

Close encounters in the liminal zone: experiments in imaginal communication Part II

Henry Reed, *Virginia Beach*

Abstract: The phenomenology of the experience of being in psychic contact with another person was explored in a series of observations using a novel dyadic interaction in imaginal space. Research participants working in pairs with eyes closed received instructions to imagine being in mental contact with one another for three minutes while they observed their internal experiences. Their reports indicated that the imagined contact was experienced as real, as intimate, and aroused the ambivalences usually associated with intimacy as well as phenomena suggestive of projective identification effects. This first part demonstrated that the liminal zone, or the transitional space between individuals, can be experimentally observed through the imagination. Part II of this report will present evidence that the experienced psychic contact was more than 'just imagination', and involved transpersonal interactions, including suggestions of synchronicity and telepathy.

Key words: Imagination, communication, intuition, liminal, empathy, intimacy.

Recapitulation

There is transformative power in two people attending to the imaginal field between them. In the words of Schwartz-Salant, 'an individual's access to and faith in the psychic reality of the imaginal world is firmed up' (Schwartz-Salant 1988, p. 43). I know over five thousand people who would agree with his statement. They are persons who have participated in my workshops on imaginal communication (See Part I of this article: Reed 1995). In these workshops, I guide participants through various experiments in which they silently attend to the experience of imagining being in psychic contact with another person.

To arrange those encounters, between pairs of strangers sitting across from each other, I first asked them to observe and mirror one another's facial expressions and hand gestures. This mutually reflective activity generates a quick sense of rapport (Bernieri & Rosenthal 1991; Reed 1994). Then I would ask them to close their eyes and to sit silently, while I gave them these instructions: . . . become aware of the feeling of the presence of your partner . . . in your imagination make mental contact with your partner . . . psychically, making mental contact . . . assume that everything you experience is

part of being in psychic contact with your partner. . . . (for the full instructions, see Reed 1995). I allow this process of silent 'communication' to continue for three minutes, then I ask the participants to disengage from the contact experience, open their eyes and discuss with their partner what they experienced. In the previous paper I described their observations from which I concluded that participants experience their contact as real, as intimate, and that they react to this 'imagined intimacy' as they would to an actual intimate encounter, with ambivalence, including mixed feelings about experiences of both merger and separation. They also report events happening in the 'space in between' that match clinical observations from therapy reported in this *Journal* and elsewhere.

When I ask participants if their discussion with their partners revealed any indication that what they experienced during the imaginal contact was more than 'just imagination' the overwhelming majority of their hands fly up *amidst a flood of laughter*. Their reaction shows that they well understand the irony, and the ambiguity, of the phrase, 'just imagination'. Everything experienced during the encounter was experienced, of course, via the medium of the participants' psychological imagination. On the other hand, once someone has experienced the feeling of an imaginal encounter and has shared feedback with a partner about the experience, it becomes hard to discount the consensual evidence that there was some kind of actual contact, that it was more than *just* imagination. Discussion and feedback with a partner confirms what seemed subjectively true during the contact experience – that it was a shared, mutual experience.

I have asked participants to help me find ways to express or validate the reality of the imaginal encounter to those readers who have not yet experienced it for themselves. The result of our collaborative effort toward that goal is presented in this second report.

I have asked participants the question, 'What would you say to a person to help them understand that it was more than *just imagination*?' Here are some of their answers.

Similar experiences

The most common answer is that they and their partner experienced the same thing during the silent encounter:

I had no idea how little I valued and trusted my imagination. Opening up to it felt absolutely expansive and revelatory. It gave me oodles of positive feedback. We not only both imagined having a conversation, but many elements of it were exactly the same – telling each other we liked each other, that we wanted to stay in touch after the training, blessing each other and feeling the same energy I love. We both imagined laughing and playing together (it surprised us both because we had both thought of each other and ourselves as serious before we started). She

imagined us romping in a forest swinging on trees and splashing in a brook. I imagined us trying on crazy hats.

The first partner reports:

I sensed lines going between us and it felt like pressurized air. We outstretched our arms and legs and the lines were between us. A sense of not connecting, though, yet meeting in the middle. The lines swirled where they met. Then we took off the top of our heads and a rainbow of energy or light arched between us, and we felt one another through our heads.

The second partner reports:

I was thinking about being in the Navy and having port lines, heavy electrical wires to plug into the port from the boat, then dragging the line to meet the socket and having to switch a lot of switches to make the connection. Then I saw a spherical flower, like a thistle, then my partner's head opened up and I was inside his head, where I saw a sphere of rays going in all directions.

We both could tell the exact same story except my partner saw colours and I saw in black and white. When the encounter was over she said to me, 'Were we flying?' and I said, 'we sure were'. We compared notes on this and our movements were identical. We were flying in open space doing curves and spins. We shared the same feelings of giggling and joy and fun during the experience. We even took off in the same direction together and verified that afterwards. I felt the rapport between us was intense. To experience life without the earthly limitations and yet my partner seemed to understand all about me and my life as it is right now.

Some partners experience not the same thing, but rather interlocking experiences. Instead of merger, they recognize patterns of resemblance. One person saw a bird and the other person had the experience of flying. They felt that their two experiences interrelated meaningfully. I had not suggested to them that experiencing similar patterns was in itself significant. I downplay that possibility, as well as any other valorizing of other specific contact 'highs', in order to make sure that other types of experiences will be respected enough to get reported. Responding to the similarities in their experiences, nevertheless, seems to be a natural thing to do, a reasonable basis for calling an experience that came through a subjective medium an objective perception, because 'you saw it too'. Similarity of experience is something they expect from being of 'one mind'. One partner reports:

Riding horses into a forest, a good feeling, bubbling up, going to a stream, then galloping off again.

The second partner reports:

Everything was moving fast, a Chinese pagoda all vibrating, and people streaming out of it, along a wall and up a mountain these people parade. Then I am on a big horse, I fall off and hoards of people are going in many directions, then two big red doors open and admit me and I am back into myself.

One partner reports:

There is Sherwood Forest. We are playing together. Then a space ship comes up with 3 beams. We get beamed up. We are then two pulsating blobs. We get to choose wherever we wish to beam down for a lifetime, then return.

The second partner reports:

Children playing, rolling down a hill together and laughing, playing in a hayloft. We jumped and flew from the barn's weathervane, landed and contacted the animals, floating, rolling, and playing in the water.

One partner writes:

Two sheets of wavy energy, then a whirlwind comes and I see a polar bear playing on the ice, going into the ice holes, swimming underneath. A helicopter comes along and they dance together. Close curtain then there they are again on the beach, ballroom dancing in New York City, India and many places. They meet a wise old woman, hag witch, who cast a spell and they repeated this tour as people. Then they lived on a farm.

