

Psi and the Long Body

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ABSTRACT: Mind is embodied and the body is emplaced, which means that mind is also emplaced. Mind has conative, cognitive and executive functions originating respectively in the limbic system, the cerebral cortex, and the cerebellum. The first gives objects affective meaning, the second provides a map to reach or avoid objects, and the third contributes the means to do so. Cognition makes it possible to take measurements of object, such as size, weight, and location in time. A material object is local. The conative meaning of an object, on the other hand, may be apprehended in another place and at another time than its material form. Knowing the conative meaning of distant objects is important to humans and other higher animals. Meaning is often nonlocal. ESP is to perceive the meaning of another person or object whose material form is absent. While the material aspect of an object may remain the same in different places and at different times, its meaning may change. The same object can have different meanings to different people or to the same person at different times. The meaning with which an object has been endowed does not evaporate when the object is out of sight but may persist and may affect others who later come in contact with the object. ESP and PK involve meaningful objects. This constellation of objects extends beyond the reach of the familiar body. It has been called the long body, an Iroquois term that refers to the tribal body, and embraces living members of the tribe, ancestors, tribal lands and objects. ESP and PK occur mainly within the long body to which the person belongs. Place and time are relative to the observer. A giant, being tall, can see things that appear to be in the future or past to others, and may seem to have precognitive or postcognitive powers. Psychics are our giants. In dreams and other altered states, anyone may briefly become a psychic giant. A giant and a long body are the same.

Keywords: psi, ESP, PK, Bio-PK, long body, limbic system, meaning, memory, self, mind, life after death.

INTRODUCTION

In the early days of the Parapsychology Laboratory at Duke an issue came up: Is there evidence for telepathy (person-to-person ESP), or could the results in telepathy tests be due to clairvoyance, inanimate object-to-person ESP? The question seems trivial at this distance in time but it remains relevant.

The quandary arose because the Duke researchers found themselves unable to obtain evidence for what they called “pure” telepathy, that is, ESP where the source is the thoughts or images in the mind of another person. The problem was due to the impossibility of ruling out clairvoyance as the explanation for telepathy. For results to be assessed in a telepathy test there had to be a physical record of the targets that the subject might perceive instead of the images or thoughts of the targets in the mind of the telepathic agent. In automated clairvoyance tests, on the other hand, which were coming into prominence, the targets were determined inside machines to which no one had access. The targets could therefore not be transmitted by telepathy.

The rejection of telepathy in favor of clairvoyance created a break with British researchers. They could understand telepathy because it seemed analogous to wireless telegraphy but in clairvoyance there was no mind to send a message, and the researchers could not see how this could be done by an inanimate object.

Price’s (1940) theory of ESP had a solution. Price was a professor of philosophy at Oxford and my teacher. The world, he suggested, is a myriad of rudimentary minds each made up of a perspective and place memory. When a person occupies a perspective, the world is sensed from that point of view. But you can also occupy a perspective without bringing your sense organs along as in ESP. Since perspectives are linked to place memories, you can also recall the past. Price in effect proposed that clairvoyance is a form of telepathy, that is, perception from one of the perspectives of rudimentary minds. The mini-minds, he suggested, make up the “World Soul.”

Researchers in the US were indifferent to Price’s proposal. They had no difficulty with the idea of clairvoyance since they thought there are no limits to ESP and that the subject can go to the target and perceive this although there is evidently nothing that can be perceived.

In place of telepathy, the Duke researchers used general ESP or GESP for either or both telepathy and clairvoyance. The G was soon dropped and clairvoyance itself has sometimes been replaced by terms such as remote perception and distant sensing.

Whatever words we use, the question remains, what is there about a physical object that can elicit a response when the object is concealed or

too distant for light rays or sound waves to reach the person? Or, for PK, what is there in a physical object that the subject can grab hold of? The questions have been with me these many years. Let's see what you think of my solution.

MEASUREMENT AND MEANING

The experienced environment is an assemblage of objects that includes people, other living things and inanimate objects. An object has two properties, material form and affective meaning. The two aspects are said to originate in two major parts of the brain, the cerebral cortex and the limbic system. The cerebral cortex is our organ for mapping and measuring things. The limbic system, our emotional brain, is what gives objects affective meaning. Then the cerebellum engages the muscular system to reach, avoid or ignore the objects.

The body responds to other bodies and objects by sight, hearing, touch, smell and taste and it manipulates things by the cerebellum and muscular system. Manmade extensions of the senses carry them far into space and time. The aspects of objects that can be sensed and manipulated compose a cognitive system which is accessible to all within a given society. A physical object, that is, an object that can be sensed, can also be measured. Such an object usually has a certain size, a certain weight, a certain duration, and it is amenable to counting and calculation by anyone who has the same measuring stick and tools. As Francis Galton famously said, "If you can, count." Measurement and counting have given us science and technology with all their benefits and drawbacks.

