

**10.11. Man as immortal soul.
Philosophical Humanities.-**

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Part II.-- Man as (immortal) soul.

Life begins with the plant and the animal. Life that animates but “transcends” the organic begins with man (reason and language).-- We look at the un(der)conscious in man. This with the eyes of a Platonist, C.G. Carus (1789/ 1859), who was aware of the enormous role of the un(der)conscious well before Freud. But he situates himself within a whole movement that was opposed to one-sided cerebral enlightened rationalism.

Irrationalism

1780.-- The preromantic irrationalism.

Note: the irrationalists of the time were rationalists to begin with but they introduce correctives (improvements),-- Hamann, Herder, the young Goethe,-- Rousseau especially put life at the center and as a “vessel full of mysteries” mysteries at least for the rationalists of the time.-- Remember Goethe: “I believe that all that the genius does as a genius, is done unconsciously.”

As an aside, “genius” means “higher gifted. But at the time it took on the connotation of “higher gifted who transcends rational rules.” This is evidenced by Jean Paul’s saying, “the unconscious that breathes into the poet’s works the good and evil soul.”

1795.-- The romantic irrationalism.

Romanticism does not want to assert only the rational side of life (like the Cartesian-lockian enlightened spirits) but also the rest, not reductively reducing life to what physics, for example, understands it to be, but instaurating it (with a sense of the totality). This gave rise to romantic organicism, which conceives of all that lives, indeed the entire cosmos, as one organism, full of life.

Conclusion.-- Instead of speaking of irrationalism it would be better to speak of philosophy of life,-- philosophy of life which emphasizes the un(der)conscious.

Ideative subject science (concerning the unconscious soul).

To begin with, the idea of ‘subject science’ according to Platonism. Facts, which are established (phenomenology) but fathomed (logic) in such a way that they represent the idea which is both present and active in the facts -- mathematical or not -- in a ‘theory’ (do not confuse with Platon’s theoria which includes the whole establishing of facts and fathoming). -- That is what Carus does when he explains unconscious facts as the work of the soul as an idea. -- That is ideative science.

Ideation is not an (Aristotelian) abstraction or even less a mere naming (nominalistic construction).-- Of course, this lemmatic (= hypothetical phase is followed by the analytical, which tests the lemma or theory against (new) facts, whether or not deduced from the theory.-- One sees it: platonism is not ‘floaty’ thinking!

Something divine (idea, happening soul) becomes singular.

Carus establishes the process of an organism. This process is “directed” (is purposeful).

The given and the requested.

Given.-- Around us and in us, human beings, we establish a process, which is directed. But that being steered occurs without self-consciousness, without our rational intervention.

Asked. -- There is a soul principle - the idea ‘soul’ - called Carus “something divine”, at work: can our human conscious ‘art’ (skill) handle such a thing? -- Nature (the idea active outside of our rational thinking) and art (our rational thinking) face each other as powerlessness to create and creative power.

Consequence.-- The science of our conscious soul amounts to checking the unconscious process in all that lives around us and within us. The cycle “unconsciousness/ consciousness/ unconsciousness” stands out. Which nevertheless remains mysterious to our scientific constructs time and again!

Ideative humanism.-- Man’s superiority stands out.

a. Our conscious life and **b.** even our organism surpass every non-human life and organism. This is evident even in underdeveloped people.

Opinions. (36/37)

The feeling of reverence. - which is not yet true knowledge - sets in, especially when one checks the unconscious process (child, horror for killing man).

Even animal life is object of reverence among many peoples.-- That reverence applies to “something divine.” Neither atheism nor pantheism but theism explain the reason for this reverence. There is something divine present and at work in the idea, especially in the idea “soul” (and still most “human soul”).

Criticism of some physiologists and theologians who misconstrue precisely that “divine something”. - So much for the introduction.

Ideational psychology of the unconscious. (37/42).

Better would be to say: psychology of the cycle “unconscious/ conscious/ unconscious”. Which is all one aspect of the un(der)conscious.

The task of a true psychology is: many things - even within our consciousness - are at work as something unconscious.

1. *The involuntary becomes temporarily random.* (37/38).

Breathing, of course, is unconscious. Yet we can control it momentarily. The same idea, the soul, is the origin of the two.

2. *The initially random becomes involuntary.* (38/39).

The structure - a process again - of learning skills begins with rehearsal (randomness) but culminates in involuntary action. Thus: playing the keyboard. Thus: going etc..

Note.-- The idea is thus perceived in the very process it directs, and thus brought to consciousness.”

Carus directs the study of learning (skills)

Psychology of the Conscious.

Carus now turns to the origin of conscious soul life.-- Platonizingly, he supposes that our conscious knowing is already embryonic in our unconscious soul.

In particular, innate skills point in this direction. These apparently take root in the “unconscious. However conscious they may be. Heredity shows it ready. In the soul of the embryo skills are present - unconsciously of course. She - that soul - organizes both body and inner life.

Conclusion.-- Real science of the soul studies the idea functioning unconsciously in us. It is therefore ideative.

Note.-- G.E. Stahl (1660/1734) was a forerunner in this regard. The soul is the truly creative and formative thing in man (animism). And also: he very clearly drew attention to the unconscious process. In the organism. That unconscious process is not consciously reasoned but still proceeds according to reason. But then a reason which is different from that of the rationalistic enlightened minds.

Note.-- One now reads the small chapter on Kepler who platonized as a natural scientist (with strong pythagorean leanings of course, given the mathematical element). One will see that a Carus platonizes but as a humanities scientist.

The concept of idea, which has been confused with our human concepts since the XVIth century, is central as that which constitutes the essence of phenomena (facts),-- being that which is directive and controls process, i.e., genesis, change, as normative information in the phenomena.

The immortal soul and the afterlife.

New Age, the mishmash of neo-sacred movements (of a revivalist nature), now comes into play, and it does so with regard to paranormal soul science, insofar as it is concerned with deathly experiences in terminally ill patients.

There is some agreement as to the definition (dying, tunnel, encounter with beings, inner peace,-- out of body, heavenly landscape--not without the panoramic memory--, recovering, reversal concerning death).

Note.-- There are also distinctly creepy experiences, though these will be discussed a little later.

Note.-- As Tostoi's story shows (Ivan Illich), this is a phenomenon well known since centuries. The testimonies concerning the experiences -- not the experiences themselves -- are irrefutable. The critical question is, "What reality value should be attached to them? ". We follow the report of a scientifically conducted investigation by K. Osis/ E. Haraldsson

The dual model. --

The authors have attempted to establish a model based on testimonies established by caregivers (doctors, nurses). This lapses, essentially, into two partial models. Hundreds of Americans and Indians were contacted.

I. Rebuttal experiences. If one wants: counter models.

There are a number of disjointed hallucinations (false perceptions). To the extent that these are brought up, the waking dream character appears to be of an earthly content.-- There are also coherent "faces" (visions) that are also "earthly" in content.

Note.-- The clear rejection by proposers of such experiences is a debatable aspect.

There are also pathological faces, which indicate the breakdown of body and mind. Thus the established medical explanation.

Note.-- Again: the rejection by proposers is limited to the medical certificate. This one may not be the only one! For what William James called "physician materialism" is not proven but an opinion that leads to axiomatically determined perception. - So much for the first partial model.

II. Confirming experiences.

The model (that the authors favor).

This is the actual theme of the book. Joy effect, religious figures are among other things creature features. Yet other things appear in India (Yama, Yamaraj), which, although real, appear eerie.

The survey. (49/50).

Three studies: USA (1959/1960), USA (1961 / 1964), N. India (1972/1973).

a. Questionnaire (personal sheet, medical sheet, content).

b. Recipients: doctors and nurses (thousands).

c. Answers: notwithstanding the prejudices of the scientific world, nevertheless, 640 answers which covered 35,540 experiences of dying people. Lo and behold for the first survey.-- The result showed the difference between the model and the counter model.

1. Another world does exist according to the testimonies. Which, for example, puts natural science cosmology in a different light. For this research shows, at least in the face of death, the existence of another world.

2. There are beings, known and unknown, who actively act from that other world (consequence: e.g. joy).

The elaborate model. (51/54).

In the factual material there is a model and a counter-model. Once that was established, Osis / Haraldsson could further define that model and counter-model.

Two hypotheses.

1. Either another, heavenly, world exists (broadened cosmology).

2. Either no other world exists.

It involved a dilemma: one the two hypotheses is true; the other false.

The faces.-- Two statements:

1. paranormal perceptions and sensations show (phenomenologically but from expanded consciousness) a real, though different world.

2. Brain and nervous system fail and construct a schizoid world o.k. flight into a make-believe world. Or one cites a whole range of other 'explanations' (brain injuries, uremia, etc.). To which Osis/ Haraldsson: the septic explanations appeal to factors that have no influence on the celestial (meliorative) cases.-- This is spelled out in detail.

Briefly -- DNE are either real perceptions or merely hallucinations. In the first case, the soul appears capable of consciousness expansion. In the second case, it lapses into mere hallucinations, i.e. false perceptions. To the latter Osis / Haraldsson reply: some so-called hallucinations turn out to be real when tested!

