



AUSTRALIAN INSTITUTE OF PARAPSYCHOLOGICAL RESEARCH, INC.

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THE A.I.P.R. NEWS

The AIPR Mini-Convention 2016 by Julie Rossini

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The AIPR Mini-Convention 2016 by Julie Rossini (pp. 1-2). Sydney 'New-Age' enthusiast with a statistics background, Ms. Julie Rossini, gives a full report on the third AIPR 'Mini-Con', held on November 26, 2016, in Sydney, NSW.

Near Death Experiences: Intimations of Self-Continuity and Immortality by Peter B. Todd (pp. 2-4). Currently a psychoanalytic psychologist in private practice in Sydney, Australia, Peter Todd describes his own near death experience, and reflects upon its relevance to depth psychology and modern interpretations of mind, matter, and the soul.

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THE AIPR MINI-CON 2016 was held at the North Sydney Community Centre on Saturday, November 26. The theme of the day was Synchronicity and the Survival of Consciousness. The event was chaired by Ms. Joyce Bok (psychologist and hypnotherapist, and AIPR member).

Conference speakers were from diverse fields including parapsychology, philosophy, history, and psychology.

The conference began at 1 pm, and was well attended with over 45 participants ready with an enthusiastic interest and questions on the supernatural.

The first speaker, Dr. Laurence Browne,

gave an excellent outline of the theories of synchronicity in a lecture titled "C. G. Jung and the Composition of Synchronicity". The famous psychotherapist first defined synchronicity in 1949 as "... a certain curious principle ... [which] takes the coincidence of events in space and time as meaning something more than mere chance ..."

Dr. Browne drew on his extensive knowledge of history and philosophy to bring together the ideas of many famous thinkers and scientists. He reviewed the literature, providing examples and thought-provoking quotes from the likes of Wolfgang Pauli, Richard Wilhelm, and J. B. Rhine, as they pertain to

the concept of synchronicity, and he supplied a full bibliography and list of additional texts. It was an enlightening presentation from an eloquent and engaging lecturer.

Following on from Dr. Browne, Dr. Lance Storm gave a lecture titled "Synchronicity vs. Coincidence". He looked at synchronicity as a paranormal phenomenon in its relationship to psi. He defined key concepts, looked at meaningful coincidence (i.e., synchronicity) and ordinary chance groupings. Traditionally, the distinction between the two lies in the observer's psychic

"Synchronicity ... is, surprisingly, able to be analysed scientifically"

response to an event; however, another point of view is that synchronicity is going on all the time whether the observer is conscious of it or not.

What is apparently a subjective phenomenon is, surprisingly, able to be analysed scientifically. Lance gave several examples of scientific research in this area, including an in-depth account of his own work using the *I Ching*—an ancient Chinese system of divination.

The third lecture was by Dr. Vladimir Dubaj: "Important Insights into Ghosts and Haunting Activity". It is evidenced by his lecture that Dr. Dubaj has amassed a broad database on ghosts and

haunting experiences and their unusual nature.

Dr. Dubaj defined the ghost hypothesis and postulated reasons for such experiences including magnetic fields and moon phases. With a statistical background myself, I could see why Dr. Dubaj connected magnetic fields to ghost phenomena and also to moon phases using data from events reported at Port Arthur. There were unusually significant correlations found in these statistics. He concludes with the question, "Is ghost research a science?"

I enjoyed this speaker and his fascinating approach to this subject.

The final presentation, "The Haunted Abductee: The

Case of the Alien Implant, the Missing Foetus, the Haunted House, and the Psychic Multiverse", was going to be presented by Bill Chalker and Robb Tilley. Unfortunately, Bill had to make early apologies and left the conference with his PowerPoint presentation to be played, with Robb adding details as necessary.

Due to computer difficulties, these methods of delivery were unsuccessful, leaving us very disappointed.