The second partner writes:

The connection felt like a whirlwind, then I saw a face on it. Then I felt like I was sliding on ice where people are ice skating, went into the woods and came out onto a beach, became a kid, in a trench and how cool earthy and womb-like it felt and it was like I was hiding behind my mother's skirt, shy.

This last account invites interpretation on the symbolic level as a means of understanding what is happening between the couple during their imaginal interaction. We can sense the intensity of their coupling and their having to cope with that intensity. There is a 'now you see it, now you don't' or peek-a-boo quality to the interaction. The image of ice creates a distinction between conscious and unconscious, and points to the splitting that creates the boundary between the two. The image of the bear and the helicopter make an interesting dancing couple as an embodied mother and sky father of the mind, evoked as the couple oscillate between feeling the sensuality of their contact and escaping into mental rationalizations. The *coniunctio* lives in such imagery; it need not, perhaps cannot, reveal its presence via explicit images of the hermaphrodite or of mating very often. Usually, the specific images reveal the partners' relation to the *coniunctio* experience, rather than the *coniunctio* itself. 'When the *coniunctio* is an active, imaginal experience, both people will share the sense of being alternately pulled together toward fusion, then pulled apart toward separation, while in the realm between them there is a continual sense of unity' (Schwartz-Salant 1989, p. 133). We must also consider that the commonalities in the partners' accounts suggests a heightened occurrence of synchronicities during contact experiences. These extend to frankly clairvoyant experiences.

Intuitive insights and synchronicity

We might expect the partners' imaginal experiences to resemble each other, simply as an extension of the physical mirroring they shared prior to the imaginal contact. On the other hand, the preliminary physical mirroring may have constellated a more significant psychic mirroring (Larson 1987). Participants were particularly impressed, for example, when one partner had an experience that reflected something significant about the other partner's personal life. For example, it was common for people to report that they had images concerning the inside of the person's house. As the house can be a symbol for the psyche, this seems to be a fitting image. What often happens is that one person has images of the home that correspond to the life details of the other person. They literally 'see' the other person's life.

I described her home accurately, knew she worked in a school, liked to drink red wine and had a sister with three children and a brother. She knew I worked in a high rise building, lived in an apartment, described it rather well, saw a photo of my daughter at 12 or 13 years of age, knew I would need a drink or two if I wanted to be the life of the party.

My partner picked up on my house layout . . . the stairs, the mirror, the entrance where the bedroom was; daughter's bedroom; second storey, etc. I also saw his apartment, with lots of stereo equipment. He said he had lots of computer equipment. . . . I saw him wearing a Canadian uniform. He is a postal clerk.

My partner saw a room in my house and described it exactly. It is like a secret garden of mine – it is out of character of the rest of my house and has old, old furniture; lace curtains, dolls and bears in it. In the instance of the secret garden room, I realized she had been able to tap into an area of deep meaning for me, yet not something that I was consciously thinking about.

Participants provided other numerous accounts of seeing something about the other person's biography or personal concerns. Sometimes this type of correspondence would occur without the percipient realizing the significance of the experience.

I imagined playing with my partner as children at an orphanage. We first sat on the front porch and then we went to play in the back yard. In the back yard we suddenly lifted off the ground holding hands and began to soar through the sky. My partner found this impression quite significant. She recounted to me how, after she left her husband and the first night she spent in her own apartment, she had a vivid dream that took place in an orphanage. She was in the back yard with two friends and decided she wanted to touch the leaves on the tops of the trees. She then began to lift off the ground and started soaring through the sky. She said perhaps that I was one of those friends in the dream. We both definitely had a strong feeling of rapport between us.

I felt a great weight in my partner's heart area, then intense sadness, in the throat. I thought, how can I tell her of this sadness? It might make her sad too. Then I saw a boat on sunny water with a figure on it, moving. The picture receded

far, far away with the figure still waving. The person on the shore became less intensely sad although still a little sad. She turned and walked away across a black rocky beach. When I told my partner these things, she kind of blinked. Then she slowly told me that her father was in a nursing home with Alzheimer's and he was failing. So she could relate the sadness and the person moving from a boat which is going farther and farther away. After that we had a good conversation and I felt a rapport. Without the experiment I doubt we would have spoken to each other. How many chances do I miss to get to know someone?

In these examples, the percipients were unaware that what they were experiencing was related to their partner. They could be extensions of examples reported earlier, in Part I of this article (Reed 1995), resembling projective identification, where the percipient takes on feelings, or has reactions, which they initially attribute as their own. Here the (counter-transferential) reaction is experienced as a complete fantasy. There are other instances, however, where the information transfer seems to happen in a more self-aware manner and the percipient knows that information about the other is being received. A person will have the experience of 'Aha! My partner is. . . .' The receiver consciously experiences the two minds linking-up, knowing that she is learning something about the partner:

When I tuned into my partner I somehow felt that she had lost a child in a fire. I don't know how I got this information. I didn't think I should mention it to her; didn't think it was appropriate, but she said something that made me think of it again so I told her and it was true! We then discussed our other impressions and I was really glad that I had shared with her.

When I tuned into my partner I saw that she was all excited about her wedding plans to a man with tan skin, dark hair, a moustache and short beard with his hair parted definitely on the left side. It turned out that my partner is going with a man who looks exactly like that.

There is yet another interesting phenomenon reported that pertains to the reality of the encounter. Many people report physiological aspects of encountering the 'uncanny' fact of being 'read' by another person psychically. There are chills along the back, spontaneous crying, etc. upon hearing the partner's experience. One woman, for example, got goose-bumps when her partner described a scene right out of a recent counselling session. Many other participants reported intense emotional reactions to their partner's experience of the encounter,

With my next partner I experienced a profound sadness and my body began to shiver. I saw her in all white light and she was glowing. I wrapped my arms around her and we began to rise up in the sky. At one point her body was perfectly round, white and glowing. At another point one of us had wings like an angel. I then heard a voice say, 'God loves you'. When I related this story to the other woman, she began to cry and then I began to cry. She told me that her mother had had a stroke and was partially paralysed, bedridden in a nursing home, with no hope of getting better. She said she had asked before we started for some sign from my experience that would help her.

The imaginal encounter allows us to explore the mystery of this transpersonal space and communications within it. In his discussion of the subtle body, Jung (1988) describes it as being a reality transcending time and space. He also relates it to *pneuma*, or spirit as wind.

this is really the old idea of the breath body, the subtle body, which is always represented as bird or ghost, because it is smoke-like and has no weight. It rises out of our coarse body and floats in the air, like a flying bird or a wreath of smoke.

(Jung 1988, p. 431–2)

It is interesting that some of our participants experienced something akin to a wind blowing in the space between them. This pneumatic wind may be the archetypal basis for the image of the ‘ether’ the imagined medium of travel for light (which physics has determined to be non-existent). It may have a better role as a mental medium (Zajonc 1993). As Field points out,

If we look at the problem of unconscious communication from the standpoint of consciousness we must logically infer some invisible psychic agency that carries the message from one individual to another. Until now no such agency has been identified.