A material object as encountered in everyday life is located in a place and at a time. It is local. Such an object has another property; it has affective meaning. People give objects meaning according to the significance the objects play in their lives. Meanings can be positive or negative, strong or weak, with all kinds of gradations and all sorts of qualities. The same thing can have different meanings to different people or to the same person at different times. Meanings have emotional and energetic components. They color perception and engage the muscles. Meanings cannot be measured by number but belong to objects that can. Mind can be regarded as the meanings of the body. Counting is important but only meaningful objects count.

The meaning of someone or something, a friend or enemy, one's home, land or belongings, may be present although physically absent. Before Israel was established with Jerusalem as its capital, Jerusalem was powerfully present to the diaspora. Now Palestinian Arabs are the diaspora and long for Jerusalem.

The meaning of an object has a cognitive and a conative aspect, it is cortical and limbic. The object's cognitive meaning reflects its measurable aspect; the conative aspect reflects its emotional quality. It is emotion that makes people move towards or away from things. The affective meaning of things is personal and changing, and it is their most important aspect. A life surrounded by meaningless objects is worthless and can lead to death, whether self-inflicted or by illness. It is lawful to disconnect the feeding tube to a body that is alive if it shows no evidence of awareness (at least as of this writing). To do the same to a conscious body is murder.

Life without meaning has no value. But perception of meaning, including ESP, which does not point to its material counterpart also has little value. Meaning and matter are mutually contradictory and still belong to the same thing. A similar situation arose in physics and led to the principle of complementarity, which Jahn and Dunne (1987) then applied to parapsychology.

ESP AND MEANING

ESP is to perceive the meaning of another person or inanimate object whose physical form is absent. If you are good at ESP you may perceive the affective meaning of a distant thing but this does not entail that you will also perceive its cognitive form. While the cognitive form of an object usually remains more or less the same in different places and at different times, its meaning may change. At the present at least, ESP is unreliable as a way to discover the physical aspect of an unknown object.

Psychokinesis is to act on a physical object without tangible contact. There are two types of PK, micro-PK and macro-PK. Micro-PK is not apparent when it occurs but requires probability statistics to be discerned. This introduces uncertainty in the evaluation of results. The uncertainty is reduced the higher the level of statistical significance but it does not disappear. Micro-PK has only been observed in experiments but undoubtedly also occurs in nature.

Macro-PK includes movement of objects near a person without tangible contact and is observed without the aid of statistics. A cup does not lift off a table and crash against a wall by chance coincidence. It may also not move without an emotional charge. Uncertainty enters if someone could have thrown the cup.

ESP occurs in nature and in the laboratory. Researchers usually focus on one or the other. Serious work began in the second half of the

nineteenth century with studies of natural ESP. Then experimenters set up tests to validate the natural phenomena.¹ The experimental model they adopted came from behaviorism, a branch of psychology which denies that mind and meaning can affect perception and therefore does not provide for them. There have been successful ESP tests but they have not been repeatable. This is not surprising if ESP is perception of meaning because the meaning of a test to subjects and experimenters usually changes if the physical conditions are kept the same.

There have been other problems. Most ESP experiments have been based on two questionable assumptions held by Western society. One assumption is that the meaning of a physical object only changes if the physical condition and context of the object change. If the meaning of a brick is to be part of a building, it ought not to affect its meaning if the brick is used as a weapon instead. If the brick is subsequently handled by someone who is ignorant of its violent history, this should not affect the person. Similarly it ought not to affect results in an ESP test if the laboratory where the test is run has recently been the scene of a violent argument. A physical object, it is thought, is a *tabula rasa* with no previous imprints of meaning. These assumptions may be wrong.

Another assumption underlying ESP tests is that the subjects and not also the experimenters may affect results. The subjects, it is thought, will stick to the task of attempting to perceive the ESP target, and the experimenters will stick to their task of running the experiment and will not otherwise aid or impede the subjects' responses. Experimental evidence is accumulating that this assumption may be wrong as well. Test protocols that are supposed to show evidence of a person's ESP may instead prevent ESP from happening. It is not surprising that experimental parapsychology has not done well.

MEANING, MEMORY AND THE LONG BODY

Natural ESP is usually about family and friends rather than strangers. In tests of ESP the subject is often introduced to the other participants beforehand so that they get to know each other. The contact can also be by proxy. If you handle an object that has been handled by another person, or if you are in a place someone else has occupied, you are thereby in the presence of the other person and may become aware of events in her

¹ Spontaneous psi is the common term for natural psi. I prefer natural psi because psi appears and disappears as unexpectedly and spontaneously in the laboratory as in real life.

life. Memory underlies ESP, and so does meaning which is based on memory.

Memory (Roll, 1988) brings people and events from the past into our presence. It is usually thought that memory is private and that we cannot perceive the actual circumstances of the person we remember except if she is known to us. Natural and experimental ESP both say that this assumption is wrong. Our memory not only reflects our personal history but is at the same time our means of relating to people to whom we are close. Memory and the hippocampus, the brain structure that processes memory, may be a “channel” for ESP and also its “sense organ.” Memory may be a channel for ESP insofar as the remembered relationship is a link to the person; the hippocampus may be a sense organ for ESP insofar as ESP relies on memory.