Note.-- Thanatology. (54/55) Study of the dying process (neurologists, psychologists, psychiatrists).

Note.-- Parapsychology. (55) This is the scientific study of occult phenomena. Occultism is the study committed by initiates. Paranormology (a better name) studies as an outsider.

The tradition concerning immortal soul.

The evidence outside of paranormal phenomena boils down to the following.-

1. *Cultural History.*

Convergent induction: different individuals in different times and places hold the belief that the soul is there and as an immortal being. Based on experiences and traditions. Osis/ Haraldsson situate here.

2. *Ontological evidence.*

2.1. *Psychological:* the soul as an immaterial being cannot die.

2.2. *Unsatisfactory evidence.*

a. Teleological: the soul is oriented toward unbounded developmental process (the boundedness of this earth prevents this).

b. Ethical: unscrupulous people often have more happiness within the confines of this earth (which is unjust).-- The evidential value of these reasonings can always be questioned by absurdists, cynics, and general critics.

Situation of the research result.

Osis/ Haraldsson speak of scientific evidence. But then they define paranormology as science.

1. Mediumness.

2.1. Faces (“true hallucinations”).

2.2. Exit.

3.1. Death-defying experiences.

3.2. Memories of past lives (reincarnation).

Each and every one of them paranormal phenomena.

Note.-- Controversial.-- The recent issue of *Science et vie* (Science & Life), 959: août 1997): “Scientists of all countries have never established even the slightest extraterrestrial reality.” That speaks volumes.

Criticism.-- Indeed! But Science et Vie forgets to add that these scientists only accept established models -- especially of a physical nature. Without proving that these models are capable of judging paranormal phenomena. They reject as if their models can judge all reality. In other words: they confuse ontology with e.g. physics. Which is scientism.

Two level ‘s: psychic and visualizing. (60).

One cannot deny paranormal phenomena, if honest. Well, psychics know themselves in them and can judge them, at least in principle, better than non-gifted people. What they can do is visualize, i.e., describe in terms of non-gifted matter what they experience.

As long as humanity is divided into these two categories, mediumistically gifted and irrelevantly gifted, there will be discussions about the (un)reality of paranormal phenomena.

These women: utterly convinced of hell. (61/62).

From the hand of Ph. Atwater who herself went through three NDE come cases that complement the one-sidedness of Osis/ Haraldsson. She gives as testimony (i.e. not strictly scientific) three cases within the same clinic. Striking : out of body experience, floating above one's own body (something that happens more often in clinics following operations), tunnel, light that shines. But now it comes: hills that are deserted full of naked people like zombies looking at her. Creepy.

Differences and similarities.-- One common trait: repression of misdeeds and NDE-enhanced guilt. A fourth experiences something analogous.

Conclusion.-- The three women are convinced of hell.

Note -- Biblically, they saw refaim, as e.g. *Ps. 88 (87): 11/13* suggests, i.e. souls without divine spirit (life force; *Gen. 6:3*).

Memory distortion. (63/64).

The introspective method merges to some extent with the retrospective method, i.e., looking back at things one has observed or sensed beforehand. There are scientific studies underway.

Conclusion: If one conditions correctly, then a lot of people are prone to memory distortion. To an astonishing degree! The conditions include hypnosis, but also other "suggestive" workings of fellow humans: a mere suggestion, imagination exercises, misleading information. As for psychologists and court officers.

Apart from the fact that this theme concerns psychology, it perhaps also concerns the previous chapter, just above: critical minds will say that suggestive influences are at work within the clinic. Which they will find difficult to prove but which nevertheless weakens the conclusive value of the cases mentioned.

Deo trino et uno Mariaeque gratias maximas!

01.10.1997

Irrationalism (philosophy of life).

Ontology or metaphysics, at least in one of its modern forms, is theology, cosmology and 'psychology' (understand: human science or anthropology). These three aspects - samples, perspectives - of the overall reality ("being(de)") are held apart and processed together in a very personal way by Carl Gustav Carus (1789/1869), whose rather extensive text we will quote after we have situated him briefly in the history of depth psychology (better: depth psychology).

Situation.-- J. Waldighofer, *Was ist Tiefenpsychologie?*, (What is depth psychology), in: *Schweizer Rundschau* 48: 8/9, 675, summarizes as follows.

Towards the end of the XVIII- th century, a preromantic irrationalism formed around J.G. Hamann (1730/ 1788), J.G. Herder (1744/1803) and the young J.W. Goethe (1749/1832) - starting from the Sturm und Drang (*note*: a ferocious movement).-

Note.-- 'Irrationalism' means first of all -- and in most cases -- the fact that one sees one or more irrational elements at work alongside rationality. In this sense, irrationalism at the time was rather a corrective to a (one-sided) enlightened rationalism ('Aufklärung').

Central was - what was already the case with J.-J. Rousseau (1712/1778) (notwithstanding his thorough rationalism) - no longer consciousness (*note*: as had become common since R. Descartes (1596/1650; founder of the typical modern rationalism: 'Lumières') and the great Cartesians) but life or "the world as a vessel full of rationally incomprehensible mysteries".

Waldighofer cites D. Brinkmann, *Probleme des Unbewusten*, (Problems of the unconscious), Zurich, 1943, in support of his view.-- "Faced with such abysses of dark sensations, forces and stimuli, our clear and plain philosophy (*note*: meant is the Cartesian modern philosophy in Germany: think especially of G.W. Leibniz (1646/1716)) stands most reluctantly of all: it strikes a cross as if it stood before the dark cave of lower soul forces and prefers to play with some empty words and classifications on Leibniz's chessboard." (Shepherd). I believe that all that the genius does as a genius, is done unconsciously" (Goethe). -

“The most powerful thing in the ‘poet’ (*note*: man of letters) that infuses his works into the good and evil soul is precisely the unconscious” (“Jean Paul”, i.e. J.P.Fr. Richter (1763/1825)).

F.W. Schelling (1775 / 1854) is not without reason - according to Waldighofer - identified as the real founder of a romantic philosophy concerning the unconscious.

Note.-- The (German) Romanticism (+-1795/+1850) sought to grasp the life of the spirit in its fullness. Fr. D. Schleiermacher (1768/1834) and first and foremost, of course, Schelling, are romantic thinkers. Not to exclude a Fr. Schlegel (1772/1829; brother of Aug. Wilh.). -- Instead of placing ‘reason’ (understood as enlightened rationalism) and its abstract universal concepts at the center, the romantic feeling and thinking of life revolved around life in its entirety and the singular-concrete concept. Here the ‘being(s)’ or reality was interpreted as one all-embracing ‘*organism*’ (‘organic’ world- and philosophy of life) in the wake of the living - biological - beings which make up one organism.-- In that all-embracing context (later one will say ‘system’) the romantic human being is situated with his intellect and reason, with his mind and will, - i.e. his ‘spirit’.

As an aside, the after-effects (“reception”) of Romanticism are still unbroken.

The unconscious, romantically conceived, is found in Carus and Novalis (= Fr. Von Hardenberg (1772/1801)),--in the philosophizing of A. Schopenhauer (1788/1860).

The “*Philosophie des Unbewussten*” (“Philosophy of the Unconscious.”), (1869) by *Ed. van Hartmann* (1842/1906) is still philosophy about the unconscious but gradually becomes psychology about the unconscious. “In addition to its romantic vital character (*note* : active in life processes), the unconscious with van Hartmann also assumes the character - typical for the XIXth century - of steering activation of seemingly living physiological and psychological mechanisms” (a.c., 675).

Note -- We shall see that that notion of “mechanism” as an unconscious process is already ready at Carus.

S. Freud (1856/1939), the psychanalyst, preserved this dual character but worked out an appropriate method on the subject and definitively introduced the concept of the unconscious into scientific psychology.

Ideative science according to G.G. Carus.

Ideation dominated the cosmology of Joh. Kepler. Let us now look in the full XIXth century at C.G. Carus, who in his *Vom Unbewussten in der Seele* (Of the unconscious in the soul), (1846) designs an ideative science of organisms and souls. With him this is accompanied by a (strongly romantic) conception. of life and organism: (what one might call an organicism). But then a biological and psychological organicism that applies ideative method through and through.-- We reproduce the text as fully as possible but classified and titled.

Science. -- Science culminates in a theory. This one:

- a. starts from the ascertainable - 'firm' or 'positive' - facts: . They
- b. fathom them (according to the paragon of pythagorean-platonic theoria or fathoming)
 - b.1. paying attention to the mathematical (number and space mathematical) impact and
 - b.2. paying particular attention to the ideas found in the facts.
- c. From this,--from that partial or entire theory, she deduces tests (in platonic language: lemmatic analyses) such that the theory becomes clearer on its soundness (in platonic language: 'goodness', worthiness).

We find that type of science unspoken but actively at work in Carus text.

Something divine (idea, eventual soul) becomes individual.