(Field 1991, p. 107)

The etheric conception received expression in the eighteenth century in the form of animal magnetism. Mesmer popularized the notion of animal magnetism by his demonstrations in public of what he called a fluidic force emanating from the operator that magnetized the subject. This magnetic force, or animal magnetism, was perceived to exist within and around human beings as well as trees and other living things. The detractors to Mesmer’s animal magnetism often remarked that the effect could be treated as pure imagination. It is this same imagination, here termed the imaginal, that is the equivalent of the ‘ether’, the medium by which the people are able to have unconscious communication, a transfer of thought and feeling that has the hypnotic power of suggestion. Schwart-Salant (1989, p. 135), for example, interprets Jung’s remarks on the subtle body to suggest that it may be conceived as the channel of projective identification. In many ways does the space between become conceptualized as not truly empty space but ‘filled’ with a medium consisting of some metaphoric substance. Maybe there is no *space* between.

The inductive power of transpersonal imagery

We may label the imaginal realm in the space ‘in between’ as a *transpersonal* domain. The label points to the objective dimension within the subjective experience. Participants access the domain of the ‘in between’ through subjective experience – their imagination – yet their internal impressions prove to have objective referents. What these participants imagined together was, in

short, more than 'just imagination', but something that exists in a realm transcending the boundaries of the individual mind. This is a space that is 'me', but yet not 'exclusively me', for there is 'you' in it. There is also something beyond us – a patterning force at work that is shaping how we experience this. The space in which the interaction between us occurs is thus best understood as *transpersonal*.

The transpersonal factor is present when the internal experience of one person becomes functional in the experience of the other person, as in projective identification. In our contact experiment, we have seen a number of cases resembling projective identification, where one person's pain, or personal situation, appears in the other person's imagery. We could view this type of event as an 'induction', whereby the person who is the source of the pain somehow causes it to be carried by the other person. In the first part of this article, we posed the question that any subject might well ask of a partner in a contact experiment: what determines whether I will experience your feelings voluntarily and knowingly as an instance of empathy, or trial identification, or whether I will experience them involuntarily and unconsciously as in projective identification? There is a great deal of overlap in the way constructs are used which express our understanding (or lack of it) about the confluence of feelings between the two parties. It is not always made clear that, whatever its defensive or pathological aspects, this is a confluence that can include both synchronistic and telepathic components (Gordon 1965) that are most impressive to the persons involved. One approach to exploring this question is to inquire whether or not a person can *intentionally* induce a certain feeling in another person through an imaginal process. The question takes us into the realm of occult practices as well as into the further shores of parapsychology which continue to be a focus of intense research.

Jung believed that the unconscious of one person acted upon another person through the medium of the subtle body:

this most important concept of primitive psychology, the idea of the subtle body which is spirit as well as body. It is the union of the two by this thing in between. And we cannot speak of psychical reality without remembering the fact that the psyche can also have very real effects which are performed through that something which is called 'the subtle body'.

(Jung 1988, p. 432)

Schwartz-Salant (1986) refers to the subtle body as an intermediate realm, between the psyche and the body. The subtle body is thus a liminal phenomenon, a reality that is perceived through the imagination, a medium of exchange in transpersonal space.

Parapsychological research has identified the imagery-body connection as an important channel of psychic interaction. As one example quite in keeping with the style and content of the current investigation, William Braud (1989)

tested people's ability to affect intentionally the physiological functioning of others by imagining them in different situations. In his experiments on what he called 'transpersonal imagery', the two people were in separate rooms. The inductee sat quietly with physiological monitoring devices on the body. The inducer watched a remote monitor displaying signals from these devices for feedback information while attempting mentally to influence the person's physiological functioning. In certain trials the inducer would imagine the other person being excited, and at other times would imagine the other person being very relaxed, in an attempt to alter that person's autonomic functioning in the desired direction. Braud found good evidence that people were indeed capable of achieving this feat. On a few occasions, the inductee experienced imagery that was identical or significantly related to the imagery employed by the inducer. He also made the important discovery that inductees were capable of blocking the effect of the inducer's efforts by the use of images of shields and screens (Braud 1989).

At a few of my workshops I have included a similar experiment (but without any electronic monitoring) as a demonstration of the reality of the imaginal encounter. I introduced the experiment as a way of testing the participant's impression that what one person imagined seemed to have an effect on the other person. In these experiments, both persons in a partnership took turns, one person being the inductee and the other person being the inducer. The inductee would function as before, simply making contact with the partner and observing, imaginally, the encounter. The other partner, the inducer, received, however, on the basis of a random draw, a secret assignment to either energize or relax the partner, or sometimes to enter a unique 'stealth' mode. These were the secret instructions:

In the energize mode, imagine doing something energetic and exciting, so that when your partner tunes into you they'll get a boost of energy. In the relax mode, imagine doing something so relaxing and soothing that when your partner tunes in on you, they will have trouble staying awake. In the stealth mode, I want you to disappear, leave, evaporate, cease to exist, or hide, such that when your partner tries to make psychic contact with you, they won't be able to find you, they'll just come upon nothing whatsoever.

I then led them through the contact experience as before, but with separate instructions to the inductee and to the inducer. After a three-minute period of silence, I asked them to terminate the encounter and share with each other what they experienced. Then they would reverse roles and try the experiment once again. Afterwards, we discussed it as a group. Here are some reactions:

Before you even finished talking us through the procedures my neck and shoulders slumped. The relaxation messages were so strong that before the three minutes were up I could barely remain seated in the chair. Sure enough, my partner's task was to relax me.

I was supposed to energize this man so I visualized him on a trampoline jumping

up and down. Then I got on and took his hands and helped him jump higher for good measure. I also took him on a mountain climb, pulling him along and encouraging him to go higher. When I opened my eyes he was panting and said his heart was racing. I have no doubt we made contact but on any other energizing I think that I'll be more careful. I certainly should have asked God's guidance about what would be a proper amount of exercise, or whatever. This was not imagination, it was a physical happening through thought.

I broke out into a sweat immediately upon making contact with my partner. My partner was in fact trying to energize me by imagining doing some heavy exercise. When we reversed roles, I also got the number to energize my partner. I tried to imagine doing something very energetic but I was still too tired to make much of an effort. In fact, I wanted to leave the workshop to go and rest. I tried to focus and tried to energize her and then I would forget, or think about leaving. When we discussed it, my partner said that sometimes she would be able to make contact with me for a moment, but then I would disappear, or it would seem to her like I wasn't there. In fact one time she opened her eyes to see if I was still there or had left. We were dumbfounded at the intensity of the rapport.