Memory, our personal history, is mind stretched out in time, into the past. Memory is also mind stretched out in space. Though distant in place or time, ESP calls the remembered person or object to mind. More rarely we may call up persons or things with which we are not connected but these usually turn out to be connected to those we know. Memory reaches into the future as well. Through our hopes and plans we project our personal history ahead and, more or less successfully, bend future events to our needs. Memory may be the basis of precognitive experiences as well. Rhine (1954) said that her informants often “marveled at the fact that the precognitive experience was just like ‘remembering’ the future.” The difference between precognition and familiar forms of prediction and planning is that the knowledge required to foretell the precognized event is apparently not available at the time of the experience, nor can you bring on the event by tangible contact. In precognition we may tap into a wider source of awareness and planning.

Memory may underlie PK as well. It connects the subject to the PK object and may provide the means to affect it. Before a PK test, the range of targets is committed to memory and then recalled during the test, hopefully enabling the subject to affect the target. In reports of natural PK, the event often has symbolic or mnemonic meaning. Pictures fall at their owner’s death and clocks stop (Rhine, 1963). In RSPK the disturbed objects often reflects a disturbed family (e.g., Roll & Storey, 2004). Our memories are entwined in the objects of our environment and may enable us to take hold of them.

Memory is mostly of significant relationships. It brings people, places and objects to mind that are important to the person. It is usually assumed that memory is a private matter but this assumption is evidently wrong. Together with the remembered face and name, an actual event involving the individual may come to mind even when there is no way that the person could know about the event by sense-perception or logic. The

event is often traumatic to the other person although not necessarily to the percipient.

This web of connected parts is somewhat like the familiar body but extends farther in place and time. It has been called the long body. The term is a translation from the language of the Iroquois, the American Indian tribe, and was first used in a parapsychological context by Aanstoos (1986). The long body includes the familiar “small” body of traditional psychology and others who are significant to the person, especially family and friends.

Psychoanalysis gives a similar account. Freud (1964, p. 55) proposed that parents, siblings, and others with whom the person identifies are incorporated into the ego and superego. This provides an extrasensory link between self and non-self in the unconscious that is equivalent to telepathy. “Psychoanalysis by inserting the unconscious between what is physical and what was previously called ‘psychical’ has paved the way for the assumption of such processes as telepathy” (from Jahn & Dunne, 1987).

It is interesting that, according to Freud, telepathy is not something that goes on between separate individuals but takes place in the person’s ego or superego, that is, within a group of significant others that is the foundation of Freud’s concept of mind.

Freud assigned a place to this telepathic congregation, by calling it the unconscious. An alternative concept might be the autonomic nervous system (ANS), or rather an extension of this to include others. Braud (2003), in an important series of ESP experiments, used the subject’s autonomic reactions as the ESP response. Autonomic ESP may be the prototype of ESP which would mean that ESP has as much to do with physiology as with psychology.

The properties of the autonomic system are well known, as are its connections to other parts of the nervous system. This is a distinct advantage of the ANS over Freud’s unconscious. On the other hand, the ANS is hardwired and therefore cannot be brought into awareness while the unconscious may become conscious. In this respect the unconscious is the more interesting concept.

I have extended the concept of the long body to the departed and also to the objects and places that members of a long body have occupied, whether the objects are near or distant in place and time. The long body includes the inanimate places, structures, and objects, natural and manmade, on which the group depends for its existence and well-being. (The inanimate things that belong to a tribe are inanimate in the same sense that the atoms and molecules that make up the individual body are inanimate. When atoms and molecules function in the body, they are animate. The same with the things in the long body; their membership in this body makes them animate.)

When one's tribe is threatened by other tribes or when the tribe seeks expansion, it is often valued more highly than the individual's own life. At such times people may sacrifice their individual bodies for the good of the tribal body and do so willingly. Our tribe is precious and we could not manage without it.

At times of pressure from other tribes or opportunity to expand into their territory, attachment to tribe can become tribalism. Like egotism, tribalism is to be blind to a larger context. Today, when populations are exploding and tribal weaponry is increasingly more deadly, tribalism can be cataclysmic for all.

ESP shows an apparent paradox in that it is unconscious but can be conscious at the same time. ESP is conscious insofar as it is often associated with a visual or auditory experience or with a verbal impression. It is unconscious insofar as the person rarely knows that the experience is due to ESP.

Sex and the Long Body

The human body results from sexual intercourse. The same applies to the long body. The most pleasurable activity for many adults is having sex. This is true even if one has sex with oneself; but the pleasure is greatly enhanced during intercourse and increased more if one loves the person.

Love usually brings with it the desire to be near the person in a regular way and thereby leads to attachment to the partner. If the partner is of the opposite sex, love may lead to childbirth and to the additional love and attachment that follow.

