in the survival of human consciousness.

In 1882, he co-founded the British “Society for Psychical Research” and was a major contributor to its success for the next twenty years.

<http://www.espresearch.com/survival/>

# A041 “Human Personality” 1904

Myers wrote ***Human Personality***, the culmination of his research, at a time when scientific pioneering was proceeding toward materialism—when simply expressing the belief that man possesses a soul was a very daring act. Risking even more, Myers declared the soul able to survive the death of the body. The object of his work was, in his mind, "to do what can be done to break down that artificial wall between science and superstition." His 1100 page work, uses more than 700 case histories from the files of the London Society for Psychical Research.

# A042 About “Human Personality”

A landmark analysis of **mediumship, psychic abilities**, and life after death from one of the greatest forerunners of modern psychic research.

One of the first scientific studies to recognize **extrasensory perception** as a natural, observable phenomenon.

Describes the **paranormal** experiences of persons awake, sleeping, and **hypnotized**.

Applies scientific methods of observation and discussion to one of the universal mysteries of humankind- the survival of the soul.

Illuminated the path of consciousness exploration for some of the greatest minds of the last century.

# A043 Those highlighted words:

**Medium:** A person through whom communications are supposedly sent to the living from the spirits of the dead.

**Extrasensory Perception: (ESP):** Telepathy, Distance Viewing, Seeing the future etc

**Paranormal:** extrasensory: seemingly outside normal sensory channels

**Psychic Abilities:** ways of experiencing ESP

**Hypnotism:** A sleep-like condition psychically induced, usually by another person, in which the subject loses consciousness, but responds, with certain limitations to the suggestions of the hypnotist.

# A044 The Skeptics (CSICOP or CSI)

If you look up these terms in Wikipedia you may find references to CSICOP (Committee for Scientific Investigation of Claims of the Paranormal) or CSI (Cttee for Skeptical Inquiry).. as an **Authority** on these matters. The leader of CSI is a magician, not a scientist, it does no research, and its main function is to appear in the media, attempting to discredit scientists working in this field. See:

<http://www.skepticalinvestigations.org/New/Observeskeptics/CSICOP/30yearswarning1.html>

# A045 But some prominent scientists do support CSI (Skeptics)

They do this as a means of countering what they perceive as a threat to their own world-view, and as opening the doors to superstition and harmful religious belief.

There is a need for some such organisation to counter bad science, superstition and harmful religious belief.

The pity is that the organisation doesn't employ open-minded science to do so.

# A046 Nobel Prize physicist Josephson on some Materialist scientists



Prof. Brian Josephson

Department of Physics, University of Cambridge Lecture given at the Nobel Laureates' meeting Lindau, June 30th., 2004 © B D Josephson 2004 Edited version of presentation (revised Aug. 20th., 2004)

He said that: The 'generally accepted view' regarding a phenomenon can be wrong in two ways:

- (a) a non-existent phenomenon is considered real (e.g. N-rays, polywater); or
- (b) a real phenomenon is considered nonexistent (e.g. continental drift, meteorites) .....next

# A047 Characteristics of scientific sceptics, according to Beaudette

<http://lenr-canr.org/acrobat/JosephsonBpathologic.pdf>

1. They do not express their criticisms in those venues where it will be subject to peer review.
2. They do not go into the laboratory and practise the experiment along with the practitioner.
3. Assertions are offered as though they were scientifically based when in fact they are mere guesses.
4. Satire, dismissal and slander are freely employed.
5. When explanations are advanced ... ad hoc reasons are constantly advanced for their rejection. These reasons often assert offhand that the explanation violates some conservation law.

Evidence is rejected outright if it does not answer every possible question at the outset.

# It would be beneficial ...

- ..to spend the time to carefully study this PowerPoint lecture by Prof. Brian Josephson at this internet address:

<http://lenr-canr.org/acrobat/JosephsonBpathologic.pdf>

The problems we face when presenting such a series of lectures in schools and in places of tertiary education are made very apparent.

A048 Problems for Materialist theory  
are that...

..**a single** undeniable paranormal event (communication beyond the physical senses) disproves the theory.

..one must assert that a majority of the population who believe they have had such experiences are superstitious or deluded.

..one would have to say that many leading scientists are deluded, don't understand what makes for scientific evidence, or are cheating.

That would include Nobel Prize physicists Brian Josephson, Wolfgang Pauli, David Bohm, and also thousands of academic theses and dissertations over the past 150 years.