Here are some examples from the 'stealth' condition:

My eyes were closed but I saw movement and then blank nothingness. My mind probed and searched and suddenly I saw a wide stream of water. It was flowing fast and then as I searched more all I could see was the water. As I reported my impressions to my partner, she smiled from ear to ear. She explained that she was trying to hide. She said that she wasn't sure if just shutting herself off from me would be enough so since she loved to scuba dive she dived into the water to hide from me.

Tuning into my partner I felt great amounts of energy coming from her in waves – like a ball. Next I felt that energy under something, like inside a house. On one side were sides of aluminum siding. I could see in my mind's eye the energy reflecting off the siding, I thus told her it was the hiding choice. It was correct. She described her experience as first running around with lots of energy, then realizing she needed to contain it – so she went inside a cave and went deeper so that the light could not come in. It was surprisingly accurate and made me more confident with the process.

Although the examples quoted above are dramatic, the results from these experiments were not uniformly successful, but were quite mixed. When I would ask for a show of hands from those who felt they had been influenced by their partner's imagery, somewhere between a third and a half would so designate. The effect was present, but certainly not in everyone. Compared to other demonstrations, this one was not the most reliable. It did, however, create some occasionally strong effects and often intense affect. Ethical concerns surfaced as well: many people complained that it didn't seem right to influence other people in that way. Some worried that the effects were so powerful that one needed to exercise them with care.

Although it did not necessarily evoke the best demonstration of skill, the 'stealth' mode seemed to create the most interest. The intent of the instruction was to see if we could duplicate reports of people who are 'unreachable',

who have a 'barrier' up or are 'not present' or 'unavailable'. Participants often considered it to be a meaningful challenge to their ability to defend themselves against psychic contamination or invasion, a possibility that was evidently quite real to them. Although I stopped demonstrating using transpersonal imagery as an induction device because of the ambivalence it generated, I believe this particular dimension of the imaginal encounter deserves responsible study.

I eventually found an alternative exercise that was a more constructive use of the transpersonal nature of the imagery, which won a unanimous vote of confidence that the imaginal encounter was more than 'just imagination'. I will now describe this exercise, which I called 'psychic reading'.

Psychic reading

In their imaginal encounters, synchronicities arose spontaneously, without the participants' intent. We have seen examples where one partner's experience seemed to contain meaningful information about the life of the other partner. To test whether or not this type of event could be produced intentionally, I introduced the role-pair of the 'client' and 'empath'. The client role function was silently to obsess about some distressing personal problem. The role of the other person in the couple, the 'empath', was to function exactly as in the training sessions of the imaginal encounter, but now with the added intention of being helpful to the partner. That is, while making contact with the other person and observing that contact through imaginal sight, holding the intention that somehow the experience might later provide the 'client' with a helpful perspective on the targeted problem. This procedure is much like that of the therapist using countertransference feelings and imagery as information about the state of the client, or even as the basis for conducting therapy with a silent patient (see Gordon 1965; Khan 1963).

The exact instructions which I gave to initiate the encounter were as follows:

Close your eyes and relax. I'll direct my first set of instructions to the client person. Client, begin to focus on your concern. Begin to create the scenario of your concern in your imagination as vividly as possible. Continue to imagine being in that scenario, feeling all the feelings involved in your concern as intently as possible, until I give you the signal at the end of the three-minute period. In the meantime, I'll direct my next instructions to the empath person . . . now, empath person, I want you to become aware of the feeling of the presence of your partner, the client person . . . with the intention of being helpful, just allow your awareness to expand now until it includes the feeling of being in the presence of your partner. . . .

The instructions continued in a manner as given earlier for the standard training sessions (see Reed 1995). After a three-minute period of silence, I instructed them to return to normal awareness. I instructed the empath

person to share what was experienced with the client partner, after which the client was to reveal the area of concern being focused on and give some feedback. After the partners discussed their experiences, they reversed roles and had another session. Afterwards we would have some sharing and discussion of the results. Some examples are given below:

I had incredible rapport with my partner. Her neck was sore, as were her shoulders. She could feel my frustration about the problem. She sensed my pain also. She picked up on the fact that my husband's partner had committed suicide by overdosing on his heart medication. This was the beginning of our financial difficulties. She had a severe pain in her heart area as she was telepathically listening to me. When I was the empath, I felt drained. My hands and arms felt like I'd been carrying around a ton of bricks. Her problem was centred around her 25-year-old son whom she had been supporting and getting out of trouble for five years. She expressed that she feels like she's been carrying him. I had also seen a bolt of lightning which we identified as her son's anger. There was also a closed door which relates to the fact that she cannot seem to move forward because of her son.

As the empath, I visualized a little girl in a rural area plucking feathers from a chicken with great sadness. Then she let the chicken go free and she went out into the fields to roam among the grass and wild flowers. She felt the sun energizing her and making her feel happy, she looked up at the sky and made pictures from the clouds. My partner said she was raised on a farm and had to help her mother prepare chickens to be killed for dinner. It was her job. Her problem was that she was in a job she didn't like and wanted to be free of it so she could be outdoors and paint pictures. When I was the client, I concentrated on my healing of sciatica and problems with my neck and shoulders. I have been using a visualization technique using clouds funnelling through my body releasing the pain and disease through my toes. My partner sensed something with veins and a block compacted altogether with white clouds clearing it away. We felt a real connection to help us in the resolution of our problems.

Participants were much more comfortable playing the roles of client and empath than they were being an inducer and inductee. There is an important lesson here. The processes involved in the two experiments are quite similar if not identical, but the participants' reaction to them were quite different when the setting is framed as therapy rather than as experimentation. As an 'inducer' many participants felt they were being manipulative. As a client, they felt more comfortable, even though many people in the client role wrote that they 'sent' their problem to the empath, suggesting an active, 'projecting' role. Even though the transmission mechanism may have been similar, an important difference was that they perceived the empath/client partnership to serve a 'good' purpose; perhaps this is a sign of how much our culture valorizes the therapeutic.

Again, however, the primary purpose for the demonstration experiment was to introduce an applied criterion to judge whether the imaginal contact was more than 'just imagination'. In this respect the experiment was clearly successful. When I would ask participants if their partner, when playing the

role of the empath had an experience which seemed meaningful related to their issue, an overwhelming majority enthusiastically raised their hands. Consistently in this situation people can definitely recognize the imaginal as having some consensual, objective, reality.

Invisible partners

The events involved in these imaginal encounters are recognizable to clinicians as examples of unconscious communication, but they are also suggestive of parapsychological interaction. Are the two people experiencing, for example, a telepathic connection? The word, telepathy, is rooted in the spatial metaphor of distance (*tele* – at a distance; *pathos* – feeling). We tend not to think of the face-to-face encounter as being one in which telepathic considerations, occult transfer of feeling, need apply. We might suppose that the fantasies the partners have can be merely elaborations of the initial impressions made upon meeting. To prevent just this sort of confounding of available channels of communications, most parapsychological experiments do not allow sensory contact among the participants. We have to ask, what would it be like to have an imaginal encounter with an invisible, unknown partner?