If it were not for sexual love between woman and man, few children would be born and there would be few people on earth. Society rests on sex, although often uneasily. Only the kingdoms of the wild would benefit if humans were to lose their sexual drive.

Giving birth and having a child involve grandparents and perhaps other family members, whether living or departed, and childbirth may lead to in-laws and their families. Sexual love can extend the couple in place and time. It is foundation of the long body.

BIO-PK

A new term, biological psychokinesis or bio-PK, has appeared in the Parthenon of parapsychological entities (Braud, 2003). The term refers to the effect that an agent or influencer exerts on a living system, often

another person, without tangible contact and is used for situations where measurable biological effects have been recorded. Braud (2003) says:

. . . the magnitude of the PK effect appears to increase as the target system becomes more meaningful to the influencer. The magnitude is smallest in the case of fish targets, greater for the warm, fuzzy gerbil targets, better still for the red blood cell targets, and greatest when the target system is another person. It is almost as if the magnitude of the effect increases as the similarity of the target to the influencer increases. (p. 27)

Similarity often goes with meaning. The more similar another system is to a person, the more meaningful it may be. Meaning is also central to inanimate object-PK. PK targets that work in REG tests of micro-PK and in studies of macro-PK are usually rich in meaning. Strength of meaning could be the psi equivalent to what proximity in space is to the sensory system of the little body. Braud (personal communication, March 14, 2005) has brought up the mouse/ether studies by Watkins and Watkins (1971, 1974; Watkins, Watkins, & Wells, 1973; Wells & Klein, 1974) in which anesthetized mice that were targets for bio-PK revived sooner than mice treated by people with no apparent healing ability. The only successful subjects were known psychics (Karen Getsla and Sean Harribance). An interesting aspect of the study was the discovery that the healing effect “lingered” in the spot where a mouse had been revived such that a new mouse placed there would also revive sooner than the controls. Braud notes:

The effect was not only emplaced but also ‘entimed’ (if I may coin a term), in that the anomalous events were limited in space (and varied in intensity along a spatial gradient), but also were focused in time (and varied in intensity along a temporal gradient), in that the effect decayed over a 30-min. period. . . . In brief, the PK outcomes depended upon where the target mice had been placed—whether in a ‘fresh’ location or in one in which prior ‘distant healing (bio-PK)’ had already occurred.

The intention that brings on PK within the long body is analogous to the effect of intention on a person’s small body. The question then becomes to what extent long body physiology is similar to the physiology of the small body and in which respects it differs.

Dissociation and Arousal

In our active waking life, memory and mind are usually oriented to a narrow window of time and place: the desk where I now work, the food in the kitchen that will later become lunch. We may become aware of a wider field when we disconnect from waking awareness. The dissociation may occur naturally as in dreams, or be deliberately induced as in hypnosis. Conditions like this may be ESP-conducive because dissociation may reduce irrelevant chatter from the memory record and thereby clear “the eye of ESP.” The attendant physiological state is often relaxation. In macro-PK, on the other hand, the person is often in an aroused state. This is true for reports of single instances of macro-PK (Rhine, 1963) and for reports of recurrent macro-PK (Roll, 1972/2004; Roll & Storey, 2004). In experimental studies of macro-PK the experimenter (or experimenter-subject) usually induces a state of heightened arousal (e.g., Batchelder, 1982; Gregory, 1982). Like familiar forms of behavior, PK may entail an active organism.

ESP and Subliminal Perception

ESP is similar to subliminal sense perception (Dixon, 1979; Kreitler & Kreitler, 1973; Nash, 1979; Nash & Nash, 1963; Roney-Dougal, 1979). Like subliminal perception, ESP may serve the organism of which it is part. In particular, ESP may act as a pain receptor for the long body by sensing accident or death afflicting family or friends, members of the percipient’s long body. ESP may also provide warning about locations that may be dangerous because people have experienced injury or death there (thereby giving rise to haunting legends). Similarly, precognition may alert one to dangerous situations in the future.

DWARFS AND GIANTS

When I visited Dean Radin at the University of Las Vegas in the 1990s he showed me a device he had built to test precognition (Radin, 1997). The subject’s response was not a mental impression or image but consisted of physiological reactions (heart rate, electrodermal activity and finger blood volume) to two types of target, photographic slides of placid landscapes and sexual situations. Under non-precognitive conditions when his subjects saw the photos, their physiology would show emotional arousal at the sexual photos and none at the landscapes. The same happened in the precognition part of the test when the pictures had not yet been shown or their sequence determined. I asked to be a subject and my reactions were the

same (the emotional target showed more than one couple, giving the term entanglement new meaning).