## A049 For M. it is an axiom that matter is “dead”

An axiom is a statement that needs no proof because its truth is obvious

It is an axiom for M. that matter is mindless & lifeless.

M. from early 1900s agrees that matter is composed of energy in various forms.

Scientists can describe what energy **does**.  
but not what energy **is**

Energy could equally be described as “mental” as “physical” or as “X”.

Therefore “that matter is dead” should not be an axiom

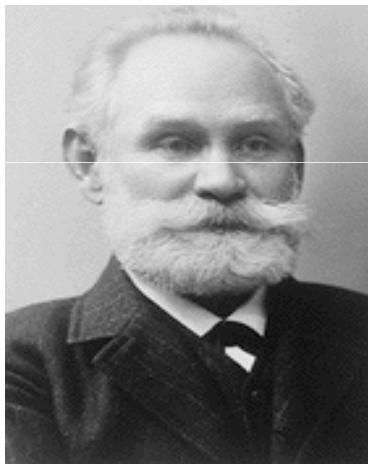
# A050 James and Myers sidelined

Whatever the merits of the work of James and Myers, because of Materialist beliefs, the academic world followed another leader, who was the founder of Behaviorism.

Behaviorist psychologists maintained that the brain was machine-like & programmed by “conditioning” of reflexive responses to stimuli, and that consciousness was a mere side-effect.

For that reason Behaviorists re-named “Psychology” (the study of the soul) “Behaviorism” (“the study of Behaviour”)

# A051 Firstly, Pavlov's dogs



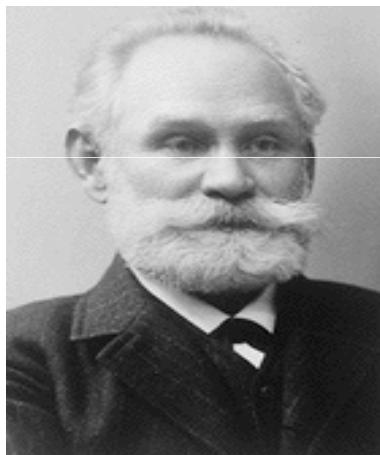
Ivan Petrovich Pavlov (September 14, 1849 – February 27, 1936) was a Russian, and later Soviet, physiologist, psychologist, and physician

He “conditioned” laboratory dogs to salivate at the sound of a bell

A conditioned reflex in which the response (e.g. Secretion of saliva in a dog) is occasioned by a secondary stimulus (e.g. the ringing of a bell) repeated associated with the primary stimulus (e.g. the sight of the meat)

Some psychologists thought all learning worked this way

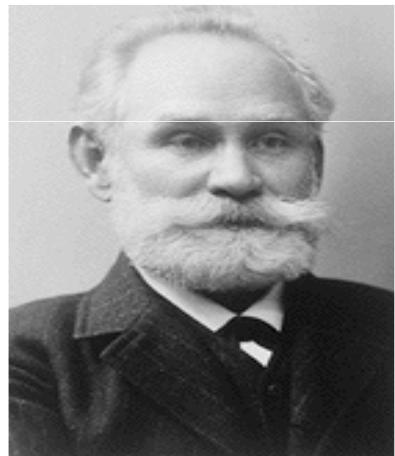
# A052 Pavlov, in more detail



Ivan Petrovich Pavlov (September 14, 1849 – February 27, 1936) was a Russian, and later Soviet, physiologist, psychologist, and physician. He was awarded the Nobel Prize in Physiology or Medicine in 1904 for research pertaining to the digestive system

In the 1890s, Pavlov was investigating the gastric function of dogs by externalizing a salivary gland so he could collect, measure, and analyze the saliva and what response it had to food under different conditions. He noticed that the dogs tended to salivate before food was actually delivered to their mouths, and set out to investigate this "psychic secretion", as he called it. [The dogs were conditioned to salivate at the sound of a bell]