Robb Tilley was left to explain the case of the Haunted Abductee, yet the Sydney family the case revolves around has not been able to provide more details, due to health problems. This discussion could have been more

At My Desk

"What's going on?", sang the late great Marvin Gaye. In recent months, rather strange (I was going to say unpredictable) things have happened worldwide. While it might be remiss of me not to comment on two major events—Brexit, followed by Trump's victory—I don't expect readers to lend a tolerant ear (eye?) unless I make a parapsychological point. Well, there are paranormal aspects to both events. Of course the media were jam-packed with predictions assuring us that the UK would remain in the EU, and Hillary Clinton would be 45th President of the United States—most speculation was way off: Wikipedia reported a 'Remain' victory in six out of seven major polls; and on voting day, of all days, *The New York Times* still thought Clinton had an 85% chance. Now we know better: 52% of the UK public voted Brexit; and Trump netted 306 Electoral College votes (Clinton, 232). So much for polls and informed opinion. Well, what about the psychic camp—did they fair any better? Well, No. It was the usual hit-and-miss from self-appointed psychics with too much column space, and too little psi—Leave? Remain? Clinton? Trump?—it was anybody's guess. But there are two interesting findings that stand out for me: First, in February 2016, Brexit was a virtual *fait accompli* for acclaimed astrologer Jessica Adams, challengingly well-argued on her website; and second, a credible source that must remain nameless (but is well-respected in Remote Viewing circles) predicted a Trump victory. Adams? RV? Even I had trouble believing (I blame mainstream media for that). If psi wasn't on trial here, my conviction surely was.

* * *

Got something to say about parapsychology or the paranormal? Submit your contribution to:

Dr. Lance Storm,
School of Psychology,
University of Adelaide,
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or e-mail me at:

aiprnc@yahoo.com

Enjoy this edition of *The A.I.P.R. News!*

—Lance Storm

The AIPR Mini-Convention 2016 (cont'd) by Julie Rossini

interesting if presented well.

Although some of the presentations were uneven, overall it was fascinating, and I appreciated the Q&A between the participants and speakers. I will be coming back next year for

the next Mini-Conference. Ψ

Author Note: Julie Rossini has a life-long interest in the supernatural. Growing up with a family member with psychic

leanings and "New Age" insights; she is open to possibilities in this realm. This is balanced by her statistical studies in Econometrics at UNSW, and associated scientific methodologies.

Near Death Experiences: Intimations of Self-Continuity and Immortality by Peter B. Todd

BEFORE I OUTLINE the phenomenology of my own personal near death experience (NDE) in August 2005, I wish to contextualise the experience within the framework of a post-materialist scientific and philosophical understanding of the nature of the mind-matter relationship. Nobel Laureate physicist Wolfgang Pauli, and psychiatrist Carl Gustav Jung, collaborated between 1932 and 1958, and were both concerned with the so-called 'psychophysical problem' which they believed had not been resolved by a one-sided and reductionist physicalist doctrine of nature.

The question became that of how the interface between the mental and the physical is to be understood and upon what concept of reality it could be grounded. Pauli had wanted to enrich Jung's archetypal psychology with insights from quantum physics in the search for a worldview compatible with the evolving body of scientific knowledge. The framework of the Jung/Pauli concept of dual-aspect monism emerged from Pauli's knowledge of the principles of quantum physics.

Atmanspacher amplifies Pauli's suggestion that mind and matter stand in a relationship of complementarity analogous to the wave-particle and other dualities in quantum physics.¹ In Pauli's words, "It would be most satisfactory if physis (matter) and psyche could be conceived as complementary aspects of the same reality."² Two or more descriptions of a phenomenon are complementary if they mutually exclude one another and yet are

together necessary to describe the phenomenon exhaustively.

In conjunction with complementarity, Pauli regarded the analogy from quantum holism or quantum non-locality as fitting perfectly with Jung's concept of a basic reality, that of the *unus mundus* (one world). Starting with this psychophysically neutral reality, aspects such as the mental and the physical are generated by decomposition of the whole so that reduction of parts to the whole is impossible.