Carus.- "Trace the step-by-step - with unshakable constancy - development (*op.*: process) of the mutually irreducible parts of - even if only a single - organism.-- Observe how - through endless repetitions of the one first form of life (*note*: in a living being it is usually the fertilized cell), specific to the microscopic first egg-hole - a characteristic cell formation arises which constitutes the entire basis.-- Observe how thereafter vessels, nerves, muscles, bones - according to time and again well-defined steering energies and metamorphoses - emerge.--

Note.-- Behold what the microscopic method of observation in his day. Showed as fact. Platonic' 'theoria' -- like the Pythagorean -- invariably began with experiencing, i.e. perceiving the external and sensing the internal.

In other words, Carus, like e.g. Kepler, is Platonizing in a clear way. Now we see how he deepens the fact. What the second phase of theoria is.

The given and the requested.

In us, human beings, and in other beings, especially the living ones, the realization and maintenance of the form of existence - in us, human beings, long before all thought - is guided with a characteristic and high lawfulness. And this testifies to beauty.

As we very briefly outlined a moment ago on the basis of the creation of an individual biological being.

It amounts to a peculiar experience in our self-conscious thinking. For the more we penetrate into the idea (or law), at work in the process of creation and development of a biological being, the higher our respect for this steering process becomes. For all those who examine such a process, it gradually becomes clear what wisdom, power and beauty - still without any form of self-consciousness - can expose something divine (*note*: the idea at work in the process) which works itself out into an individual being. - So much for the given.

Inevitably the question arises: "The unconscious working of a soul principle (*note*: apparently the idea: something called divine by Carus, and in the wording of the question the idea which is a soul) unfolds day-in day-out before our (scientific or at least - philosophical) eyes". The question here is: "Can the free activity of the soul that is itself conscious, match the beauty, and richness, and goose-stepping finish that the unconscious workings of the soul bring to bear?"

Note -- Let us compare this question with the enlightenment-rationalist, materialistically inclined premise that human reason is the light and the law par excellence in the material and rational universe as well as in earthly society. Descartes' consciousness, then still very individually conceived ("le sens intime"), seems here, when studying the unconscious workings of ideas in matter and in the souls of men, radically obsolete.

Moving forward with Carus.

Nature and 'art' (rational-conscious skill).-All that has ever been said concerning the relation between (we say: the opposition between) nature (*op.*: in its unconsciously active idea) and art (*op.*: rational-conscious, 'human skill or adeptness) can be brought to bear here.

Art', (*note*: rational-conscious skill) cannot in reality create the least. -- The effects of the unconscious, however, characterized by the very perfection and effectiveness of the highest degree, infinitely exceed all that the conscious mind can accomplish in its own analogous way. In all fields one will come to the conviction of this.

More than that: it immediately becomes clear to us that what we call the science of the conscious soul amounts to an examination of and research into the situations and laws which reveal themselves uninterruptedly in the unconscious process - inherent in all that lives around and in us from the blood cell to the universe as a whole.

Note.-- Here consciousness psychology is thought to depend, to a very high degree, on an unconscious psychology (to use Carus' term "unconsciousness" anyway). Well before e.g. S. Freud.

The peculiar "cycle" of the idea.

What does Carus discover when examining the relationship "unconsciousness/consciousness"? Immediately - he says - an essential cycle of the world of ideas becomes clear to us. It develops from the unconscious and as such (*note*: in an unconscious way) nevertheless seeks the unconscious again. The most thorough possible understanding of the unconscious satisfies us. It is true that also here it is finally shown that a complete fathoming of nature (*note*: apparently in its unconscious workings) by scientific constructions is impossible.

Ideational Humanities.

As far as man is concerned, remarkable facts also become clear in this connection. The genesis and development of our own human organism - thoroughly apart from all the conscious life that occurs out of or in the course of that process of "becoming human" - appear to us as so perfect, varied, internally efficient that we do not find these features in any non-human organism.

Respect for human beings (including as organisms).

This fact should immediately fill us with a specific reverence toward man that will still be completely independent of what man is as a conscious individual.

In the individual human being who develops only poorly as a conscious spirit, yes, who has completely lost his way as a conscious being, we still see wisdom, efficiency, yes, a certain degree of beauty that is inherent in the inner life. As we come to know such details, we are filled with growth and admiration.

Opinions, to the point.

Carus lists some opinions.

1.-- This veneration for the specifically human continues, once man has been confronted with the unconscious, without having immediately grown into real “knowledge” (*note*: Carus means our more modern insights).

1.1.-- For example, among many peoples there is even veneration of human formation (‘Bildung’) as something divine.-- Let us think of the reverence which the child - even before it has developed a higher self-conscious life in itself - provokes. Do we think of the abhorrence which the killing of man inspires.

1.2.-- Even among many peoples is worship of many animals as something divine.-
- Among the Hindus there is the abhorrence of the destruction of all animal life.

Note.-- Carus here shows that he thinks multiculturally. That (biological) life is “something divine” both in animal and human.

2.-- Neither pantheistic nor atheistic interpretation.-- Carus rejects a type of “pantheism”.-- The fallacy of what he calls “pantheism” consists in the fact that what is only something divine, i.e. a small offshoot of the God known to us only thanks to a certain sense, is often interpreted as the deity itself. Pantheism is the view that many things individually could already be an absolute deity.

Note.-- Carus’ general intent is abundantly clear but his definition of “pantheism” does fail somewhat.

Entheism.-- Carus thinks that his position on the matter, namely, the explanation of “something divine” (the idea, among others, in the form of the idea of a soul, human or otherwise), is perhaps best called, (so he says) “entheism” (“and” in ancient Greek is “in” + theos, deity). Immediately, of course, he rejects any atheism.

3.-- Circular reasoning of physiologists and theologians.-- A very scattered physiology and a section of theology commit a peculiar circular reasoning.

a. The divine in the things of nature and in the structure of man is recognized as wise and excellent. Yes, its study is recommended.

b. Against this, between the unconscious operation of something divine becoming an individual, and the conscious divine we experience in the developed human soul, is pointed out as a radical contradiction.

In particular.

a. The unconscious - as opposed to the soul - is interpreted as a life force.

b. This life-force is sometimes boiled down to a purely mechanical reality and then again conceived of as particularly demonic. In the latter case, as the revelation of the evil, satanic principle, it is diametrically opposed to the conscious psychic as the revelation of the good and, in the proper sense, divine.

Carus' opinion.

All this while the truly divine perfection of all the workings of the unconscious - in its functioning - cannot be denied.

Ideational psychology of the unconscious.

Note.-- Quite some time before Ed. van Hartmann's *Philosophie des Unbewuszten*, (Philosophy of the unconscious), (1869), the unconscious -- so he calls it -- becomes an object of scientific study in Carus' *Vom unbewussten Leben der Seele* (From the unconscious life of the soul), (1846). We let him speak.

Although, as stated above, it is difficult to understand - within the sphere of the conscious life of the soul - the unconscious functioning of the soul, this does not prevent the key to a true psychology from being found here. Do we therefore seek to gain by pointing out how many things - even within the conscious state of our soul - are at work as something unconscious.-- Of which the following are examples.

1. The involuntary becomes temporarily random.

The muscles are at the service of the movement that is breathing. Yet - because of the workings of the life of the nerves reaching into those muscles - they obey the arbitrariness of our conscious soul life. For we can inhibit these movements for a time. We can deliberately speed them up, interrupt them, strengthen them or weaken them.

Whereby we perceive its utter dependence on our self-conscious soul.--- Notwithstanding this, in the course of our entire life these movements - as a rule and without interruption - are largely unconscious.

Such a thing shows that between consciousness and “unconsciousness” there is a very movable boundary and that both the conscious and the unconscious are outgrowths of the same soul.

Note.-- Carus is thus, among other things, very far from the dualism of Descartes and the Cartesians which postulated the duality “a conscious angel in a machine” (J. Maritain).

2. The initially random finally becomes involuntary.

Carus understands the structure of the learning of skills (and immediately of any learning process).-- Perhaps even more strikingly, this is how it is with all the movements that are in the service of a proficiency (skill). Here - carried out entirely in the sphere of consciousness by muscles radically subject to randomness - what we call practicing is in fact nothing more than steering to situate something which belongs to consciousness, once again, in the sphere of the unconscious.-- Such is the structure. Now for the examples.

2.1. Playing the keyboard.

Every fingering, fingering acceleration, is random to begin with. The settlements and accelerations must first be generated by a deliberately willed series of actions, accompanied one by one by willed nerve impulses in the appropriate muscles. Now repeating themselves, they gradually submerge in their own structure in the realm of the unconscious.

In the process they are withdrawn from consciousness to such an extent that they no longer need to be thought of separately. On the contrary, the idea in the mind of “performing a certain sequence of sounds” is already sufficient to perform them completely unconsciously and in any desired sequence as surely as breathing movements follow each other without our attention.

2.2. Going etc.

The same goes for learning our most essential movement: going. Likewise for a hundred other things.

Ready is the conclusion: in both ability and knowing, the shift from the conscious to the unconscious belongs to the level of human perfection.

This fact deserves the full attention of psychologists. It has not been adequately investigated to date.