# A053 Pavlov's influence



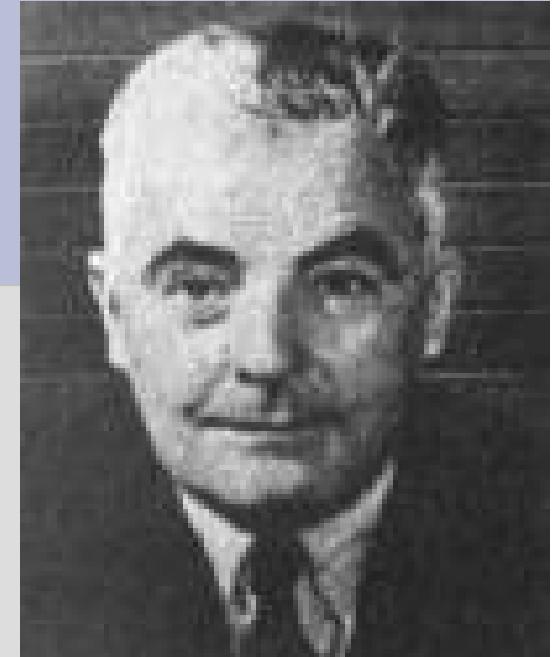
As Pavlov's work became known in the West, particularly through the writings of **John B. Watson** [Click](#), the idea of "conditioning" as an automatic form of learning became a key concept in the developing specialism of **comparative psychology** [click](#), and the general approach to psychology that underlay it, **Behaviorism** [click](#). The British philosopher, **Bertrand Russell** [click](#) was an enthusiastic advocate of the importance of Pavlov's work for **philosophy of mind** [click](#)

## A054 J B Watson and Behaviorism

**John Broadus Watson** (January 9, 1878–September 25, 1958) was an American psychologist who established the psychological school of behaviorism, after doing research on animal behavior.

He is known for having claimed that he could take any 12 healthy infants and, by applying behavioral techniques, create whatever kind of person he desired. He also conducted the controversial “Little Albert” experiment.

Later he went on from psychology to become a popular author on child rearing, and an acclaimed contributor to the advertising industry



# A055 45 years after Watson

B.F. Skinner expanded Watson's work

1959-63 Sigmund Koch organised an indictment of the whole Behaviorist platform, 6 volumes, 6000 pages

Thereafter the influence of Behaviorism waned.

As it waned, so it became more legitimate in academic circles to focus on Consc. both from Materialist & non-Materialist points of view

Outside the universities Jung, Freud, Grof, Steiner etc. had always been investigating Cons.

Cases of brain damage have been observed where there is no loss of mental function:

A case is noted where superior general intelligence and linguistic function remained in a man whose entire left hemisphere had been removed.

A **Hydrocephalic** with only 3-5% of the brain, also normal.

## A056 Lashley seems to prove that memories are not localised recordings

Karl Spencer Lashley (1890–1958), was an American psychologist and behaviorist

He trained rats to perform tasks, carefully damaged varying parts of their brains

He found that no matter which part of the brain was damaged, the memory was not erased or destroyed.

The rats were slower to learn, and didn't remember things so well.

He concluded that memories are not stored like recordings at particular places in the brain

..and that memory involved the whole of the brain

# A057 Lashley in greater detail

Karl Spencer Lashley (1890–1958), born in Davis, West Virginia,[click](#) was an American psychologist and behaviorist well-remembered for his influential contributions to the study of learning and memory. His failure to find a single biological locus of memory in the rat's brain (or "engram", as he called it) suggested to him that memories were not localized to one part of the brain, but were widely distributed throughout the cortex.

His major work was done on the measurement of behavior before and after specific, carefully quantified, induced cortical damage in rats. He trained rats to perform specific tasks (seeking a food reward), then lesioned varying portions of the rat cortex, either before or after the animals received the training depending upon the experiment. The amount of cortical tissue removed had specific effects on acquisition and retention of knowledge, but the location of the removed cortex had no effect on the rats' performance in the maze. This led Lashley to conclude that memories are not localized but widely distributed across the cortex.

# A058Coming slides draw thoughts from “Irreducible Mind”

There are many books covering what our slides are discussing. “Irreducible Mind” is perhaps the most comprehensive and scholarly work. We will be taking material here and there from the book, which can easily be found by teachers and lecturers who possess a copy.

In face of the failure of Behaviorist psychology, “*Irreducible Mind*” goes back to James and Myers, and builds on the foundation that they laid.

## **A059 F W H Myers and the Empirical Study of the Mind-Body Problem**

“Psychology sometimes seems to suffer from a memory loss that borders on the pathological. Not only is the number of rediscoveries shamefully high, but valuable and empirical and conceptual work carried out in older traditions has disturbingly little impact on present day research. The result is that certain defects of theory formulation diagnosed long ago as the 19<sup>th</sup> century, are repeatedly introduced in psychology. Draaisma, 2000,

Koch 1961 “It's history has been largely emulating the methods, forms, symbols, of the established sciences, especially physics. In so doing, there has been the inevitable tendency to retreat from broad and intensely significant ranges of its subject matter, and to form rationales for so doing which could only invite further retreat.”