Braud (2003) offers an alternative interpretation. Instead of supposing that the subjects became aware of events in the future, Braud suggests that the finding, “could just as well be interpreted as an objective event (the presentation of . . . the slide picture itself or the person’s *reaction* to the slide picture) acting backward in time to influence a person’s physiological activity” (p. 240). Braud presents the outcome of an evaluation of 19 experiments (including two insignificant studies of his own) that suggest backwards influence on physiological activity. The result is highly significant ($p = 3.20 \times 10^{-7}$).

Braud’s interest in backward causation stems largely from the work of Schmidt (e.g., 1976), a theoretical physicist and parapsychologist. Schmidt used a random event generator to produce a string of binary numbers which were automatically recorded on paper-punch or magnetic tape, no one being present or looking at the data until the test had been completed. During the test, the pre-recorded tape was played back, causing a sequence of blue and red lights to come on, the subject’s task being to mentally enforce lighting of the red and not of the blue lamp. The subjects succeeded and did so at about the same rate as subjects who used targets in their own time-frame.

Of all psi phenomena the evidence for retroactive PK, whether on inanimate or animate systems, has been the most difficult to comprehend (but not for the quantum physicist, as Schmidt emphasizes). Everyday life is based on the belief that time has an arrow that points from past to future, not the other way. The changing positions of the hands of the clock and the added lines in the face in the mirror are examples.

I think there may be a solution and that it is not complex. We need to remember that time, which is to say, change, happens in place (place is more descriptive than space for the human world). Place and change go together though they are measured differently. A certain hour implies a certain place, and a place has a past, a present and a future. That is, a place changes and the change has an arrow, from 1 p.m. to 6 p.m., not from 6 p.m. and back to 1 p.m.; and from fewer lines in the face to more lines, not from more to fewer lines. Botox or plastic surgery may reverse the trend but not for long.

Change has an arrow also in the larger picture. Each of us has experienced growing from child to adult, and we are told that our species has evolved from primitive organisms to its present stage of evolution; and there may be more steps ahead.

Places are made up of objects and objects change, whether they are animate or inanimate. An object is an event, and events are made up of

objects. The forms of Plato are eternal but actual objects do not remain the same, and sometimes their names change as well.

Place is personal, that is, we experience things from the place that is occupied by our body. A tall person experiences the world somewhat differently than a short person. If you are a dwarf or a giant the difference can be extreme. A giant can see farther than a dwarf but the dwarf can see things close to the ground more clearly than the giant. By seeing further in space, the giant can also see things coming down the road that are still in the future for the dwarf, and when the dwarf has lost sight of something that was previously present but is now past, it may still be in the present for the giant.

If the giant is a police officer who sees a car in the distance weaving from side to side, he is likely to drive out and stop it because the driver may be drunk. If the officer is watched by a dwarf, the officer may disappear beyond the dwarf's horizon and the car may never be seen because it is too far down the road. But if the driver refuses to stop and the officer gives chase, both cars passing the dwarf, and the officer pulls the car over further along, arresting the driver, the dwarf may only see the two cars speed by without stopping. From the dwarf's position, he cannot know about the arrest because it is in his future. For the police officer and the driver, on the other hand, everything occurs in the present.

Braud (personal communication, March 31, 2005) has pointed out that the giant and the long body are the same. Both know and do things that less expansive/extended beings, or ways of being, are not able to know and do: *“Both would have a more far-reaching and more nonlocal view and grasp. The ‘giant’ may be the ‘long body,’ and the ‘long body’ may be the interconnected, more-than-local aspect of all of us . . .”*

Psychics habitually experience places in the ‘present’ that are in the past or future for the rest of us. They are our giants. In states of dissociation, as in dreams or altered waking states, anyone may briefly be a psychic giant. If an event occurs in your place, you may be able to change it even if the event is in the past or future of others.

Braud (2003, p. xxxvii) refers to a study by Leibovici (2001) that prayer for groups of patients with blood infections showed evidence of an effect although the prayer was done 4-10 years after the infection. Braud believes that retroactive healing intention may work, “especially if they are present in a large number of healers or prayers.” Again, a patient who is in the past for most of us may be in the present for the long body of the healer and may thereby be helped. The event is only strange when looked at from the point of view of the patients who were healed. From their and their doctors’ perspective, the cure had to be miraculous or at least spontaneous remission, which is the term for miraculous preferred by the educated.

If place and time are linked as they clearly are and if place and time are relative to the observer, which they must be because place and time depends on the position of the observer, what appears as temporal reversals are to be expected. If the intention is collective, as when there are several healers or prayers, it would not be surprising if the results are stronger than if there is only one or a few.

The Self and the Other

Reports of ESP in natural settings often involve close friends and relatives and concern life-changing events, usually accident or death but also positive events such as a wedding or release from prison. Examinations by Schouten (1979, 1981) of two major collections of natural ESP suggest that the tendency for close rather than remote friends and relatives to be involved and for the experience to concern trauma and death cannot be attributed to sampling errors.

