

also discusses the historical and philosophical premises of psychiatric interest in psychical research. Such interest arose from a sound positivism whose method allowed a free and wider view of natural phenomena. - DA/R.A.W.

03624. Servadio, Emilio. Psychic regression and birth-connected experiences. *Quaderni di Parapsicologia*, 1986, 17(1), 126-135.

It now can safely be admitted that the fetus is endowed with mental life, and that in the prenatal phase many instances of ESP can occur between mother and child. The author recalls the fact that between the parents--especially the mother--and the little child, ESP phenomena have been ascertained and described many times. Then he points out that by means of various techniques, it is possible to bring about age regressions in adult subjects. The latter can go through infantile and prenatal experiences. For example, it is possible for a hypnotized subject to talk, to draw, and to behave in general as if he were 2, 3, or a few more years of age. The correspondence with aspects and peculiarities of the previous ages is sometimes absolutely striking.

Regressions to even more precocious ages can be obtained with the use of certain drugs, particularly LSD. The author quotes at length the work of Dr. Stanislav Grof, whose vast knowledge of the field is well known. In fact, Grof has administered LSD innumerable times to normal people, neurotics, and psychotics. In many cases, Grof ascertained that his subjects revealed--through vivid images and utterances--many occurrences belonging to their prenatal phases. In some such cases, ESP phenomena have undoubtedly been present.

In the last part of the paper, the author reports about a case he treated with psychoanalytic technique using LSD after some time as a help in the treatment. Under LSD, the subject expressed a long series of impressions and feelings, all related to his prenatal experiences. Some of these impressions he later described in poetry. The author has read two of the poems--one of them connected with the birth of his first child. Finally, he propounds a hypothesis he had already put forward in some previous papers: That the ultimate origins of some prenatal experiences perhaps could be situated in a transphenomenal level of reality. - DA/R.A.W.

03625. Aiazzi, Pier Luigi. Psi communication: A reality with two faces. *Quaderni di Parapsicologia*, 1986, 17(1), 136-144. 3 refs

In this paper we analyze some famous samples of only partially successful experiments in which the appearance and disappearance of the psi faculty proves itself directly related to the symbolic context of the evidence. These examples include a famous experiment of E. Osty with R. Schneider, a probable negative photograph of thought realized with Sai Baba, and the description of Kuda Bux and other firewalkers. With regard to the latter we have specifically considered the remarkable attempts of certain experimenters to repeat the feat while holding hands with subjects possessing paranormal faculties. We make some observations concerning how mime, gestures, or even the logic according to which experiments are organized can be decisive in determining the presence or absence of psi. We relate this aspect to the fundamental structure of communication, and in particular to the double aspect that each message has a process of communication. Furthermore, we illustrate several comparative considerations with regard to the figure/background dualism (Gestalt theory) implicit in the simplest form of communication, that is, sensorial communication, with regard to the

signifying/signified duality, as well as to the fonic-emission/acoustic-reception relationship, connected with the spoken form, and also with the wave/corpuscle duality in N. Bohr's complementaristic conception of physics. In parapsychology we recognize the effect of the same dualistic structure in the complementary aspect of languages, values, and patterns of behavior that exist between psi-production and the scientific observation of the same: the eternal oscillation between the two alternative structures of thought--doubt and faith, omnipotence and limit, empathy and logical objectivity.

Taking into account all of these aspects that deal with the symbolic structure of paranormal experience, we attribute an importance to the "message"--more suitable than the traditional conception of "phenomenon"--specifically to the nature of the message present in every psi event. In the light of a last example--the famous sittings of W. Crookes with F. Cook--we consider very significant from a symbolical point of view where we discuss the possibility of a more suitable experimental approach to resolve the inner duality of parapsychology. - DA/R.A.W.

03626. Cozzi, Giorgio. Creativity in parapsychology: Preliminary observations and reflections. *Quaderni di Parapsicologia*, 1986, 17(1), 145-164. 21 figs

Dr. Cozzi discusses the subject of creativeness in parapsychology, first making some preliminary statements connected with the two different ways of thinking: vertical (the left brain's logical rational functions) and lateral (the right brain's typical imaginative-creative functions). He presents the practical evidence for the different types of thinking by showing classical patterns of perceptivity problems, which are intended to displace logical functions, usually moving in an analytic and sequential context, not being able to come to a solution, if not for the intervention of creative functions, that, because of their own nature, are synthetic, simultaneous, and not bound by strict schemes of cultural reference.

The audience was given evidence of the different ways of thinking and observing games and tricks of perception, which for their comprehension and solution require the skill of looking at things from different points of view, and above all, the skill of going over those virtual lines, which culturally, in our rational minds, connect each angle of the observed reality. Since that is so, it becomes necessary to revise the attitude of research of paranormal phenomena.

Moreover, even the need of revising experimental methodologies, knowing that they have to consider almost certain right-brain action (lateral thought) while expressing ESP and the difficult submission of sensitive subjects to strict controls, which may force their own vertical thought.

The Ganzfeld technique, for instance, could probably be improved by simply (de) conditioning the perception displays concerning vertical thought.

A part of the numberless consequences of an approach methodologically stated according to the orientation, confirmed by the last 20 years of studies of brains, there are stimulating theories attributing human evolution to the division of the two cerebral hemispheres and their own proper specialization. The author quotes Jaynes' bicameral theory, which is intended to explain divinity's matrix with man's inner voices at that time when the two hemispheres were actually separated, for what concerns their functions (this event has been tested by recent studies on schizophrenic subjects with their brain surgically split and, according to him, proved by historical evidence). According to Jaynes, environmental conditions favored the integration of the two hemispheres and also the left hemisphere's

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