A relevant precedent from parapsychological research involves two people separately undergoing hypnotic induction. One person is asked to 'dream' about a particular topic and the fantasy is recorded. In another room, a second subject is hypnotized and asked to dream about anything whatsoever that might come to mind. This procedure has demonstrated that one person's hypnotic reverie can influence the content of the hypnotic reverie of another subject. This is rather strong evidence from parapsychological research for telepathic influence between persons not consciously relating to each other (Rechtschaffen 1970). To see if this result could obtain in the imaginal encounter, I varied my usual procedure. I called it 'invisible partners' because the participants did not know the identity of their partner at the time of the encounter.

The context was my seminars on Jungian psychology. Students were familiar with the imaginal realm and had practised the exercise of the basic imaginal encounter. They had come to trust their imagery and were thus 'more sensitive' observers. To create an invisible partnership situation, I arranged pairs of chairs facing each other in different parts of the room. I had the students close their eyes and I led each student to a different chair. We then conducted the contact experience in the usual way. The only difference was that the participants had no opportunity to make initial sensory contact with their partner or even to know the identity of the partner. All they knew was that the partner was located about twelve inches away. The goal of the experience was to observe the interaction in the 'space between' but not otherwise to attempt any influence on the partner. At the end of the

three-minute period of silence, I asked them to keep their eyes closed and I led them individually back to our seminar table. When all had returned, I instructed them to open their eyes and write a description of what they experienced. When they were finished, they read their descriptions aloud to the group. Although the partners were not yet identified, when the reports were read aloud the correspondences observed were quite dramatic, allowing the students easily and correctly to identify and match the pairs:

One person wrote:

My body was full of warmth, a flush on my face and arms, as the other person comes closer. Then the entire area between us was warmed and glowing. Then the sensation of rippling waters, the interface between ripples and pops and flashes. The force fields touch and mingle as white water, the flush comes back in my forearms, but only momentarily as the ice-cold stream water overcomes the warmth like sun glows, but immediately I realize that the mechanical energy of the water more than makes up for the drop in temperature and the energy in the system increases. Then I see clapping hands. My hands and the other hands clapping and then holding, taking turns, one the container and the other the contained, taking turns one holding and one being held.

The person who was the partner wrote:

I began to feel a little seasick, I felt my head spinning, right – the feeling when you have too much to drink and the room spins. Our energies are mingling. I see the rays of energy crossing over, criss-crossing.

One person wrote:

As I moved outward I felt as though I was in a protective shell like a plastic wrap. As we first touched I seemed to overpower and slide around the other person, yet not breaking into their force field. Then the protective layer touched the other with what seemed to be a bit of energy between the two. As I re-entered I felt a surge of energy which made me somewhat faint and light-headed. Finally I felt overpowered and a sense of electricity passing between us – not a handshake – but an exchange of energy.

The partner wrote:

I first felt a hand on my face, a reassuring touch as a mother would hold her child's face. Then we hugged, a greeting between friends. I had to resist opening my eyes. Then we gazed into one another's faces, totally accepting one another, the peace and warmth remain with me now.

It seems remarkable that pairs of people could meaningfully interact in an imaginal encounter with no more information about the identity of the partner other than that the person was sitting twelve inches in front. There was no conscious basis for the interaction between them other than the *intention* that the spatially designated partners focus their attention in that direction. Parapsychological research on 'remote viewing' has shown that individuals can obtain information about the *contents* at a location given information only about the geographical location of that spot. Our imaginal

encounter with 'invisible' partners begs for a referent or associated context by which to interpret its significance. However it is to be interpreted, it is apparent that these observers can experience the space between themselves and their partners as a place to interact and that they experienced this space similarly.

Seeing double

In earlier experiments I had observed the image of the 'two actors', i.e., the pair, in participants' reports of their imaginal encounter. I speculated that it was related to Schwartz-Salant's observation that the imaginal couple is the archetypal image of this coming together in the space between. Although this image is not always present in the participants' reports, it nevertheless might function as a constellating image, a way of reckoning with the events in the transpersonal zone. If a metaphor helps us to see what we otherwise might not notice, perhaps the use of the image of the 'couple' might help participants perceive events in the imaginal encounter that they might otherwise overlook.

To the students in my Jung seminar I presented yet another experiment. I gave them instructions to focus their experience of the interaction through images concerning a pair. They could use any image of a pair or a couple or twosome that came to mind – whether it be two animals, two people, two things – as long as they observed what happened between these two. I introduced this experiment as a variant on invisible partners. Again the people did not know the identity of their partner. They were to sit in silence, reaching forward in their minds until they imagined making contact with the other person, and then to sit there for three minutes and notice what it felt like to be in contact with the person, 'as if a pair of somethings were doing or experiencing something together'. Afterwards, I led them back to the seminar table where they wrote down their experiences and then we discussed them. The results, again, were quite dramatic, providing much more definitive indications of synchronistic or telepathic exchange and more evidence of interactions or exchanges in the imaginal zone.

One person wrote:

it was like a scene from Star Wars and there was this furry little animal creature, ugly. It was talking to another furry creature that had arms and legs but no eyes – it was an egg shape. The larger one was talking to the egg-shaped one by gesturing and there was a lot of love passing between them. There was some concern about how the eyeless one could walk around without being able to see. The larger one was talking to the eyeless one and taking it on a walk while gesturing. It was like talking to a crippled person – or someone who had a stroke, talking in a special tone so that they might understand.

The partner wrote:

I was having trouble visualizing and felt lost. All I saw were two ovals, or two egg shapes. They were moving around one another.

The students immediately recognized that the second person's description of the two egg shapes moving around one another fit very much like the description the first person gave of these two creatures who were walking about. Furthermore, it seemed as if the first person was saying to the second, 'I know you feel that you cannot visualize, nevertheless, we can still move about together. I can talk to you regardless and we can still move even though you feel you cannot see.' As it turns out, the second person's visualization was very much in keeping with that envisioned by the first person: although she may feel that she is blind, she sees quite well.

Here is another example: One person wrote:

There were two trees. There were no leaves but their branches were touching. And as the wind blew in them they touched and rubbed branches. Then I saw two horses – a male and a female. Suddenly only the female horse remained and the male horse had vanished. Then I saw two dots of light moving about one another. There was the experience or the voice saying, 'I am here, you are here, but we are together.

The second person wrote:

I was at the edge of woods and there was a lake. There was a male standing on edge of the water. There was a woman glowing beneath the water and she comes up out of the water and the water pours over him as he then steps into the water. Then I am in the water myself and become the part of the man. The man comes up and the lighted woman skims across the lake and they become as two fireflies flying around, doing a dance. They make a strange pattern in their dancing, like eggs rolling. Then they become snakes, twining around one another, happy, going up, burrowing down into the grass, coming up and around the trees, teasing one another, moving again toward the water.