From this perspective, the human mind and the human body are a synthesis of many minds and many bodies. Some are our ancestors in the near or distant past, others are living people, some close to us in place and time, others distant. In our daily lives, when we act as one single-minded body, the many voices are joined into one. This joining forms the basis of our individuality and of our corporeal existence. It is the transpersonal core of personal existence. As a rule it is only at times of injury or death that a strand of the fabric stands out and that we may have an ESP experience.

Mind and Memory

Remembering is part of the ESP process (Irwin, 1979; Roll, 1966) insofar as the ESP response consists of revived memory images. The memory record and its brain structures, primarily the hippocampus, may be the “sense organ for ESP.”

Memory may provide the link to the target as well. When a person from our past comes to mind during an ESP experience, this may appear as an image of the person combined with other memory images that reflect the new situation. We remember a member of our long body. Here memory is more than a reflection of something gone by; it presents a new event. These “presenting memories” often relate to significant others, that is, they are also “self memories.”

ESP Amnesia

In exploring ways to control or predict ESP, it is important to take into account the two ways in which memory may be involved, namely as part of a receptive organ for ESP and as a link to the target.

A person's memory record is not a collection of disjointed images but includes a structure into which the images are woven. This structure is given by society and is expressed in language. It is a set of interwoven schemata that determines what we experience and what we remember. Insofar as the ESP response is constituted by memory, it is affected by the schemata of memory. Some languages, such as American Indian and African tribal languages, are psi-supportive because they provide for psi, whereas Western languages tend to be psi-inhibitory because they do not allow for the possibility of psi. When we learn to speak in the West, we learn sharply to distinguish the self from others and to separate here from there, now from then, and mind from matter. Experiences that bring together events distant in place or time then become paranormal or anomalous.

If our cognitive schemata obscure ESP, it should be possible to improve ESP by relinquishing the schemata. ESP studies of young or learning-impaired children, for whom cognitive limits have not taken hold, and studies of adults in dissociated states (or who dissociate easily) suggest an inverse relationship between ESP sensitivity and the extent to which the person's mentation is deterred by language.

The reduction of cognitive impediments may increase awareness of the self and its world, and thereby ESP awareness, but it may not necessarily improve results in an ESP test. This entails another step, namely that the purpose of the test and the way this is conducted is meaningful to subject and experimenter. The ESP test must provide the kind of relationship with significant others that is found in natural ESP.

PLACE MEMORY

All of us have memories of the past; we could not manage the present without bringing up the past. Memory is built into the very act of perception. We see a chair, a cup, and so on, rather than a jumble of incomprehensible shapes and colors because previous experiences of chairs and cups are automatically called to mind. Even precognition, foreseeing the future, is made up of memory images. As the White Queen in *Alice in Wonderland* said, "It's a poor sort of memory that only works backwards."

When we visit a place where we have been before, memories of the visit that we had forgotten may return. Casey (1987) said:

To be embodied is *ipso facto* to assume a particular perspective and position . . . a place in which we are situated. . . . As embodied existence takes place in place . . . so our memory of what we experience in place is likewise place-specific. (p. 182)

In other words, a certain place will invite certain memories and ignore others. This is well-known. Places where we have been may evoke memories of events there.

There is another form of place memory. When a person visits a place that has been occupied by another individual, an image of the individual may appear. The image may arise whether or not the person is deceased and whether or not the visitor knew the person. It may appear out in the open as an apparition or in a dream. If the person is deceased, and especially if she seems to interact with the viewer or dreamer, it may be thought that she has survived death, which she has at least in the form of a place memory. A place memory of an event that the person has not experienced herself may be called a Type 2 Place Memory to distinguish it from Type 1 Place Memories that are drawn from the person's own past.

Note that if your memories may be experienced by others than yourself, then memories are not yours alone, they are not private. Alzheimer's may cause you to loose touch with your memories but they may persist in other persons and places. In Eastern traditions, place memories have karmic effects.

The police sometimes report that they have been aided in solving crimes or finding missing persons when psychics picked up information known to neither them nor the police by going to the place that the person had occupied or by handling an object the person had touched (Duncan & Roll, 1995, Ch. 10). The psychics, in other words, relied on place memories. Price (1939) suggested that "localized images" and "place memories" may account for ESP, including psychometry and apparitions of the departed that are seen in their former homes.

Place memories may intrude in experiments. Braud says:

Chuck Honorton and I, independently, frequently observed, in our free-response ESP studies, something like 'place memory.' A research participant sometimes would describe, very closely, what the immediately preceding participant had reported about an ESP target—whether this description matched the 'correct' target for the session or not (these often were too specific to be attributable to general response biases or similar artifacts). It did not seem to matter whether the two participant sessions were separated by minutes, hours, or days. It was as though Person A's images/thoughts/feelings lingered, under certain circumstances, in

the testing location and the next person, Person B, tended to report similar things. Chuck and I used to joke that it might have helped to ‘exorcize’ those ‘haunting’ traces—to get them out of the way, so they would not interfere with the psi perceptions of the targets at hand. (personal communication, March 4, 2005)

Speaking seriously, labs and the lab equipment to be used for a test should be “cleansed” beforehand. I don’t know how this might be achieved but intention would undoubtedly be an important ingredient. Spiritual cleansing (Williams, 2007) is routinely done by American Indian tribes before important functions and involves drumming and ritual that call on spiritual forces and may help participants enter a PK-conducive state.