The deeper, namely, the conscious knowledge of man penetrates into the perception of the ideas and laws which unconsciously **a.** are at work in our own organism and **b.** in the ‘organism’ of the universe around us, the higher level of science this penetration means.

Note.-- One sees it: Carus Platonizes concerning science: the yes - ‘perceiving’, of the idea, i.e. the order or lawfulness, is the very task of science as science.

One can see it: Carus harbors the organicism of (German) Romanticism. Even the universe is an organism, i.e. a living entity. What is central to life is not the abstract notions of enlightened rationalism. This organicism, by the way, frames Platon’s idea of “cosmos” as totality.

Carus directs for skills research.

It is for these reasons that the highest task of spiritual science is to penetrate to those regions where the soul life still shows itself to be active completely without consciousness.

Every “ability” becomes a real “capability” (understood as skill) only because all actions - insofar as they serve a certain objective of the will - once again take place independently of consciousness (literally: “an und fur sich”). It is precisely because of this that the “ability” brings about the highest degree of proficiency, namely only then does the individual and conscious attention of the soul to all the appropriate expressions of will which are necessary after the execution of an intended act become superfluous. Immediately - with the will to reach the goal set - only that goal needs to be pure and vividly before the soul’s eyes in order to easily set in motion the activity practiced - directed toward that goal.

Note - Basically, Carus draws what the Greeks called, ‘aretè’, lat.: virtus, skill as aptitude to manage in life. What is the life of a ‘formed’ man or woman but such a set of skills? A set of skills that together make up life skill!

Ideational psychology of the conscious.

If we turn back to what we - in the conscious soul life - call “knowing”, then we immediately understand - because we pay attention to the emergence of “knowing” from the unconscious - “knowing” as finding there where so far there was no “knowing” and where thinking and knowing contents were still present somewhere.

As the unconscious embryo in the conscious mother.... - Platon, said in passing, was talking about this when he interpreted every learning process as a re.innating, as an inward finding. For the reason of this process - which is all knowing - Socrates of Athens (-469/-399), Platon's teacher, so often wanted to see the development of a thinking and knowing content - meaning: reaching a higher level of knowing - as a maieutic - act which helps to bring into the world.

Note.-

a. With Platon, inwardness is indeed central to the process of knowing and thinking. The *Menon* shows us a Menon who proceeds vaguely while his slave - notwithstanding his lower social status - develops a higher type of insight because instead of vague consciousness ('mnèmè', memoria) he achieves orderly-developed consciousness ('anamnèsis', reminiscencia).

b. But there is more: in the wake of the orphic and paleophthagorean tradition on the subject, Platon interprets the knowing and thinking process within us as a remembering from our pre-existence,-before our conception, when our immortal soul has "seen" the ideas, as "pure" as possible, i.e. outside the earthly darkness.

Perhaps Carus does not exclude this reincarnation or at least this pre-existence or pre-existence of the soul.-- Carus continues.

All this points clearly to the rich and peculiar world that we carry within us in a dark way. Immediately any comment on this fact must bring the peculiar relationship between consciousness and "unconsciousness" more clearly before the mind.

Congenital special talents.

Carus deepens Platon. An even clearer light is shed on this: let us think of the gradual emergence of innate, special gifts of the conscious soul.

Here we see how far we have to go back into the history of the idea of our existence (*note*: something divine) - and immediately into the realm of unconscious existence - if we want to penetrate to the discovery of the profound explanations of the very nature of this existence.

- a. First of all, I would like to remind you of how many completely individual traits - also of the conscious life of the soul - can be passed on from the parents to the children.
- b. Furthermore, I remind you how many inherent skills of the mind, how many special inclinations, how many innate abilities thus become a characteristic of persons.

Now is the time to imagine in what totally unconscious condition the soul is when - in the first stages of formation of the egg - such transmissions from parents to children were only possible. -- One can clearly see how in the soul of the embryo - while it is only active as a formative, developing, substance-attracting and distributing power - all later exposed giftednesses have already been made truly present in an unconscious manner. In that case we are facing one of the most remarkable - and for the history of the relations between consciousness and unconsciousness the most instructive - moments.

Conclusion. On the basis of such data, the following should become clear: how our conscious life of the soul is thoroughly rooted in the sphere of the unconscious and rises from that sphere,--how the first creative act of the soul bringing the idea to life (*note: the object par excellence of an ideative psychology and even of a human science*) consists entirely unconsciously in establishing the astonishing richness of the components of the organism,- how - when consciousness is revealed in the representation of the idea in this act of creation - even then the unconscious effect of the divine (*note: the idea as soul is that divine something*) is the invincible source from which new enrichments and new consciousness's emerge again and again. --We therefore consider it of the utmost importance, with a view to the science of the soul, that we penetrate as deeply as possible into the understanding of the idea which functions unconsciously in us.

Note.-- -- One sees it: Carus wants an ideative psychology of the unconscious and the conscious.

Conclusion.--Exactly here it is absolutely necessary to ascertain with greater accuracy the history of the organism in its formation (and particularly of the human organism in its formation).

Here it is necessary first of all to clarify the essence of that developmental process - not so much all its individual stages. Such a thing has become possible only through the carefully conducted, unknown to the layman, and even to many physicians, research of the most recent period (*note*: Carus published in 1846).

Note -- Carus mentions in passing the role of G. E. Stahl (1660/1734), physician and chemist. Stahl founded animism in medicine, which assumes that the soul causes both physiological and psychological processes. He very clearly drew the attention of his contemporaries to the role of the unconscious.

Stahl came to the idea as early as the XVIIIth century that only the soul is the in the real sense of that word “creative” and “formative-active” element of the organism.

Note.-- One compares with this what is called vitalism. This assumes that all that is alive is defined by “an entelechy” (Aristotle), “a principle of life”, “a life force”, with the result that life is profoundly different from all that is dead, the dead substance.

For example, Barthez of the Montpellier School, in the XVIIIth century, on the basis of reflexology, stated that the functioning of organs (found both in animals and in humans) represents a “vital principle” which is different from the human soul, which is the only thing that man exhibits.

Carus.-- Stahl thus stood up for animism or soul belief already in his time. The distinction between conscious and unconscious soul life had become clear to him. Very aptly he said that “the unconscious and involuntary in the organism does proceed ‘logoi’, lat.: ratione, according to reason, but not ‘logismoi’, lat.: ratiocinio, deliberately reasoned.

What is expressed in antique Greek terms is of the distinction between a pre- or at least unconscious process that evidences reason (“reason” in its time replaces idea) and a (completely or not) consciously reasoned act.

One sees that Carus is situated both in Platonism and in modernity. Just like Joh. Kepler in his, cosmological, field. Which proves that one can be more Platonist without falling into a nostalgic desire to return to Platon’s time. One actualizes Platonism.

The immortal soul and the afterlife.

Chr. Wolff, in his metaphysics, foresaw, besides a cosmology and a theology, also a philosophical (in his view: 'rational') psychology or spiritual science. This, of course, in view of his modern mentality, remained very 'theoretical' and did not at all satisfy what most - ordinary - people experience of it,--especially when they are terminal or assisting terminal patients. Therefore we abandon Wolff's 'rationalism' in this matter and set out on the paths of New Age (the new era), which approaches philosophical psychology in a completely different way: inductively.-- We rely on what in the USA is called "Near Death Experience" (NDE).

M. Richard, Voyage aux limites de la mort, (Journey to the limits of death), in: Le Point 27. 04. 1996, 89/92, describes the whole phenomenon of 'NDE' as follows:

1. the subjective impression to die,
2. The entry into a dark corridor ("tunnel"),
3. Encounter with beings (including deceased),
4. inner peace and sense of well-being,
5. the impression of being outside one's own body ("out of body"),
6. access to an unsuspected life space and to a love radiating light,
7. panoramic memory (overview of past life),
8. recovering,
9. With the absence of any fear of dying henceforth.

Note.-- We take this for a purely partial definition of death immediacy experiences (NDE), for there are also very uncanny death immediacy experiences. These, at least among the protagonists of the concept of NDN, seem to have been relegated to the background. Why? By what? Perhaps so as not to frighten those who read the accounts, or for lack of completeness in this regard.

Now up to there : an incomplete observation is and remains an observation. It infringes on those who deny all NDN! These are thereby put on the defensive and must prove that they have established all NDN. A proof that has not been provided so far.

Leo tolstoi (1828/1910).

In his *The Death of Ivan Illich*, Tolstoi gives a classic rendering, as it were.-- Ivan Illich was moved to his past in his imagination. The "faces" (*note: visions*) appeared one after another.

Note.-- Possibly panoramic memory

Suddenly a jolt in his chest: headlong he fell into a depth. At the end of it he perceived - so he thought - a glow.

Suddenly he felt that what made him suffer and wouldn't let go until then, sank in: "And the arrow? Where is she?" he asked himself, looking at it. He listened to himself: "Look, there she is! But what does that matter? And death: where is she?". He searched for his former fear of death but found it nowhere. "Then where was death? What was she?". Fear of death is no longer there because there is no more death. However, there is a big light "by way of death". "So that's it" he said aloud. "What a joy!"