# A060 History of psychology

## **Descartes d.1650 :**

Made the distinction between extended mechanical matter, and unextended volitional mind. Ideas led to scientific determinism. The thinking culminated in the astronomer

**LaPlace 1825:** who insisted that all events without exception “obey the great laws of nature” and that we perceive as happening by chance or free will simply reflects our ignorance of the causes. This thinking was extended in 20<sup>th</sup> century Behaviorism in its belief the consciousness played no function in the workings of the brain.

## **Helmholz 1847**

His law stated that the total sum of energy in the universe is constant, energy never being lost or gained but simply transformed from one kind to another.

# A061History.. continued

**Fechner d.1887:** considered to be the founder of experimental psychology, notion of mind as a form of energy, the product of a nervous system whose function is to transform physical energy into psychophysical activity.

**Battleground** in which the emerging forces of modern science were arrayed against the old guard of religion, theology and metaphysics.

**Thomas Huxley 1874;** “we are conscious automata”. He was agnostic about the nature of the relationship (between mind and body)

**Bain 1874;** one of the most influential psychologists in the formative years of experimental psychology argued that all feelings, intellectual capacities and volitional activities are directly correlated with and dependent on brain states.

# A062 Grappling with contradictions

## An attempted solution: methodological parallelism

**Tyndall** 1874 “While accepting fearlessly the facts of materialism dwelt on in these pages, I bow my head in the dust in the presence of mind.”

**William James agreed:** Empirical parallelism...is the wisest course; but his professed neutrality was anything but in practice.

**T H Huxley** in the same breath expresses both an inability to understand the mind/matter relationship and to claim that he does understand..

# A063 The result of this double thinking

## **Result:**

psychologists got on with the job disregarding theoretical issues

## **Summary:**

Koch 1961 “It's history has been largely emulating the methods, forms, symbols, of the established sciences, especially physics. In so doing, there has been the inevitable tendency to retreat from broad and intensely significant ranges of its subject matter, and to form rationales for so doing which could only invite further retreat.”

# A064 The basis of Myers' theories

Myers ... believed that "**all phenomena** – mental and material, normal and abnormal, commonplace and rare – **are in some sense continuous**; their action must be uniformitarian and not catastrophic."

He wrote, "If any phenomenon ... seems arbitrary, or incoherent, or unintelligible, science, does not therefore suppose that she has come upon an unravelled end in the texture of things; but rather takes it for granted that a **rational answer to the new problem must somewhere exist**, and answer that will be all the more instructive because it will involve facts of which the first question must have failed to take into account.

# A065 Awaken to power & scope of Psychology

Myers...wanted to awaken scientists to a *sense of the potential power and scope of psychology.*

In particular Myers **protested against limiting science** to the existing subject matter, methods, and concepts of the physical sciences, by conceding prematurely questions about the nature and relationship between mental and physical phenomena – going beyond the vague assumption that they somehow go together

# A066 Influence of mind on body

Psychosomatic phenomena such as those associated with hypnosis and hysteria suggest that *alterations in mental states or processes can have dramatic effects on physiological processes.*

*Can we give examples of this?* Similar effects might not have physical causes. A blister might arise from a burn or from hypnosis.

Hysterical blisters, healing through acupuncture

Recent research seems to show that it is the insertion of needles, not the positioning... that healing occurs by suggestion.

# A067 Universal law

*Naturalists* believe there is only one world, the orderly world of Nature (Huxley 1892)

*Supernaturalists* believe there are two worlds, nature and a world above or beyond nature, the latter not subject to the orderly determinism of nature.

*In one sense, Myers was a strict naturalist*, believing in the continuity of all phenomena in one world and the invariability of universal application of natural laws. Thus he rejected miracles.. all phenomena take place in accordance with universal law.

# A068 Myers' theory of Mind

**Hughlings Jackson 1884** Three general levels:  
1 basic biochemical 2 sensorimotor 3 cerebral cortex

**Myers'** observations of the numerous forms and varieties of mental functioning outside ordinary awareness led him to recognise that the distinction between **subliminal** and **supraliminal** aspects of consciousness is not as simple as a dichotomy between “conscious” and “not conscious”.  
**Mind is a complex fluctuating interaction of subliminal and supraliminal processes.** And also **superconscious** processes

# A069 consciousness is at once unitary and almost infinitely complex

**subliminal self:** a kind of hidden, larger intelligence guiding and producing.. the ever-shifting symptoms of hysteria, knowing how to turn on & off the inflammatory processes behind stigmata or hypnotically produced blisters etc “all that takes place outside the ordinary margins of consciousness”

**supraliminal self:** the soul and its connection to Spirit.

## Multiple personalities

**Pierre Janet's** :“Léonie -Léontine-Léonore” [personalities in the person he was studying] Each possessed the memories of the other two, although not aware of them.