A test of the efficacy of this type of treatment could be done by comparing healing success in a laboratory that has been “treated” by positive intention with results in an untreated lab.

Williams (2007) says that it is a common belief by Indian tribes that objects possess or may become endowed with beneficial psychic powers (in Braud’s terminology with bio-PK). Similarly certain places are thought to have positive effects on people while other places are thought to be harmful.

If the intentions of people have effects that persist in a building or place when they are no longer there, new occupants may be affected. When the US conquered Iraq, the troops used the notorious Abu Ghraib prison for captured insurgents and suspects, in the process continuing the atrocities and murders committed there under Saddam Hussein. Whether or not the new crimes were in line with US policy, they were consistent with the place memories that must have permeated the buildings. Like the Germans did with the Nazi concentration camps, Abu Ghraib should not have been used for its old purpose, but either turned into a memorial for the victims or razed to the ground, with only flowers and grasses covering the area.

PLACE MEMORY AND LIFE AFTER DEATH

Past events and past lives may continue as place memories associated with objects, places and people. Veridical apparitions of the dead are usually experienced either in the area that the deceased occupied when living or in proximity to individuals who knew the deceased in life. Rhine (1957) coined the phrase “bystander case” for an apparition seen near an individual who knew the deceased. It is probably this tendency of the dead to be seen in their physical or social environment that has led to the belief in haunting ghosts (“haunting” comes from the same root as “home”).

However, the typical haunt rarely includes veridical apparitions, that is, apparitions with an ESP component.

The same characteristics may hold for deceased individuals who seem to communicate through mediums and for ostensible reincarnation memories. It is a little-known fact that in most of the verified reincarnation cases, the deceased person had lived in the social or physical environment of the subject. In this respect rebirth memories are similar to mediumistic communications and to veridical apparitions of the deceased. In all three, information about the deceased is remembered in the places or near the people where the person lived.

It seems unlikely that a person survives death as an individual because individuality is a property of the small body which is certain to die. Lived experience includes other people and physical objects; it is a property of the long body. The long body persists after the deaths of its individual members much like the death of the cells of the small body do not endanger the life of the long body. On the contrary the death and renewal of cells are necessary for life. In the same way the death of individuals may benefit the health of the long body as long as others are present to take their place.

Memories go with place and objects. They may even go with body parts. Lois Duncan, coauthor of *Psychic Connections* (Duncan & Roll, 1995), had an 18-year-old daughter, Kait, who had been murdered. Afterwards, Duncan donated Kait's heart and lungs, it turned out, to a young man who then dreamt about the murder. There are other examples in a book whose author I have forgotten. It is curious but not really surprising in view of the connection between body and mind that a person who has received an organ transplant may relive events in the life of the donor.

I collaborated with Duncan on *Psychic Connections* because of another sequence of events that surrounded the murder. In one of her mystery novels for young adults, in which the personality of the heroine was based on Kait, and which came out a month before the murder, Duncan apparently precognized several of the events connected with this. In the book Duncan wrote that a murder contract is put out on the girl's family because they are going to blow the whistle on a drug ring, that the girl is chased by a hit man in a Camaro, and that the man is named Mike Vamp. It seems more than coincidence that Duncan and her family had to flee their home and hide in an apartment because of death threats by a relative of one of the suspects, that the suspects were involved in dealing drugs, that the hit man was driving a Camaro, and finally that man indicted for the killing was named Mike and was known as Vamp.

How was it that Duncan could have this foreknowledge? Her ability as a creative writer may be a clue since ESP appears to go with creativity. From the point of view of Duncan's long body, the murder of her daughter occurred in the present.

My students and others who have precognized the sudden death of loved ones are often burdened with guilt in addition to their grief. They feel that if they knew about the death, they should also have known how to prevent it. There are in fact indications that people who have foreknowledge about death or injury can sometimes prevent it. Cox (1976) made a survey of cancellations of train reservations and found that there were significantly more cancellations before journeys that ended in a crash than before uneventful trips. He ruled out normal explanations and concluded that some of the prospective passengers were guided by precognition of the accident to cancel their trip. Successful intervention may be more common than we think but is likely to remain unknown because the predicted event does not occur. We need to also keep in mind that people often have a sense of foreboding without the dreaded event taking place. We are up against the fact that the meaning of an event, such as the death of a relative, is not necessarily tied to this specific event but may come from many other sources, including the percipient's own worried mind.