Note -- Such meliorative experience is repeated all over the globe -- sometimes more frequently, sometimes more rarely -- for centuries and centuries. As inductive evidence based on testimony it is irrefutable. The whole question is: "What is such a testimony worth?". Note: According to Richard, such - we call them "meliorative" or "positive" - experiences do not occur in the course of anesthesia (which contains amnesia-inducing active ingredients one) or in deep comatose states. Only when one is in the face of death", - when one feels oneself dying - and when one still has sufficient consciousness of one's surroundings and when one overcomes the dying process (recovers), only then do such DNE occur.- So much for the introduction.

The model.

A model is a defined concept. An "information. -- Richard's incomplete definition is such a model. It provides intelligence (information) regarding moments of some people "in the face of death."

Let us consider an extensive work that has scientific pretensions in this regard, namely *K. Osis/ E. Haraldsson, Ce qu'ils ont vu... au seuil de la mort*, (What they saw... at death's door.), Québec, 1977-1, 1982-2 .

Karlis Osis (Riga 1917) earned a doctorate in philosophy from the University of Munich in 1950 on the basis of a thesis on extrasensory experience. Erlunder Haraldsson (Reykjavik 1931) earned a doctorate in philosophy from the University of Freiburg in 1972 also on the basis of a thesis on extrasensory experience.

As an aside, both facts prove the broad-mindedness that was already present at the time at the aforementioned universities regarding philosophical research.

The factual record.

Osis and Haraldsson studied hundreds of cases of Americans and Indians (especially from northern India) - both Christians and Hindus - concerning DNE. Main impression:

1. cultural context and religious beliefs play a very small role regarding DNE;
2. the depth, however, of a religious faith “exerts a greater influence.” Elisabeth Kübler-Ross, an authority on the subject, sees her observations on the subject confirmed (a.c., 12). Cf. *E. Kübler-Ross, On Dying and Death*, New York, 1969;-- *Questions and Answers in Death and Dying*, New York, 1974. Also worth mentioning is *R.A. Moody, Life after Life*, Atlanta, 1977 (some fifty DNE).--.

I. -- *Rebuttal experiences.*

“Incoherent hallucinations” called by Osis/ Haraldsson.-- O.c., 59.

There are a number of incoherent hallucinations (*note*: sham experiences) in which patients - in a kind of waking dream - “mumble” things that strike the doctor as meaningless. “We have not taken these cases into account, by the way”.

In other words, there is not always something that shows itself when a death-naive “sees something” that is invisible to the physician. - The authors notice the very “earthy” nature of the contents in such cases. The ordinary daily concerns, for example, are brought up.

Note -- We note: could this not be a consciously suppressed or even unconsciously repressed form of confrontation with death? The mere fear of death - not to mention a practical disbelief in the afterlife - can lead one, in the face of death, to “cling to this earth” with its daily cares. -- Is that a reason to “ignore it”? In particular: to interpret such reactions as enlightened rationalism does?

O.c., 59.- Even coherent faces did not always focus on dying. Some attested to radically “earthy” concerns. For example, a thirty-year-old clockmaker in India experienced a hallucination in which he took revenge on the person who had hurt him with a bullet in the shoulder: he ‘saw’ himself setting fire to the store in his assailant’s bazaar.

Note.-- This may be a wishful thinking but it may also be an anticipation of something he wishes to carry out once he arrives in the other world. A kind of ‘prophetic’ vision of what he will do.

To return to the incoherent ‘hallucinations’ (at least if they are only hallucinations, which has not been proved): what prevents one from seeing in the facts as they are told by the witnesses a preview of what awaits some people after death? To claim that dying and the afterlife are not explicitly mentioned and to only conclude from this that the incoherent (as well as the coherent) “hallucinations” (always: if they are only hallucinations) do not refer to dying and the afterlife, is an unproven claim. And a decisive weakness in the whole book.

In other words, there can be evil states in which the soul, unprepared as it is for that evil life, does nothing but “mumble nonsense” or “live through very earthly worries” (as if still on earth). - The proof that such a meaningless and lightless existence does not or can even exist has never been provided: look at the behavior of psychiatric patients in insane asylums! For years they continue to “mumble nonsense” and “demonstrate very earthly or unearthly survival”! Why shouldn’t this be a preview of an afterlife?

O.c., 60.-- Pathological faces.

As physiology (and the rest immediately) is phased out, mental faculties are phased out.

A seventy-year-old American suffered from a heart condition. Initially she had “apparitions” of recently deceased people. Later the ‘hallucinations’ showed persons who had long since died.-- With each hallucination she deteriorated. Until she reached the infantile stage: “Goegoe. Dada.” She died in the “fetal” position.

In the course of her dismantling, she never returned to a person with whom she had already had contact. Rather, she fell from one hallucination into another. Parallel: her rejuvenation process regarding behavior (infantilization).

Osis/ Haraldsson: “Such cases are naturally explained on the basis of an opinion (hypothesis) very widespread in medical circles, namely that the whole human being, mental faculties included, since he is only matter, is destroyed.

Note.-- Again, why could such a thing not also be denoted as a type of foreshadowing? Deterioration of the soul armed by no serious preparation for death and after it can be foreshadowed in the terminal behavior.

Let us consider the (un)coherent night dreams: can they not reflect the deeper essence of the (immortal) soul? Does not man, who dies, enter that sphere of nightdreams of his own accord,--at least if he enters the nadir unprepared by neglecting an orderly life? Religions worthy of the name have pointed out time and again that the soul must be prepared for the hereafter. Perhaps not without real reason.

The decay of the American female may also be a delayed and confused panoramic memory. Perhaps there are those who remain stuck in panoramic memory after death: so “radically earthy” and “down to earth” they are.

To disregard all such NDE because they are allegedly of no value for dying and the afterlife is to create a void. They may involve foreboding. Even though the other view that William James (1842/1910) knows to - what he called - ‘physician materialism’, certainly should not be eliminated a-priori if not the total model for interpreting NDE is incomplete.

II -- Confirming experiences.-- o.c., 62.

In Osis/ Haraldsson’s case, there is a one-sided emphasis on this type. One-sidedness that contains its truth, of course. Which constitutes the very value of the book.

A sixteen-year-old American girl falls into a coma but is perfectly conscious of herself. Says to the observer: “I can’t get up.” She opens her eyes. The observer spoke encouragement to her. On her bed. She said, “I see him! I see him! I am coming!”. Immediately afterwards she died. The features betrayed a kind of rapture.-

Note.-- Something like this occurs again and again: think of Tolstoy’s Ivan Illich’s “What a Joy!”

O.c., 63.-- A fifty-year-old man suffering from coronary artery disease “saw” a long-dead friend. To his great surprise. “But what doest thou,- (he mentioned the name), here?”. They were his last words.

Note.-- The authors call this DNE ‘real’, understand: actual representation of meliorative preview or face.

Religious figures.

O.c., 65.-- A large number “see” a man dressed in white and surrounded by a luminous aura, who brings over the deathly naked a medically inexplicable calmness and tranquility. -- They interpret the religious figure sometimes as “an angel”, “Jesus”, “God” then again (in India e.g.) as “Krishna”, “Shiva”, “Deva”.

Note.-- Which points to the radical plurality of “the man dressed in white.” Which poses a problem theologically, of course. Namely to what extent is the interpretive power of dying people with its limits at work here?

O.c., 129/132 (*Analysis comparative pluriculturelle (Inde et Etats-Unis)*); ((Multi-cultural comparative analysis (India and USA));), 242/ 250 (*Vision du ciel chez les Indiens at les Américains*), (Vision of the heaven among the Indians and the Americans).

Usually, in Christian (or at least Western) circles, the undead (or the undead who accompany the transition to the other life), is welcomed. The belief in the god of death, Yama or Yamaraj, is one of the reasons why in India death nuns refuse to die where Westerners like to die. - The messengers of the god of death are the yamdoots. These appear at the deathbed to accompany the dying people to Yama(raj). Eighteen Indians - - usually not ready to die -- ‘saw’ yamdoots.

Note -- Osis/ Haraldsson specify. - The appearance of the yamdoot depends on the karma of the dying person. ‘Karma’ is the result of the deeds of the past life as well as the previous lives on earth (reincarnation).

a. If the Hindu prepared for nada life by good deeds (moral law), then a friendly yamdoot shows itself.

b. If the Hindu prepared poorly by bad behavior, then an uncanny yamdoot shows itself.

c. Sometimes the Yamdoot is neutral.

Note.-- This is one model of religion that proclaims preparing for nada life.

Note.-- The authors say that among Americans, a pete-the-dead never occurred during their research.

Model of neutral face.

An office assistant, secondary education, suffered from sepsis (an infectious disease). Fever: 103 F. Medications slightly clouded his consciousness. Yet, according to the nurse, an Indian, he remained conscious until he exclaimed, “Someone is standing there. He’s standing up. He is steering a vehicle: it may be a yamdoot. He means me that it is I whom he is coming to fetch. But, mother, I don’t want to go there! I want to stay with you!”. At that, someone tried to pull him out of his bed. He begged, “Hold me! I don’t want to go there!!! His pain increased. He gave up the ghost. (O.c., 131).

