

tected), to live more in the present, without too much planning. I discovered that everything I sought in California and elsewhere is right here at home. Travelling in other parts of the world has helped me to be more appreciative of my own country, and particularly, Devon, where I now live. It has been about developing a wider perspective, getting an overview and clearer understanding and appreciation of my life and work.

My journey of exploration has come full circle to my knowing the one truth that everything I have to learn is right here within me.

(Written in May 1989)

## MEETING POINTS BETWEEN HUMANISTIC PSYCHOLOGY AND PARAPSYCHOLOGY

by Serena Roney-Dougal

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In 1989 there was a conference in London on the interface between clinical psychology and parapsychology. This conference confirmed that any reasonably open-minded psychologist working with disturbed people, and particularly, it seems, with psychotic people, should at all times be open to the probability that they are in fact highly sensitive to clairvoyant, telepathic and precognitive impressions and that these may well form an unacknowledged core source for some of their thoughts and behaviour.

The other point that this conference brought out was that official psychiatric diagnosis considers that anyone who believes in psychic phenomena is exhibiting symptoms of psychosis!

Over the years of attending parapsychology conferences and discussing this area of clinical parapsychology in the various workshops, the feeling has been growing that we really do need to regenerate traditional methods of dealing with these exquisitely sensitive, unstable people, labelled psychotic by our society. In traditional societies if a person had a breakdown or showed signs of epilepsy, typically around late adolescence to young adult, then this person was considered to be marked with special gifts and would be taken in by the sha-

man, guru, temple, ashram, monastery, Sufi teacher or equivalent, and trained specifically to not only learn how to cope with their instability but also how to use their psychic gifts for the good of the whole community.

What is noticeable about all these traditional teachings is that the first lesson is to stabilise the person. Thus they are told to sweep the floors, fetch the water, chop the wood, do the cooking, gardening and so on; thoroughly menial and excellently grounding work. No nonsense about doing special techniques or fasts or rituals or ceremonies - just good plain earthing everyday boring chores. They do not tax the mind, they tire the body and they help to get the person into better rhythm, because at the same time the person is given very clear rhythmic waking and sleeping times, normally with the sun so you go to sleep at dusk and wake at dawn with an afternoon siesta - the natural body rhythm. This is a big factor in stabilising anyone who tends to space-out, let alone have an acute psychotic breakdown. There is no evidence of special diets, but traditional peoples always eat very plain diets - plenty of good old brown rice. The apocryphal story is of the teacher telling the person to do these sorts of chores for twenty years!

However long it may take to ground the person so that they learn a measure of self-control for their extraordinary sensitivity, training to use their abilities for the well-being of the society normally follows a pattern of techniques for focusing, concentrating and teaching the wayward mind and body to do what you want it to do rather than following its own tricky ways. These exercises are normally quite rigorous involving body exercises, breathing techniques and mental techniques, and the person has to do them and do them and do them until they are utterly proficient at being in charge of their own mind and body. Then, and only then, are they taught the techniques that allow them to go into the astral, join with the spirit guides for healing, clairvoyance or whatever other function is needed for the good of the people.

Can you imagine what it would be like to set up such a system here in the West! Can you imagine the potential for us all for these people to be able to use their gifts for the good of us all rather than being the present burden that they are to themselves and those around them.

My own particular area of research is about the pineal gland, which seems to be intimately connected with serotonin which is linked with hallucination production, with psychedelics and with psychotics. In such cases there are unusual concentrations of serotonin in the pineal gland. This gland is also linked with night-time dreams through a pineal created chemical called a beta-carboline. This beta-carboline is almost chemically identical to the active ingredient in a vine, called variously ayahuasca or yage, used by Amazonian Indians specifically for psychic purposes. Claudio Naranjo, a Chilean psychotherapist felt that this chemical opened our consciousness to the chthonic, or world, mind or Collective Unconscious - that level of mind expressed in symbols, myths and legends around the world; the level of mind that is us consciously depicting the consciousness of the planet. Much more research needs to be done on this as-

pect of the neurochemistry of psychic awareness shamanism and psychosis, which is in fact my next project.

One aspect of the pineal gland that I find intriguing is that yogic techniques to open the ajna chakra seem to be linked with the pineal gland and could well affect its chemical behaviour so that hormones and the hallucinogenic beta-carbolines are controlled by the meditator. The pineal hormone, melatonin, controls the endocrine glands in that it is the off-switch for such glands, whereas the pituitary gland is the on-switch. (It's an interesting comment on our society that the pituitary, the on-switch, was called the "master gland", whilst the pineal, the off-switch, was said to be non-functional - like the appendix.) For example, if you are a totally stressed person running on adrenalin, through the pineal gland you can learn to shut off the adrenalin when you wish to, so you don't get ulcers, heart problems, etc. Similarly with the thyroid gland which controls metabolic level. Through the pineal gland one can control the amount of thyroxin and so slow down or speed up ones metabolic levels. This is what the yogis mean when they call the ajna chakra, the "command chakra".

The pineal gland is also our biological clock regulating our natural diurnal body rhythm, the first step in stabilising anyone who needs grounding. This I think is the essence behind the training given to incipient psychotics in traditional societies - one actually learns to regulate hormonal and other chemical output from the various glands which are linked in some way to the chakra system. As our biological clock it not only links us in to daytime-nighttime rhythms, but also to seasonal ones - the depressing effects of long dark nights in winter, and the high energy of summertime. However, the pineal gland is not only light sensitive but is affected by changes in the earth's magnetic field and it has been found that if you live in an artificial environment in which you can regulate your own clock that you go on to a 25 hour clock, the moon time - since the moon rotates around the earth once every 25 hours as anyone who lives by the sea knows as high tide is one hour later each day. Since the pineal gland is implicated in hormonal changes this could well be a biological clock for menstrual cycles, and other moon related body and mental effects.

This sensitivity to changes in intensity of the earth's magnetic field gives us a ready understanding of such basic phenomena as dowsing for water, since underground water affects the ground level magnetic field, and it also gives a measure of insight into psychic science behind the megalithic moments which are all located at places of unusual geomagnetic anomaly, and whose stones have unusual magnetic properties. I feel we are really beginning to understand the psychic spiritual properties of these magical places and their link with our minds through the pineal gland.

Editorial Comment: I hope that *Self and Society* will receive more articles on parapsychology. I have some difficulty with the genre, however; where for example did Eskimos get brown rice?

David Jones