In dual-aspect monism according to Jung and Pauli, from the mental the neutral reality is approached via Jung's collective unconscious with its archetypes, while from the material it is approached via quantum non-locality. This is itself an example of the complementarity of mind and matter expressed in the terms "collective unconscious" and "quantum non-locality".³

Dual aspect thinking suggests that mind is as much a fundamental feature of reality as is matter itself, while opening the door to a pantheistic theology based upon process rather than substance. **In pantheistic theology, the numinous is both immanent in nature and yet transcending of it while being mysterious and awe-inspiring phenomenologically.** This theology contrasts with the traditional theological notion that God is external to the cosmos and the evolutionary process from which emergent consciousness arises. In Jungian thought, archetypal symbols indicate an objective order of the cosmos which includes humanity, but

which also transcends humanity.

As noted by philosopher Paavo Pylykkänen,⁴ "with quantum physics the whole scheme of philosophical atomism is challenged so that one is forced to consider some radically holistic basic principles."⁵ In the context of the 'implicate order' (the primordial reality of physicist David Bohm),⁶ mind and matter are analogous to non-locally connected (entangled) quantum systems. These formulations are totally inconsistent with the materialist notion that mind and consciousness are nothing but illusory and epiphenomenal by-products of brain processes as Francis Crick and Susan Blackmore claim in their dismissal of such mind-matter anomalies as NDEs. Dutch cardiologist Pim van Lommel,⁷ and Sam Parnia⁸ (an emergency physician at Cornell University), are conducting rigorous research to challenge such materialist explanations.

In this context, Philosopher Karl Popper and the Nobel Laureate neuroscientist John Eccles, in their book "The Self and its Brain", refer to three worlds of brain, culture, and mind, which are indispensable for the achievement of consciousness.⁹ The three worlds interact in a feedback loop so that consciousness (or mind) programs the brain to evolve culture which in turn stimulates mental development.

Oxford physicist and mathematician Sir Roger Penrose, in his book "The Road to Reality",¹⁰ also refers to three worlds—specifically, Platonic-mathematical, physical, and mental, where "each has its

NDEs: Intimations of Self-Continuity and Immortality (cont'd) by Peter B. Todd

own reality and where each is mysteriously founded in the one that preceded it. I like to think that the Platonic world may be the most primitive (fundamental) of the three."¹¹ These ideas belong to a post-materialist philosophy of science.

Personal Near Death Experience: Phenomenology

Atmanspacher¹² has referred to NDEs which "transcend the individual in a transpersonal sense".¹³ My personal NDE occurred during severe complications following triple bypass coronary surgery on August 1, 2005. I had been given a maximum loading of aspirin and clopidogrel (medication that is used to reduce the risk of heart disease and stroke in those at high risk) for an attempted stenting procedure to unblock three occluded coronary arteries. The degree of occlusion was at least 90%, 80%, and 60% in the three arteries, respectively. Stenting was unsuccessful, releasing considerable plaque, and so I was scheduled for an emergency coronary by-pass operation on the same evening with no time to reduce the aspirin and clopidogrel administered in the morning.

The cardio-thoracic surgeon successfully completed the bypass, but within a short time I experienced a 1600ml blood clot, pleura and mediastinum (lungs and chest cavity). I was taken to the operating theatre for emergency surgery to relieve the life-threatening blood clot. During this procedure, I experienced cardiac arrest which required multiple attempts to revive me with a defibrillator. I had died during the surgery and cardiac arrest.

The phenomenology of my NDE was as follows:

My finite ego-consciousness felt connected to a rapturously beautiful Light, a loving Presence and a Source of wisdom which seemed to be cosmic, infinite, numinous,

timeless and eternal, not spatiotemporally bound and without any apparent beginning or end.

The Light seemed to be far brighter than the external sun, boundless and all enveloping.