The authors indirectly admit that cultural and especially religious differences do play a (significant) role.

The survey.

We now descend to more defined data.

1.-- *Three studies.*

Groundbreaking was 1959/1960.-- Osis, aided by the Parapsychology Foundation, took samples all over V5A. Published: *Deathbed Observations by Physicians and Nurses*, New York, 1961.-- Osis continued in 1961/1964 across six states (New York, New Jersey, Connecticut, Rhode Island, Pennsylvania). -- Osis/ Haraldsson investigate northern India in 1972/1973.

2.-- *The groundbreaking research.*

A word about the method.

a.-- *Questionnaire.*

The questions applied:

1. the personal sheet (name, age, gender, studies, religious intensity, belief in the afterlife...),
2. the medical sheet (principal diagnosis, unusual experiences for the terminal stage, drugs administered, body temperature...),
3. the survey itself (= appearances, persons or beings who appeared, awareness of the day-to-day environment during the phenomena, time elapsed between paranormal phenomenon and entry of death ...).

b.-- *Assignee(s).*

In late 1959 the questionnaire was sent by mail to haphazardly selected 5000 physicians and 5000 nurses in active service in the U.S.-- Specifically: 2000 generalists, 1000 hospitalists, 1000 general practitioners, 1000 interns. -- 2000 general nurses, 2500 private nurses.-- The survey covered the experiences they went through at the sickbed of dying people they assisted (number, unusual experiences).

1. The cases of dying people who had seen someone appear (persons still living, persons who had died,-- Christ) were investigated more deeply. One asked if DNE included "other landscapes" (heavenly places, very beautiful spaces, heavenly cities bathed in paradisiacal light...). One asked about out of body experiences, predictions of the right time of death, memories, panoramic memory.

2. One asked about the sudden behavioral and mood changes following the DNE.

c. *Answers.*

Despite the fact that 1950+ the scientific community was much more closed than it is today to paranormal experiences, 640 responses were received from the medical community. They concerned 35,540 experiences of death. These experiences can be classified as follows.

a.-- 1,318 had experienced apparitions. 884 had experienced faces.

Note -- We will not go into the exact difference between apparitions and faces: they are both observations.-- 753 death nymphs experienced a sudden, medically surprising change of mood some time before death.

b.-- 190 cases were subjected to a more thorough investigation (questionnaires, telephone interviews).

1. The 150 cases of appearance that surfaced allowed for statistical analysis.
2. The other cases amounted to 25 faces and 15 humongous attacks.

Note -- 83% of those who appeared were family members. 90% of the apparitions whose identity could be determined were close relatives: mother/father, husband/wife, brother/sister, children. In most cases, these came to accompany the dead person to the other world.-- This is in stark contrast to most confused “hallucinations” of the disturbed: these cases usually showed strangers or creepy characters.

Note.-- We note the reservation we made higher regarding this second type.

Note.-- 70% of the apparitions were deceased persons and 30% were living persons.-
- Non-dead nuns who observe apparitions (between 10% and 17% of the “normal” population) see five times more living than deceased persons.

Note.-- Such data confirmed previous clinical observations: *J.H. Hyslop, Psychical Research and the Resurrection*, Boston, 1908 (note: “psychical” means “paranormal”); *W.F. Barrot, Dead-Bed Visions*, London, 1926.

From such observations, heard through the testimonies of medical personnel, Osis and Haraldsson conclude that there is another, paradisiacal world,--that at the time of death beings-- relatives in particular --often come from that world to “welcome” the deceased to accompany them to that paradisiacal world. This explains the medically inexplicable change of mood so that what had previously been feared as death is now interpreted as without any problem: one goes happily and joyfully towards that other world and its inhabitants.

After the factual material the model.

O.c., 75/82 (also: 88, 104).-- After their *initial or peak research* (medical, psychological,-- paranormological) in the U.S., they put forward a set of hypotheses regarding DNE. They called this the research model. In platonic terms the lemma. Analysis confirms or refutes that model. ‘Analysis’, in platonic terms, is the testing of a lemma against experiential reality (in virtue of induction).

Bipolar.-- One could also say dilemmatic, because the model for interpretation fundamentally includes two contradictory hypotheses.

1. *Either there is life after death* because the immortal soul survives in an “other world” (which involves a broadened cosmology). The cosmology of current physics and astronomy e.g. is limited to experiential models that situate paranormally perceived or sensed “worlds” beyond the horizon. A-priori. Which makes clear the limitations of physics and astronomy cosmology, however scientifically testable: an ‘extrasensory’ perception of worlds is physics and astronomy nonsense. In the sense that the naturalist and astronomer can say nothing about it within the limits of his experience type: “Worüber man nicht reden (understand: rationalisticly) kann, darüber soll man schweigen”, (“What one cannot talk about (understand: rationalisticly), one should keep silent about”). Which does not prevent physicists and astronomers from often forgetting those limits. Because they generalize their experience type to the only valid one.

2. *Either there is no life after death.*-- According to “physician materialism” (W. James), when we die, the whole human being falls into nothingness.

If hypothesis two is confirmed, then the first is automatically negated.

In a long and detailed account, Osis/ Haraldsson specify the dilemmatic hypothesis.

Ad 1. -- Faces (visions), i.e. paranormal perceptions or sensations which ‘show’ both another world (in their case: a beautiful, meliorative world) and beings and an afterlife (it is thus a matter of phenomenology), are ascertainable.

Ad 2.-- The faces in question are due to a failure of the nervous system and the brain to wind down, and are “schizoid” reactions that, thanks to an escape into “another world” (a make-believe world), aim to alleviate dying stress and loneliness.

Note.-- Schizophrenia is a soul disease (psychosis). There is at least more than one “personality” (in the psychological-psychiatric or -neurological sense) in a schizophrenic person. That plural - called split personality - manifests itself in an alternation of orderly and disorderly thinking, in a decrease of the richness of mind, in delusions,-- in loneliness (one could almost say autism) which weakens the normal contact with fellow human beings, -- in estrangement from the daily center of life.-- ‘Schizoid’ is that condition which resembles it.

In other words, there is a certain analogy to real-life schizophrenia.

Note.-- It is striking that James’s physician materialism so readily employs psychiatric terms - albeit in an analogical (partly identical partly non-identical) sense but with the insinuation that there is some kind of identity - to characterize what is outside their specific domain and ... is incomprehensible to him, understand: does not fit into preconceived ‘scientific’ axiomata. Instead of using the maxim: “Worüber man nicht (echt wissenschaftlich) reden kann, darüber soll man schweigen”.

Note.-- The doctor-materialist so easily speaks of “an escape into another world.” In other words, his cosmology also includes an “other world” of his own (which differs thoroughly from the other world of extrasensory perception or sensation).

Ad 2.-- The faces that Osis/ Haraldsson are talking about in their meliorative sense are, apart from referring to them as schizoid, pejoratively interpreted in another way: they are the effect of brain injuries (which may be very correct in principle), drug use (morphine administration e.g.), uremic poisoning (urine in the blood), ordinary fever, “hallucinatory antecedents” (which means that the patient in question is not ready for his first “hallucination” (whatever that may be, because it is not that simple) etc.

Such are the basic tenets of the two interpretations (“models”).

The authors further characterize.-

Ad 1.-- The factors just mentioned have virtually no influence on meliorative experiences.

Ad 2.-- The factors just mentioned do have,-- doctor-materialistically speaking, a very decisive influence: they are not just one factor but the full cause.

Ad 1.-- Hallucinatory predisposition does not increase the number of DNE.

Ad 2.-- Hallucinatory predisposition does increase the number of DNE.

Note.-- The paranormal aptitude and conditions multiply the number of NDE according to view 1.-- In other words : the content of the NDE is either object of paranormal experiences or purely hallucinatory.

Ad 1.-- NDE are observations.

a. The hallucinations refer to either incoherent or ulterior (“earthly”) things (memories, concerns).-

Note.-- Recall the strict caveat we formulated above.

b. Real observations are more coherent, focused on dying and transition,--show beings from the other world,--show spaces that are difficult for earthly people to situate.

Ad 2.-- NDE are mere hallucinations.

All so-called faces are delusions.

a. *The information* - stored in the brain - is the only source of knowledge: they are “projections” (*note*: representations) of memories, desires, concerns, fears of the person concerned.

b. *Information* comes only from the cultural context that conditions: family, society, religious institutions.

Conclusion.-- Brain and environment, earthly environment. Nothing more.

Note.-- Individual and cultural differences are assessed differently.

Ad 1.-- The differences are small (only details).

Ad 2. -- The differences are large (main issues).

Psychological factors.

Again, very different interpretations regarding degree of (self- and environmental) awareness, belief in an afterlife, the person’s expectations regarding death or recovery.

ad 1.-- Consciousness expansion.