**Morton Prince's** Christine Beauchamp, hierarchy of selves where each knew about the one(s) lower in the hierarchy,

**Edmund Gurney:** “We all know that the hypnotised subject as a rule remembers waking life, but that the awakened subject as a rule has wholly forgotten the effects of this hypnotic trance. The full significance of this fact.. has hardly yet, I think, been realised in any quarter.”

# A070 Myers' disappointment

Near the end of his life Myers conveyed his deep disappointment with what he saw as the resulting superficiality and triviality of much of modern psychology. In his first review in 1898, he contrasted the safe surface mining of most psychological researchers with the riskier “deep-level mining” of the psychical researchers. The reason for this triteness, he thought, lay in the overwhelming tendency of many psychologists to treat the EASY parts of the subject.

# Memory

A071 .**Problems to do with the doctrine of “memory traces” and the relation between memory and the brain.**

1. Does not deal with the issue of CONSCIOUSNESS in the “recording” and the “replay”
2. Consciousness of self
3. warmth and intimacy of memories
4. knowing the place of these memories in a personal past
5. Cannot be disassociated from all life's memories

# A072 Neuroscientific issues

## FOR the locating of memory in the brain:

Results of damaging specific areas of the brain

The effect of alcohol and drugs

The effects of senile dementia, Alzheimers

Paralysis, cortical deafness or blindness,  
the loss of the sense of smell.

## AGAINST locating memory in the brain:

The hydrocephalic man with 5% cortex remaining

The man with the left hemisphere removed

Lashley's experiments with rats

Koehler's experiments with chimpanzees

# How can memory be in the brain if these phenomena are real? A073

Out of the body experiences

Near Death Experiences

ESP and Clairvoyance

\*Stevenson and the 11 year old boy

\*Whymant and Confucius

Synchronicities [meaningful coincidences]

Mediumistic phenomena

All these phenomena will be treated in detail later in the course

\*these case histories would be supplied separately

# A074 Super ESP theory

Rather than admit the reality of post-mortem survival of individuals, some critics postulate a universal memory bank.. rather like the Internet, that psychics are able to access.

The hypothesis cannot be dismissed, nor can it be proven.

Spontaneous communications from the dead, with normal interpersonal reactions, suggest both that there IS a universal memory, and that individuals do survive.

# A075 Cannot ignore brain as basis for memory

the data demonstrating connections between memory and the brain.. have attained a detail and quantity that would fill a library or two.

linkages not as straightforward as it is often made out to be

and we are not constrained to dismiss all the solid data provided by psychic research

# A076 A viable theory of memory will accommodate:

1. **top down rather than bottom up.** Laws characterising the system as a whole, rather than the whole being derived from the parts.
2. Memories cannot be tied to particular anatomical locus. Memories can be transferred to different loci.
3. it will regard nerve tracts that transmit nerve impulses from one part of the brain to another not as conduits for the transmission of 'information' in the loose sense commonly adopted by psychologists, but as means by which spatiotemporal patterns of activity in different regions may be fine tuned to create overarching patterns.
4. We cannot regard the matter as decided and clear...  
**work in progress**

# A077 On memory, we could also consider:

Sheldrake's Morphic Fields

The Akashic Records

Jung's Collective Unconscious

The Eternal Present

Models derived from the Internet

Personal memories conveyed by discarnate  
communicators through mediums

Psychometry

Memory is always from a point of view

# A078 The role of paranormal experience

“Those who have had such experiences distinctly enough” [writes James in *A pluralistic universe*] “and often enough to live in the light of them, remain quite unmoved by criticism, from whatever quarter it may come, be it academic or scientific, or be it the voice of logical commonsense. They have had their vision and they know – that is enough – that we inhabit an invisible spiritual environment from which help comes, our soul being mysteriously one with a larger soul whose instruments we are.”

# A079 Reminder about these slides

This is NOT an actual course to be presented at a specific educational level

It is rather sketching out headings of possible resource material for leaders as well as students

Up to now we have been establishing  
(1) principles & methodology, (2) gaining insight into the history of psychology (3) seeing some of the issues to be addressed.