I experienced what seemed to be augmented wisdom in fields of knowledge beyond what I had formally studied, and a sense of numinous becoming in which I was participating.

I also experienced the presence of departed visionaries including Teilhard de Chardin and Carl Jung who were among those who had inspired my previous work especially with people dying of AIDS.

I was filled with a profound sense of tasks yet to be fulfilled and contributions to be made to science, humanity, work which might further the work of those who had come before me, especially in depth psychology, psychoanalysis and religion, and an inward vision of participating in a Copernican revolution in

science and a mystical theology which would replace archaic doctrines and an interventionist God external to the cosmos.

The numinous experience was of a cosmic and radiantly beautiful Presence, though not anthropomorphic in form.

The experience was formless except for that of the enveloping Light and sense of Presence.

Afterward, the world seemed to be pristine, renewed, sacralised and transfigured in my consciousness. My first comment to a friend as consciousness returned was "God . . . is so beautiful!" The Unconscious God archetype which I seem to have encountered during my NDE filled me with a sublime sense of the oceanic unity of all people and faith traditions, as well as the integration of science and religion.

What I described as the Source during the experience became the inspiration for the work which I have since published and presented, especially on depth psychology and a

numinous dimension of evolutionary becoming. This notion of a numinous dimension implicit in cosmology and evolution is panentheistic in nature, as is the process theology of Teilhard de Chardin and others.

I still access some of the elements of the NDE in dreams and meditative states. My book published on these themes is titled *The Individuation of God: Integrating Science and Religion*.¹⁴

After returning home from hospital after a forty-four day admission, still fragile and weak from the operations and peritonitis, I sat with the support of a loving friend and typed a 60,000-word manuscript which became the basis for the book and articles in the interdisciplinary journal *Mind and Matter*,¹⁵ and *Teilhard Studies*,¹⁶ the journal of the American Teilhard Association. Ψ

Author Note: Peter B. Todd has been a research psychologist at the Neuropsychiatric Institute, Sydney, a member of the Biopsychosocial AIDS Project at the University of California, a consultant in the



The *Australian Journal of Parapsychology* features research articles on ESP (extra-sensory perception), PK (psychokinesis), and the after-life.

Subscribe Now! (see page 4)

The Australian Institute of Parapsychological Research is a non-profit community association. Based in Sydney but with a worldwide membership base, it was established in 1977. The aims of the organisation are:

- To collect, assess and disseminate factual information about claims of psychic (paranormal) phenomena.
- To support and encourage parapsychology (the scientific study of paranormal phenomena).
- To undertake or promote activities (e.g., fundraising, social activities, etc.) in support of the above.

Looking for information on the paranormal? The AIPR has fact sheets on:

- Psychic and mystical experiences of the aborigines
- Psychic and psycho-spiritual development
- Healing
- Mystical experiences
- Apparitions, ghosts and hauntings
- Out of body experiences
- Near-death experiences
- The human aura

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department of immunology at St. Vincent's Hospital, and a research co-ordinator at the Albion Street AIDS Clinic, Sydney. His papers have appeared in the *British Journal of Medical Psychology*, the interdisciplinary journal *Mind and Matter*, and *Teilhard Studies* (the journal of the American Teilhard Association). His most recent book is *The Individuation of God: Integrating Science and Religion* (Chiron Publications, 2012). Peter is currently a psychoanalytic psychologist in private practice in Sydney, Australia.

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Notes

1. H. Atmanspacher, "Twentieth Century Variants of Dual-Aspect Thinking" *Mind & Matter* 12(2) (2014): 245-288.
2. *Ibid.*, p. 252.
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7. P. van Lommel, "Pim van Lommel: Consciousness Beyond Life" Retrieved February 15, 2017, from http://www.pimvanlommel.nl/home_eng
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10. R. Penrose, *The Road to Reality: A Complete Guide to the Laws of the Universe* (London: Jonathan Cape, 2004).
11. *Ibid.*, p. 1029.
12. H. Atmanspacher, "Editorial" *Mind & Matter* 5(2) (2007): 131-134.
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14. P. B. Todd, "The Individuation of God: Integrating Science and Religion" (Wilmette, IL: Chiron Publications, 2012).
15. P. B. Todd, "Unconscious Mental Factors in HIV Infection" *Mind & Matter* 6 (2008): 193-206.
16. P. B. Todd, "Teilhard and Other Modern Thinkers on Evolution, Mind and Matter" *Teilhard Studies* 66 (2013): 1-22.