CONCLUSION

A material object by definition is located in a certain place and at a certain time but its meaning is nonlocal and may be experienced in a different place and at another time. Meaning is based on memory. It may not be possible to remember a meaningless object. When we recall people and things from our past we bring them into our presence, and when we apprehend the current circumstances that surround the remembered object this is ESP. Meaning overrides distance in space and time, in other words, the four dimensions of space-time are subservient to affective meaning. If the meaning is strong, it is not difficult to suppose that it may reveal events that seem distant in place and time.

ESP and PK suggests that affective meaning may be associated not only with the familiar body and its current environment but also with other places and objects that have been important to the people in whose lives the places and objects figured. How to be more specific is a matter of choice. You can say that psychometry and other forms of postcognition result from place memories, that past segments of meaning-space-time are perceived, or that what appears to be a past event as far as others are concerned is present to the long body of the percipient and can be apprehended.

In any case, if you allow that events in one form of another may persist in physical objects beyond the moment of observation, you have laid the foundation for a theory of ESP. If you insist that memory and meaning must be reserved for living bodies, ESP will remain a mystery that is impossible to predict or control. Answers to questions as to how long place

memories persist in objects and how potent they are should be the same as for the memories of the familiar body. In other words, a predictive scheme is already in place for this aspect of ESP. Things that are emotionally neutral are usually ignored by ESP as they are by sense-perception. Place memories, we should expect, are subject to emotional valence, frequency and primacy the same as bodily memories. They are essential for the survival and well-being of the person and group.

A study of memory as an intentional, meaningful relation to other bodies, animate and inanimate, suggests that memory is not only a reflection of one's history as an individual but is also the means of interaction with other people and things. Memory is our way of bringing the past into our presence, not only in the sense of reviewing earlier relationships but also in the sense of actually perceiving or interacting with the people. The result may be occasional images or impressions that are identified as ESP. But ESP is at the same time autonomic, that is, it may go on below the surface of awareness and may do so all the time. This normal process becomes paranormal only because we assume that people are basically distinct, an endemic feature of thinking in the West.

The lived body is not limited to the little body. The small body is an abstraction from a larger field of experience. The lived body is a long body that stretches beyond the places and times of the small body to encompass people and things that are significant to us or whose places or objects we share. Mind and body go together, small mind with small body and group mind with long body. When someone is close to us in meaning but remote from our small body, our long body may bridge the separation.

The reach of the long body is the reach of mind and memory. Memory defines the limits of the long body and thereby of psi interactions. What you cannot remember, you cannot connect with. But the reach of memory may be increased if the preconceptions that limit the self are set aside.

The view from the long body sees the traditional evidence for survival in a new light. An apparition of someone is potentially present in the place she occupied in the past or now occupies. All homes are "haunted" by past occupants and may affect those who now live or visit there. Similarly those to whom we are close, whether living or dead, continuously "channel" their emotions and intentions to us. Reincarnation, too, is not reserved for the person who relives a stream of events from an earlier life. Through the people and places where our lives are lived and where they are embedded, these lives continuously become flesh, *carno*, again.

This perspective gives new meaning to self interest. The result is an ethics that is intrinsically social. If our lives are interwoven in the people and places around us, our intentions and actions, by affecting others affect ourselves.

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APPENDIX

IMPLICATIONS FOR EXPERIMENTAL METHODOLOGY

When I came to the Parapsychology Laboratory at Duke I expected to succeed better at ESP tests than I had at Oxford. I did worse. I turned to field investigations instead and to tests with special subjects, such as mediums and psychics. Like the parapsychologists in the US who I emulated, my work in England had largely been with subjects who had no obvious ESP ability, the same when I took up testing at Duke.

A serious experiment in ESP or PK with subjects who have little ability to begin with is not easy. For people determined to persevere, here are some pointers. Conventional test procedures may impede psi rather than support it, resulting in the repeatability problem. The test often has little personal meaning to the subject; it frequently takes place in an alien environment where the person is surrounded by strangers with whom she shares no history. From the long body point of view, the body we attempt to engage in an ESP or PK test is often dismembered.

Insofar as ESP and PK reflect the subject's personal history, then that history must be engaged if results are to be expected. The researcher needs to determine the meaning of psi in the life of the subject and the

extent to which the test responds to that lived meaning. If results are obtained during pilot testing, it needs to be determined what effect they have on the subject. Opening oneself to ESP with strangers may evoke anxiety and may lead to a distortion of the ESP connection. ESP entails a disclosure of one's personal history, of who one is and what one hopes to be. It is an offer of intimacy that may not be easy to give or to accept.

A psi test is not replicated by reproducing the manifest conditions. The meaning that the earlier study had to the participants, including the experimenters, must be recaptured if similar results are to be expected in the later study. It may be necessary to change the conditions of the test to retain its meaning.

The experimenter effect suggests that the experimenter is also a subject and gives rise to the same questions asked of other subjects, including administration of the same psychological questionnaires. In addition, place memories from previous users of the laboratory that are enfolded in the building and equipment may affect results. The long body model implies a laboratory psi effect that goes beyond the manifest features of the laboratory and beyond the experimenter effect as this is usually understood.