The image of the two entwined snakes coming up and around a tree extends Schwartz-Salant's observations on the *coniunctio* from the more specific alchemical image of the integration of male and female components to the more general image of the creativity of the generative force in life itself. The caduceus (Cirlot 1962) is a symbol that portrays the energy of the life force as existing in the tension of the opposites, the polarity of opposing states, suggesting that the 'space between' is an arena for observing this tension. The entwining snakes moving up a tree echoes the image of 'Kundalini' yoga, of the psychic energy released during meditation. Our experiment suggests that this energy might not reside solely within an individual, but in the space between persons as well.

Further experiments

The general paradigm described here seems to have demonstrated its fertility as an avenue for research. There are many bypaths that deserve further

exploration. For example, there are at least two major differences between the experiments described here and the context of the reports of Schwartz-Salant and other clinicians who have described their contacts in the imaginal zone with their patients. First, in my experiments, the people are mostly strangers, and have little invested in the relationship, whereas the therapy situation has a more invested relationship foundation. The fact that our procedure could permit strangers nevertheless to validate the consensual reality of the imaginal speaks strongly for the reality of this space. It is remarkable that it can be utilized to the extent it was in this relatively limited, secular setting. Although people in the workshops have surprised themselves by how close and intimate they became with a stranger in three minutes of silence, nevertheless there are subtle limits on the extent to which that instant, 'synthetic intimacy' could be utilized for any in-depth interaction. Whereas Schwartz-Salant has conceptualized the substance of the imaginal encounter in the therapy relationship as a sacred, healing alchemical elixir of life, my workshop demonstrations offer much the same substance for sampling as if at a wine tasting event.

A second difference is that, in the case of the dialogic therapy encounter, the therapist and patient are often able to discuss their imaginal encounter as it is occurring. In the experiments reported, the encounter took place in silence and the discussion was after the fact. I have begun to address these differences in two lines of further research.

In one type of experiment, I am working with trained observers who are directed to have an imaginal encounter while simultaneously discussing it. There is a precedence for this kind of arrangement within the parapsychological literature on hypnosis. 'Mutual hypnosis' was a term invented by Charles Tart to describe a procedure he explored briefly (Tart 1969). He asked people in pairs to give hypnotic induction suggestions to one another. They exchanged hypnotic suggestions, forming a mutual induction loop. As they began to achieve a certain level of hypnotic depth, one person began to suggest a journey or an adventure that they were to go on together. At the point that each person was describing the events of the journey, they stopped talking. They were silent for several minutes, while Tart observed. When Tart retrieved them from the hypnotic state, their reports of what happened were quite similar, suggesting a parapsychological interaction. Tart noted that the experience was quite bonding for the two participants, who felt that they had become intimate friends during their hypnotic journey.

I have modified Tart's procedure in keeping with our exploration of the imaginal encounter. I do not mention the words hypnosis or suggestion to the participants. Rather, I use terms from the domain of intimacy: confide, listen, and rapport. I instruct the pairs to establish contact as before, but then I add an additional step. The partners take turns initiating a verbal exchange. The initiating partner confides. The confider simply shares what is being experienced. The other partner listens. The listener imagines in an

empathic way what it might be like to experience what the confidant is describing and reflects (mirrors) back to the confidant how they are imagining that experience. That exchange creates a moment of rapport. Then the other partner takes a turn at confiding what is being experienced and the other person listens and reflects back, creating another moment of rapport. This structured sharing resembles the exchange between therapist and client, although here we have mutual disclosures that are not common in therapy, except, for example, in those instances reported by Schwartz-Salant where he and his client are exploring their imaginal encounter. I instruct the pairs that after several rounds of the confiding-reflecting-rapport sequence, they may then slip into a period of silence to continue their encounter totally within the imaginal realm. At the end of the period of silence they emerge from the encounter and share what they experienced during the quiet period. The feedback I have received from initial experiments is that the process becomes a deep experience of intimacy for the participants. The words and images that they use to describe the events during the silent period involve such metaphors as energize, raising of energy, energized semi-matter, protoplasm, plasma, out of body, spiralling upwards motion, propelling, gushing upwards, and other terms suggestive of a force involving an energy with a felt substantial quality that had the tendency to lift them up into a space beyond themselves. Their descriptions can be compared with Schwartz-Salant's description of a 'lifting' sensation he has experienced from the energy that is released in the imaginal encounter (1984, p. 21). My impression is that the experience is a bit overwhelming for the participants and that their enthusiasm, although genuine, is also a symptom of their not being able to 'contain themselves' in an experience that releases tremendous kindred spirit, libido, joy. Supplementary procedures are needed which will enable participants to remain calm and grounded while they simultaneously explore the effects of this mutual feedback process in the imaginal realm.

In another variant, I have had people attempt the imaginal encounter at a distance but on a regular basis. Schwartz-Salant mentioned that he could establish it over the phone: 'The *coniunctio* can also be experienced without a direct, face-to-face encounter. Two people may experience a kind of current flowing between them, a flow with more than erotic quality, even during a telephone hour' (Schwartz-Salant 1984, pp. 21-2).

In my variation, pairs practice the imaginal encounter from their homes. Each day at the same time, the person sits down and practices making psychic contact with the partner for a brief period, knowing that the partner is simultaneously doing likewise. The participants keep a record of what transpires during the period of contact. Once a week the partners call on the phone to discuss their experiences of that week. At the end of a month, I ask them to send me a copy of their diary. This experiment has many logistical challenges, but has proven quite provocative. They report many examples of synchronicity, of knowing what is going on for the other person. Sometimes

their curiosity about what is happening with the other person becomes more prominent than their interest in the events 'in between' them, perhaps because of the distance involved. I have also discovered that their interaction brings to the surface important issues that they have in common, issues which they normally would not discuss with anyone. We observed and reported a milder form of this phenomenon in the one-day workshop. In the long-term experiment, however, just as in psychotherapy, deeper levels of mutual complexes appear and are of such an intimate nature that I am finding it a sensitive issue to have the participants disclose to me the details of what they experienced. They report tremendous bonding, the implications of which is that they feel more committed to maintaining the intimacy than sharing with me. Although that is frustrating from a research point of view, I believe it is a significant diagnostic indicator of the level of sharing that this procedure initiates.