The DNE give out on another, real world:

a. Consciousness degree.-- Within normal conditions (contact with reality is unbroken), the expansion of consciousness is favored.

b. Belief in a blissful afterlife (religion) favors faces and that kind of face that transcends individual, cultural, national (e.g., USA and India) differences;.

c. Healing expectations do not affect the frequency of faces.

d. Strong stress that shows up in the state of mind (mood) prior to the “hallucination” does not interfere with (the frequency of) paranormal experiences.

Re 2.-- *Hallucination.*

The NDE are delusional,

a. Level of consciousness.-- With normal reality contact, hallucinations decrease in number.

b. Belief in afterlife and other world favors hallucinations on the subject that reflect the creed of the death nun and his cultural atavism (“atavism” in heredity theory is a testamentary interest in an offspring that earlier generations exhibited but does not (no longer) occur in intervening generations; here: inheritance).

c. Healing expectations favor hallucinations concerning superficial (earthly) things. Certainty regarding death provokes afterlife fantasies.

d. Severe stress provokes schizoid compensatory reactions that increase the number of hallucinations regarding survival.

Conclusion.-- The two interpretations or models regarding DNE are virtually diametrically opposed to each other and reflect the “two cultures” (P. Snow) that embody alpha sciences and beta sciences.

Osis / Haraldsson attempt to achieve the gammatype on science.

Note -- O.c., 85, gives us an ontological perspective.

Re 1.-- *Some ‘hallucinations’* refer to their own kind of reality which is usually called ‘extrasensory’. Because some paranormal ‘hallucinations’ do turn out to be ‘real’ after testing. For example, someone ‘sees’ an accident happening kilometers away. After testing, it turns out that this ‘sight’ was simultaneous with the actual accident.

Note.-- The authors here - as so often - use the term “hallucination” like the beta scientists, but give it their own interpretation.

Re 2.-- *All hallucinations are unreal.*

This is the definition of established medical science (betatype) which sees in them, at most, symptoms, which belong to the diagnosis and partly influence the therapy. Neurologically they spring from brain and nerve disorders and psychologically they show loss of reality contact.

Note.-- *thanatology.* -- ‘Thanatos’, lat.: spill, is death. -- Neurologists, psychologists and psychiatrists have been studying the dying process for several decades. Purpose: to be of service to the dying and their next of kin. Also: to provide the medical profession with knowledge to help the dying and their families cope with death.

Interviews with dying people, with next of kin, with medical personnel are the basis.
-- Osis/ Haraldsson: "One learned a lot in the physiological, psycho- and sociological field. However, we believe that thanatology as practiced in the spirit of natural science lacks sufficient depth." That is their conviction. With reservations.

Note.-- The overriding issue is: parapsychology.

a. Osis/ Haraldsson believe that paranormal experiences are more than hallucinations ending on reality. Immediately their concept of reality is broader than that of the average medical profession which thinks in a materialistic way (what they acquire at the universities).

b. Immediately it is clear: a certain degree of materialism reigns in medical circles and this due to a more or less unconscious ontology: is "reality" for such a mentality all that can be made understandable by means of natural scientific models.

Note.-- Parapsychology or paranormology.

H. Bender proposed to speak of paranormology instead of Parapsychology. Why? Because - by reducing all paranormal phenomena to purely psychological phenomena (reductionism) - the reality value is frustrated. For there are parapsychological, parapsychological, - parabiological, also parapsychological and parasociological and especially paraculturological phenomena.

Only paranormology allows all paranormal phenomena to have justice based on an ontology.-- Which suggests that ultimately the debate is a purely philosophical one: "What is reality?~ Doctors' materialism defines "being" in its own way.

Comparison with traditional evidence on soul and immortality.

We summarize.

1.-- The cultural-historical evidence.

Different individuals in different times and places have - since the beginning of history - on the basis of their experiences in the matter and the traditions connected with it, held the opinion that the soul is immortal and after death enters an afterlife (and there undergoes the rebuttals of the previous behavior).

Note.-- Finally, Osis/ Haraldsson renew this proof on the basis of testimony (representing convergent induction) by means of a renewed method. But ontologically they do not get that much further than the tradition. Whatever they admit.

2.-- *The philosophical (ontological) evidence.*

These arguments or discourses reason, from axiomata. If these axiomata are valid - which in itself would require an argument - , then so is the reasoning.

2.1.-- *The psychological evidence.*

Why sometimes this argument is called “the ontological argument” is a mystery: perhaps because it speaks to the essence (the nature or mode of being) of the soul. It is thoroughly soulological in a traditional sense.

1. The essence of the human soul is irreducible to pure material or material reality (which of course requires its proofs).

2. Well, dying is a disintegration of a living system as a system and as such a purely material matter, whereas the human soul as an incorporeal reality is a living system that as a system cannot disintegrate (again: with evidence).

3. So ...

Note.-- Thus worded, it is a syllogism.-- The whole difficulty lies in that one must first prove the two prepositional phrases ...

Note.-- One of the proofs in this regard reads, “The human soul, as a faculty of knowing and valuing, is oriented towards (intentionality) being or reality as such.

Well, the concept of reality (“being” or “being”) is an all-encompassing (“transcendental”) concept. That which, as a faculty of knowing and valuing, grasps the all-embracing, must reach somewhere above the mortal material. It ‘transcends’ (exceeds, reaches beyond) all that is merely material.

Perhaps this argument takes its name from the “ontological argument” in terms of the ontological being of the human soul. Well, traditional philosophical psychology stands or falls with the concept of being in this regard. As a psychology it is ontological.

2.2.-- *The unsatisfactory evidence.*

This dual evidence is “psychological” in a less obviously ontological sense. Appreciative capacity is central. The boundedness of earthly life weighs in.

2.2.a.-- *The teleological argument.*

‘Telos’ (lat.: finis) is ‘goal! Teleology is the bringing up of all that is purpose and goal. Every (normal) human being lives as if (life hypothesis) he/she is an unlimited development process. As soon as death comes into view, there is a perception that the very limitlessness of the human developmental process - individual and collective - is not being done justice.

Immediately, death is experienced as all too premature: the goal toward which life is directed (teleology), is unattained. Death is also experienced as a fate, a destiny even then.

Note.-- When one traces the end of life of fellow human beings and listens to what they say - think of the processing in stages (from: “that’s not possible yet, anyway!”) as Kübler-Ross thought to discover them in the terminally ill - then this argument acquires a profoundly ‘human’ value. Too bad: this rather emotional ‘evidential value’ is cognitively (as knowledge) rather weak.

Conclusion.-- This is the elysical or eudemonological side of this argument.

2.2.b.-- *The ethical argument.*

Note.-- Actually, it is also “teleological” but instead of focusing on the attainment of life’s purpose as succeeding (happiness desire or elysical desire) it emphasizes the attainment of life’s purpose as conscientiously succeeding.

Those who live conscientiously too often suffer a fate that they do not deserve as conscientious people. “Where did I deserve that?” Those who speak in this way speak under the pressure of fate as injustice.

Comparative side: “unscrupulous people have (nothing but) happiness!”. Both determinations together speak to something, namely, the purpose of life is unattained.

Conclusion.-- Behold the second philosophical argument in its two sides. Emotionally strong appeal. Logically weak. From what? Because the possibility of a universe that does not presuppose either happiness or conscientious happiness as its goal must first be refuted. Well, our mind (cognizance, mind, will) does stand on the all-encompassing being or reality but our actual experience (perception and sensation) is all too sample-like (inductive) and thus inadequate.

Absurdists (who postulate all that is, as absurd (which they never prove)) and cynics (who postulate all that is, as having nothing to do with conscience (which they never prove)) will never be convinced by the above proofs.

Didn’t Jesus say, “If they do not listen to Moses and the prophets, neither will they be swayed even if someone rose from the dead” (*Luk. 16:31*).

In other words: reasoning or even presenting facts always leaves room for “critical skepticism” to be expressed and questioned. The only thing: such people do not prove themselves what they stand for either (“Neither do thou me”).

Situation of the research result.

Osis/ Haraldsson list the “scientific” evidence in which they give their research result a place.-- We summarize.

1. -- *The fact of mediumnity.*

Is “medium” a person who lives simultaneously in this, earthly, and in the other, extraterrestrial or rather “extrasensory” world. Paranormal perceptions and sensations (in summary, paranormal experiences) are an expression of this.

2.1.-- *The fact of faces. (true hallucinations).*

Mediumness (also: mediality) includes “faces” (visions), i.e., seeing (and hearing and perceiving generally) other-worldly things (persons, processes, events). Faces are one type of paranormal experience.--More powerful is its collective type: group-wise one experiences the other world.

2.2.-- *The fact of exit.*

The soul, in whole or in part, leaves the biological body (which may then enter a state of suspended animation) in such a way that it experiences or even acts at a distance. -- Some magicians/magicians are able to do this in a random, though not easy, manner.

3.1. - *The fact of death-near experiences.*

The work of Osis/ Haraldsson is situated here: in the face of one’s own death, the terminally ill person experiences the reality, pleasant (the type that Osis/ Haraldsson bring to the fore) or unpleasant, of the world into which the immortal soul enters when it lets go of the dying or deceased biological body.