Quid Nunc by Hannah Jenkins

QUID NUNC is usually about 'what next', but in this installment, I'll consider a twist on that, 'what might have happened next'.

I am penning my column in Auckland, New Zealand where I have just commenced a holiday. It is thus far proving to be a very charming, beautiful place that lives up to its reputation as a destination for top quality outdoor pursuits (first day in and we've already been mountain biking, swimming at a black sand beach and treated to lunch on a horse farm surrounded by rolling green hills).

I confess that NZ has not previously figured much in my mind except for it being the location where my favourite wine is made (Marlborough Sauvignon Blanc), one of my favourite actors lives (Sam Neil), and where I would like to go skiing one day. The latter activity often makes me think about what would have happened if NZ had joined the federated states of Australia (imagine how differently we might think about Australia if it also had the attributes of NZ in amongst the mix).

It is now a long lost piece of history that this could ever have been the case, but at the time it was on the cards to such an extent that when the avenues around Capital Hill (where the Australian Parliament House is located) were being named after the capital cities of the newly federated Australian States, one was reserved for Wellington Avenue (Wellington being the capital of NZ). Shortly before this was gazetted they realized NZ was not going to join, but they already had the road planned, so what would have been Wellington Avenue was named Canberra Avenue instead. So, this explains why it sits incongruously along with the actual city capital avenues: Adelaide, Brisbane, Darwin, Hobart, Melbourne, Perth and Sydney. (That's the end of the history lesson!)

Remembering all of this has made me think more in depth about what may have happened if history had taken a different course. Would we have a better more integrated

indigenous/non-indigenous society? (NZ having a much better track record than Australia on this score.)



Here's an anecdote from the early days of European settlement in NZ (originally from the *Phantasms of the Living* collection) which has also made me think, Would we have ended up with a better understanding of both Maori and Australian Aboriginal people's obvious ability to know and act on information obtained in ways we still don't understand, but which form the basis of modern parapsychology? This report was made by Francis Dart Fenton (Late Chief Judge, Native Law Court of New Zealand):

March 25th, 1860.

Two sawyers, Frank Philips and Jack Mulholland, were engaged cutting timber for the Rev. R. Maunsell, at the mouth of the Awaroa Creek, a very lonely place, a vast swamp, no people within miles of them. As usual, they had a Maori with them to assist in felling trees. He came from Tihorewam, a village on the other side of the river, about 6 miles off. As Frank and the native were cross-cutting a tree, the native stopped suddenly and said, 'What are you come for?' looking in the direction of Frank. Frank replied, 'What do you mean?' He said, 'I am not speaking to you; I am speaking to my brother.' Frank said, 'Where is he?' The native replied, 'Behind you. What do you want?' (to the other Maori). Frank looked round and saw nobody; the native no longer saw anyone, but laid down the saw and said, 'I shall go across the river; my brother is dead.' Frank laughed at him and reminded him that he had left him quite well on Sunday (five days before), and there had been no communication since. The Maori spoke no more, but got into his canoe and pulled across. When he arrived at the landing-place, he met people coming to fetch him. His brother had just died; I knew him well. ¹ ❧

Note

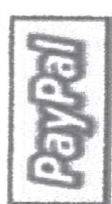
1. E. Gurney, F. W. H. Myers, & F. Podmore, *Phantasms of the Living* (Cambridge, UK: Cambridge University Press, 1896): 557.

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