A final avenue of investigation involves an attempt to recognize individual differences. Temperamental variations must certainly play a role in people's sensitivity to perceiving the imaginal. Typology in Jung's sense would also play a role in variations in the 'chemistry' people experience with different partners. As an initial foray into this domain, I arranged in one of my Jungian seminars for each student to have an imaginal encounter with every other student. We had one pairing each class until, by the end of the semester, we had written records of all pairings. We did not use the Myers-Briggs inventory, but, taking a lead from Jung's experiment in synchronicity involving astrological profiles of married couples (Jung 1951), we calculated the horoscopes of the students. For each student pair we calculated how many planets were in conjunction, that is, located in identical positions along the 360 degree horoscope wheel. When we compared those student pairs who had the most number of conjunctions with those who had the fewest, we found obvious differences in the reports of their imaginal encounters. Those with many conjunctions had unusually detailed and energetic imaginal encounters with evidence of synchronicities. Those with no conjunctions had more the average type of imaginal encounter. The suggestion was that when people had energies in common, they could experience that commonality during the encounter. Individual differences certainly seems to be a fruitful avenue of exploration, having some important contributions to what kind of reaction happens in the space between.

Reflections on the imaginal encounter in transpersonal space

The purpose of the investigation reported in Parts I and II of this article has been to extend certain clinical observations into a more general framework. The initiating question was, 'Can people use imaginal sight to perceive events occurring in the space between them?' My research convinces me that the answer to this question is an unqualified yes. The demonstration experiments

revealed that participants find the imaginal encounter to be real and react to it accordingly. They observe and report events in the encounter to lend credibility to the proposition that although it occurs in an intersubjective, imaginal realm, the encounter has consensual validity. The sharing of what they see draws the partners closer together. The imaginal encounter thus proves its usefulness and its meaningfulness. It also serves a very practical purpose, for it facilitates rapport. The participants believe they know one another at a deeper level than mere acquaintanceship: they feel bonded. This effect alone would make the imaginal encounter worthy of exploration in relationships, in and out of therapy.

The participants also observe that what one partner experiences has an influence on the other partner. They are able to address the imaginal realm *intentionally* to obtain helpful information for their partner. Reports of interlocking experiences suggest that the partners are actually interacting with each other in the imaginal realm, in a manner that straddles what therapists have called 'unconscious communication' and parapsychologists have called 'telepathy' or 'thought transference'.

Field proposed a solution to the enigma of such information exchanges:

Now it may be that we have to grapple with the mystery of how a feeling can be projected from one psyche into another because we are operating with an inadequate model . . . we are faced with the problem of transmission only if the two parties involved are deemed separate entities to begin with. If, at the unconscious level, they are already merged, no transfer is required, in so far as in the state of merger what happens to one happens to the other.

(Field 1991, p. 97)

Perhaps it works in a different way, through a form of sympathetic vibration. Indeed, as an alternative formulation, Field calls projective identification a form of 'flowing in harmony' (Field 1991, p. 105). Consider Schwartz-Salant's version of the medium of communication:

The *coniunctio* field has an acausal dynamic that transmits over a distance, a phenomenon linked in occult literature to communication on the astral plane, something one can grasp as an aspect of information transfer through the *unus mundus*. This communicative experience may also be seen as linking through projective and counter-projective identification, a mutual 'feeling-into' experience that bridges the limitations of space and time.

(Schwartz-Salant 1988, p. 54)

Recalling the Greek vision of the sympathetic vibration uniting creation, there may be an image that expresses resonance without the implication of merger. In a symphonic chord, the various instruments maintain their identity even as they harmonize. Yet their resonance produces effects that are more than the sum of the parts. In a period of history intermediate between the belief in Mesmer's etheric fluid and the coining of the term 'hypnosis' to mean a state of hyper-suggestibility, the condition that came to exist between hypnotist and subject was termed 'rapport'. Investigators observed what we

would call today telepathic thought transference between people in this state of rapport. Some theorists gave the opinion that in that state of (hypnotic) rapport, the brains of the two people vibrated in resonance (Dingwall 1967). Here was theory and observation wedded in the Greek vision of cosmic sympathy, a symphonic *Unus Mundus* (Metzner 1987). As it happens, there is some evidence that engaging in behaviours similar to the imaginal encounter creates a resonance at the level of brain activity and that this synchronization facilitates telepathy between partners. In one laboratory, for example, when subjects sitting in close proximity in a darkened room were asked to attempt direct mind to mind communication, their brain wave patterns became synchronized (Grinberg-Zylberbaum & Ramos 1987; Grinberg-Zylberbaum *et al.* 1993). In another laboratory, the ability of pairs of subjects to achieve brain wave synchronization was correlated with their measured ability to communicate telepathically (Millay 1978, 1981). Thus it would appear that extensions of the vibrational harmony metaphor may have some relevance for unconscious communication. Merger may not necessarily play a dominant role in this form of information transfer.

Based on my own experience practising the imaginal encounter, I believe there is a three-phase process. First there is the initial phase of establishing contact. Here there may be some rote experiences or ritual images reflecting the awareness that a contact has been established: images of light, or warmth, the flowing of the wind, and other such energetic images suggestive of fantasies of merger or interpenetration. This initial period dissolves into a slight loss of consciousness, or a period of mild dissociation or self-forgetfulness, or lapse of attention toward the space between. I would call this period an in-between time, a period of chaos and unpredictability. When I recollect myself, and recall that I am in the encounter, I realize that a day-dream is already underway. It is during this third period that I witness a narrative fantasy or experience the 'couple'. I believe that the period of dissociation, the in-between time of chaos is the creative period when the tension between the experience of being separate and the experience of being merged resolves itself into the *coniunctio*.

Chaos theory might well prove appropriate to discussing the intermediate period, when images shift metaphorical categories, making a paradigm shift as it were, from spatial metaphors involving energy exchanges to narrative fantasies of the couple. In writing about the relevance of chaos theory to Jungian psychology, Van Eenwyk (1991) stated that the necessary and sufficient condition for the activity of chaos was an iterative, recursive, self-referential situation, or 'self-reinforcing [feedback] loops' (p. 3).

The imaginal encounter satisfies the condition of being such a recursive, self-reflecting feedback loop. In the encounter as I have experimentally operationalized it, a person sits quietly and is aware, 'I imagine that you imagine that I am imagining you imagining me imagining you. . .'. Not only is each individual experiencing such a recursive loop at the phenomenological level,

our evidence also suggests that each partner's internal, subjective experience has an effect upon the other partner's internal subjective experience, so that the conditions for a self-reflexive loop also obtain at the objective level.

Van Eenwyk specifies that one characteristic of a chaotic system is that the end result of the iterative loop is highly unpredictable. Specifically, a slight variation in the initial condition will result in extreme variations in the end-state condition. That same characteristic holds for the imaginal encounter. The participants' expectations, subtle suggestions, and slight changes in their intentions creates major changes in what is experienced.

What determines the outcome? When two people engage in the imaginal encounter, what determines whether one partner or the other will assume the role of sender, or inducer, with the other person taking the role of receiver or inductee? If they are mutually inducing experiences in each other, then how does this self-referencing, recursive loop resolve itself? Chaos theory uses the term 'attractor' to describe patterns that characterize the end-state. Van Eenwyk has proposed that Jung's concepts of the complex and the archetypes that govern them function like 'strange attractors', or pattern templates that never manifest themselves but which appear to be the origin of the infinitely varied and never repeating specific patterns observed. Van Eenwyk proposes that the situation of the interaction between analyst and analysand is one most resembling chaos theory. He refers to Meier's (1971) characterization of the transference-countertransference process as 'two systems interfering' as essentially a characterization of a chaotic system governed by attractors.