# A80 Supplementary & misc. slides now follow

*From “The NZ Herald”:* As human beings, it is natural for us to ask questions such as: who are we? Where did we come from? Why are we here? Why is there so much hate and war in the world? Why do millions of children starve to death? And most turn to a religion for some of these answers.

A recent survey conducted by The New Zealand Herald shows a snapshot of the current state of religion in New Zealand. It showed a definite downward shift in numbers attending religious worship services (e.g. church, temple, mosque) due to people's lives becoming busier and more diverse beliefs.

# A081 From now on we look directly at this paranormal world we have been debating

**Material for doing this will be taken from the following books:**

Victor Zammit: *A lawyer presents the case for the afterlife: irrefutable objective evidence*

Chris Carter: *Parapsychology and the Skeptics, A scientific argument for the existence of ESP*

R. Craig Hogan: *Your Eternal Self*

A082

# The current state of religion in NZ

*Look at the chart, we Kiwis do believe in something but most avoid church*

**Do you believe in God?** Yes: 67.7%

No: 25.6%

Undecided: 6.7%

**How often do you pray?** :

Never: 32.5%

Often: 26.9%

Occasionally: 24.9%

Others 15.7%

**Do you believe in an afterlife?** Yes : 61.9%

No: 30.9%

Undecided: 7.2%

**How often do you attend a church service?** Never: 40.7%

Occasionally: 29.2%

Often: 20.1%

Others 10.0%

# A083 Looking at different ethnicities

**Asians** have a stronger belief in God than European and Maori/Pacific people with 84.9%.

Second is **Maori/Pacific Islanders** with 76.4%

Third **Europeans** 64.6%.

[Comment] The Church attendance figure seems low (half the rate in the US), but it was never very high to start with.

Reportedly, the 1881 census showed that only 20% of New Zealanders attended every week even back then, when pretty much everyone nominally professed some religious denomination and only 7% did not specify a religion]

# A084 Looking at ourselves

If we took such a survey in our class, we might well find that we differ in what we believe and do, just as much as those in the NZ Herald poll

We can be tempted to keep quiet about our beliefs, to avoid offending.

Open minded science can help us get around such problems.

We have to learn to put aside our beliefs, and think about the evidence.

## A085 Introducing the text book for Course 2 for teachers, and Lesson 2 for students

R. Craig Hogan is the author of *Your Eternal Self* and give us permission to use his material in any way in this course no. 2

He asks that we state that the copyright belongs to Greater Reality Publications, the web site of which is <http://youreternalsel&f.com>

Copies may be ordered from  
<http://orders.greaterreality.com>

Much reduced prices for more than one copy

## A086 Hogan introduces his website thus:

A greater reality underlies and enfolds the material world that we see, hear, touch, smell, and taste. Today, we know clearly, certainly the nature of the greater reality and afterlife. People just have to learn what we now know. Those who come to know will cease to fear death and will live together in peace and brotherhood. When the whole world knows what we know, the whole world will live together in peace and brotherhood.

Our loved ones have never left. It's just as though they've stepped into the next room for a moment. There, in the afterlife, they're enjoying a life more wonderful and more real than this life, with youth, vitality, and no pain, sickness, or worry. There, they wait lovingly, knowing soon we'll step in to join them.

This publisher is dedicated to helping people know that we live within a greater reality, that we are spiritual beings having the physical experience portion of our eternal lives, and that humanity can live in harmony and peace if every person knows the fact that there is no death. Knowing that truth will allow humankind to have great regard, acceptance, and love for all others in all nations with all beliefs.

# A087 Because we are church members...

Although we shall make wide use of his book, we see churches in a somewhat different light.

We the writers of this course are churchgoing Anglican Christians. We acknowledge that churches have got many things wrong, but affirm that there is very much that goes right.

Faith communities are composed of individuals of varying beliefs, cultural backgrounds and stages of bodily and spiritual maturity.

Beliefs are often secondary to love of God and neighbour

A088 William James & *Varieties of Religious Experience*  
will form the basis of Course 3 / Lesson 3

James notes that whatever our religious beliefs  
are we can have:

A sense of the numinous

Mystical experiences, where we feel caught up  
into the One

We can experience inspiration in many ways,  
resulting in creativity in art, music, literature and  
science, and this inspiration seems from beyond  
our conscious minds

Humans everywhere have a desire for com-  
munion with Spirit and with each other.