Applying this theory to our face-to-face imaginal encounter, where we are dealing with the question of how it happens that the two parties sometimes manifest synchronicities (whether that be in the form we call empathy, projective identification, unconscious communication or telepathy-thought transference), we can suggest that the psyche, objectively containing the two parties, has a role to play, via the attractor role of the archetypes. There is the sensitive initial condition of the intention of the two parties, to cooperate, to achieve closeness, to heal and be healed, to be effective and to be dependent, etc. (cf. Guggenbuhl-Craig 1971). There is also their individual propensity to manifest these archetypal patterns in their experience, or, in effect, their individual inventories of complexes that are more or less activated in the situation. There is the tension of the opposites and the opposing tendency toward integration or fusion, reconciled by some specific patterning of the *coniunctio* archetype. Depending upon the initial intention, and whose motive is the stronger, the attractor role of the archetype will fashion that person's experience, whose specific complex-driven manifestation will serve as a resonance pattern for the other person's experience. No psychic material is transplanted from one person to the other, but rather, one person's experience synchronistically 'reminds' the other person of something similar. It is a sympathetic evocation. This metaphor is similar to Mahlberg's (1987) charac-

terization of how collective memory can influence an individual's learning curve, through a resonance effect.

In his descriptions of the occurrence of the imaginal encounter during the analytic hour, Schwartz-Salant has expressed anxiety that the average clinician would respond to the hypothesis of the realm of the imaginal encounter as either too 'occult', or without practical significance, or too fraught with the dangers of transference exploitation. The experiment here described seems to rescue the phenomenon from mystifying occultism, placing it in an arena that is observable and more accessible to all. Many of these observations nevertheless replicate those of analytical psychotherapy, including even the imagery of the *coniunctio*. The experiment thus seems useful for demonstrating the utility of the imagination as a perceptual tool for exploring the 'space between'. For the general public, in addition, the experiment forces a re-evaluation of the appropriateness of addressing the imagination with the diminutive title, 'just'.

References

- Bernieri, F.J. & Rosenthal, R. (1991). 'Interpersonal coordination: Behavior matching and interactional synchrony'. In *Fundamentals of nonverbal behavior*, ed. R.S. Feldman & B. Rime. Cambridge: Cambridge University Press. Pp. 401-32.
- Braud, W. (1989). 'A methodology for the objective study of transpersonal imagery'. *Journal of Scientific Exploration*, 3, 1, 43-63.
- Cirlot, J.E. (1962). *A Dictionary of Symbols*. New York: Philosophical Library.
- Dingwall, E. (ed.) (1967). *Abnormal Hypnotic Phenomena: A Survey of Nineteenth-Century Cases*. London: Churchill.
- Field, N. (1991). 'Projective identification: mechanism or mystery?' *Journal of Analytical Psychology*, 36, 1, 93-109.
- Gordon, R. (1965). 'The concept of projective identification: an evaluation'. *Journal of Analytical Psychology*, 10, 2, 127-49.
- Grinberg-Zylberbaum, J. & Ramos, J. (1987). 'Patterns of interhemispheric correlation during human communication'. *International Journal of Neuroscience*, 36, 41-53.
- Grinberg-Zylberbaum, J., et al. (1993). 'Human communication and the electrophysiological activity of the brain'. *Subtle Energies*, 3, 3, 25-43.
- Guggenbuhl-Craig, A. (1971). *Power in the Helping Professions*. Dallas, TX: Spring Publications.
- Jung, C.G. (1951). 'On synchronicity'. CW 8.
- (1988) *Nietzsche's Zarathustra: Notes on the Seminar Given in 1934-1939*. 2 vols. Princeton, NJ: Princeton University Press.
- Khan, M. (1963). 'Silence as communication'. *Bulletin of the Menninger Clinic*, 27.
- Larson, V. (1987). 'An exploration of psychotherapeutic resonance'. *Psychotherapy*, 24 (Fall), 321-4.
- Mahlberg, A. (1987). 'Evidence of collective memory: a test of Sheldrake's theory'. *Journal of Analytical Psychology*, 32, 1, 23-34.
- Meier, C.A. (1971). 'Psychological types and individuation'. In *The Analytic Process: Aims, Analysis, Training*, ed. J.B. Wheelwright. New York: G.P. Putnam's Sons.
- Metzner, R. (1987). 'Resonance as metaphor and metaphor as resonance'. *ReVision*, 10, 1, 37-44.

- Millay, J. (1978). 'The relationship between phase synchronization of brainwaves and success in attempts to communicate telepathically: A pilot study'. Doctoral Dissertation. University Microfilms No. 00286.
- (1981). 'Brainwave synchronization: a study of subtle forms of communication'. *The Humanistic Psychology Institute Review*, 3, 1, 9-40.
- Rechtschaffen, A. (1970). 'An experimental design'. In *Psi favorable states of consciousness*, ed. R. Cavanna. New York: Parapsychology Foundation.
- Reed, H. (1994). 'Intimacy and psi: a preliminary exploration'. *Journal of the American Society for Psychical Research*, 88, 327-60.
- (1995). 'Close encounters in the liminal zone'. Part 1: 'Studies in imaginal communication'. *Journal of Analytical Psychology*, 41, 1, 81-116.
- Schwartz-Salant, N. (1984). 'Archetypal factors underlying sexual acting-out in the transference/countertransference process'. In *Transference/Countertransference*, ed. N. Schwartz-Salant & M. Stein. Wilmette, IL: Chiron Publications. Pp. 1-30.
- (1986). 'On the subtle-body concept in clinical practice'. In *The Body in Analysis*, ed. N. Schwartz-Salant & M. Stein. Wilmette, IL: Chiron Publications. Pp. 19-58.
- (1988). 'Archetypal foundations of projective identification'. *Journal of Analytical Psychology*, 31, 1, 39-64.
- (1989). *The Borderline Personality: Vision and Healing*. Wilmette, IL: Chiron Publications.
- Tart, C.T. (1969). 'Psychedelic experiences associated with a novel hypnotic procedure: mutual hypnosis'. In *Altered States of Consciousness*, ed. C.T. Tart. New York: Wiley. Pp. 291-308.
- Van Eenwyk, J.R. (1991). 'Archetypes: the strange attractors of the psyche'. *Journal of Analytical Psychology*, 36, 1, 1-25.
- Zajonc, A. (1993). *Catching the Light: The Entwined History of Light and Mind*. New York: Bantam Books.

(MS first received June 1993)