3.2.-- *The fact of memories of past lives.*

Reincarnation (the belief in reincarnation) is based on such experiences: the person who remembers knows that he/she has, suddenly, ‘shifted’ to one or more of his/her own previous lives (usually on this earth) and knows that he/she lives in another biological body and in a previous cultural era. What is pre-eminently characteristic of such a reincarnate experience is the fact that the experiencer, as an immortal soul, knows himself to be identical with what he/she lived through in a previous (earthly) life.

Such experiences can be pleasant but ... curiously enough (at least as far as the non-imagined are concerned) they are usually unpleasant (for reasons of unprocessed traumatism).

Note -- It is quite clear that Osis/ Haraldsson mean “parapsychological” (paranormological) by the term “scientific”. Well, if, within the world of scientists (and thinkers), one thing is hotly contested, it is paranormology, of all things.

We quote one text (among extremely many). “*Should one believe in paranormal phenomena?* To clear up the matter once and for all, scientists of all countries are multiplying experiments without a-priori (i.e. without any prejudice), but - despite their open-mindedness - they have never established even the slightest supernatural reality.”

To the word: *Science et vie* 959 (1997: août), 56. -- The issue, by the way, is a special issue: *Paranormal.-- La grande explosion (Enquête aux frontières de la science)*, (The great explosion (Investigation at the frontiers of science)). The magazine admits that the paranormal has had great, very great success for several decades.-- New Age (New Age) in particular, of course, has to take the brunt of it.

New Age.

It is a buzzword. Its adepts are swarming in the West. This new religion without a church is characterized by the idea that mind, body, matter, the earth, the universe make up a single “entité” (translate by “reality”).

Annoyingly, these sweet concoctions have the pretense of relying on science. Danger ...”.

Notes.

1. It is abundantly clear that the absolute judgment thus passed on the paranormal rests solely on models of a natural or spiritual or human science nature that are not equal to the (paranormal) object they study.

In other words: the criteria (standards) that “the scientists of all countries” (exceptions are not taken into account) apply to judge the reality character of the paranormal, are such that actually never - even the smallest - paranormal phenomenon can pass as paranormal. In other words: the experiments are designed in such a way that they only confirm the axiomatics of actual established science.

2. Whether New Age with the definition that *Science et Vie* gives of it is actually represented by it is very questionable given its extremely disparate nature.

All too many different things are indefinable within the same comprehensive definition. Unless one introduces inconsistency: take the Biblically oriented versus the non-Biblically oriented regarding the beginning of time for example.

Two levels: psychic and visualization.

1. Actually, all that paranormology has as its object. is a matter of paranormal perception and sensation (together: experience). Mediumness, manticism (seeing faces), out of body experiences, NDE, memories of past lives etc., are perceptions and sensations, i.e. experience.

2. When one has to translate this to non-paranormal experiencers, there is only one solution: visualization. This is: one takes the elements, peculiar to the experience that is non-paranormal, and one speaks in terms of that type of experience about things peculiar to the type of experience that is paranormal.

Like the natural scientist.

F. Cerulus, Theoretical physics (Fact, formula and law), in: Our Alma Mater 1995:1, talks about two levels in his domain :

a. the mathematical-experimental (of which he does not conceal the fact that the “uninitiated” will not carry much with them) and

b. the visualizing. Thus he says, a. c.,. 14v., that quantum mechanics (in its strictly theoretical form) is amenable to more than one visualization. Thus, e.g., the images ‘wave’ and ‘particle’ are simultaneously valid as models (visual models then) of the strictly physical scientific mathematical-experimental model (which is correctly understood only by insiders).

In other words: to make physics visible to non-naturalists is after all impracticable, -- at best partial. One attitude fits the uninitiated: “Worüber ich nicht reden kann, darüber soll ich schweigen”.

Well, an analogous translation problem presents itself for the one who experiences paranormally.

a. ***Those who are mediumnically gifted***, -who have mantic perceptions, -who go out, experience DNE themselves, -who have clear memories of past lives,--all those understand directly (without translation into other terms) what a psychic experiences.

b. ***Those who do not have these experiences themselves*** face two possibilities:

1. develop psychic abilities (which happens more often and succeeds) or

2. content themselves with approximate, visualized analogies. -That is the analogue of what e.g. Cerulus says concerning understanding of his domain of specialization, physics. Why should such a thing not be allowed or impracticable concerning DNE and the like?

These women were utterly convinced of the existence of hell.

Reading to supplement Phyllis Atwater, *Retour de l'après-vie (Les répercussions de l'expérience de mort imminente)*, (Return from the afterlife (The impact of the near-death experience)), Ed. du Rocher, 1993 (// *Coming Back to Life*. New York. 1988).

Author went through NDE (near-death experience) herself three times in 1977 (o.c., 46/ 82). Whereupon she researched NDE (one two hundred she visited herself) for fifteen years.

The after-effects o.m. caught her attention.-- We are interested in o.c., 33/41 (*Les expériences négatives*). It occurred at St. Alphonsus Hospital in Boise (Idaho),-- long before she herself experienced NDE in 1977.

(1) She had met a Californian in Boise who came to live there. It came to a kind of friendship. After a phone call, she learned that this woman had gone through a heart crisis and was expecting her.-- The woman was livid. What she had gone through during her clinical death came down to this.

She steps out of her body. Floats above it. Then she penetrates a dark corridor ('tunnel') at the end of which a light shines. She reaches that light: there she discovers deserted hills, full of naked people. They looked like zombies (*note*: in Haiti people turned into 'automatons' by black magic rites): they held themselves straight, shoulder to shoulder. Did nothing but look at her.--

The spectacle was so eerie that she began to scream. Immediately she re-entered her body. - But she kept screaming. Only after a sedative was she finally asleep....

Her interpretation.-- Death - she maintained - is a nightmare. She cursed all the churches that have been tricking people for centuries with tales of paradise.-- The woman was disconsolate.

(2) Thereupon two other patients entered: an elderly woman and a woman supported on sticks. They too, having been pronounced dead, had regained consciousness.--In essence, they told the same story. Were apparently as horrified as the first. They had discovered the similarity thanks to nurses who had discovered her NDE, compared them in her minutes, referred to them as "bizarre hallucinations peculiar to some patients."

Atwater methodically questioned them over time.

Result. Two were still married,-- had several large children. The Californian had been married many times and divorced,-- had no children.

a.-- *The differences.*

Religion, environment, lifestyle differed. Common friends they did not have. The doctors were different. They had never met before.

b.-- *The parables.*

Her lives were a series of successes and difficulties. All three had suffered a heart crisis. They stayed in the same hospital.

Atwater discovered only one common striking point:

a. all three repressed the missteps that weighed on her;

b. all three had an even stronger sense of guilt as a result of the NDE.

They confessed that, in dying, they had stumbled upon that which they feared most. Were since then more convinced than ever that they would have to atone for her "sins.

(3) Upon leaving the hospital, a nurse draws attention to a fourth case.-- It was a man. He was so traumatized that he refused to speak to anyone. Incessantly he murmured incoherent words in the nature of: "hills and hills of naked persons looking at me." -- A visit to the man was not allowed.

Conclusion.-- In the course of two days, four people.-- with heart disease and cared for in the same hospital, go through roughly the same NDE . -- Atwater did not follow them further. However, the Californian did show herself to be so unreasonable and rude that she gave up further visits.

These women were utterly convinced of the existence of hell.

Comparative table.--See what Atwater o.c., 36, indicates.

Positive nde:

Friendly creatures

Splendid surroundings

Conversations

Acceptance and loving atmosphere

Warmth and paradisiacal atmosphere

negative nde:

Creatures appearing to be dead

Deserted or desolate places

Silences or threats

Danger and possible violence

Cold and hellish impression.

The whole book is well worth reading,--especially since writer herself went through a triple NDE. However, she also clearly accepts paranormal hell experiences. This is what we wanted to point out, because usually there is a strange silence about it. With the impression that they do not exist.

Memory distortion.

At first glance, the theme seems to lie far outside philosophical psychology. Yet it thoroughly challenges the retrospective method. Every being lives or at least exists with a retrospective view of the past that, among other things, lives on in that way and helps determine the future.-- We read for a moment *Elizabeth Loftus, Creating False Memories*, in: *Scientific American* 1997: Sept., 50/55. We quote the main one.

Applicable model.

1986.-- Nadean Cool, a nursing assistant, in Wisconsin, seeks out a psychiatrist to get rid of her trauma following a dramatic event her daughter went through. The psychiatrist employed methods of suggestion: (hypnosis, among other things) to uncover “forgotten” memories: memories that Cool had supposedly experienced himself.

In the course of treatment, she became convinced that she had “repressed (consciously) or repressed (unconsciously) memories of involvement in a cult of Satan. Specifically: eating babies, rape, sex with animals, forcibly attending the killing of an eighteen year old friend.

More than that, she came to believe that she had “more than a hundred and twenty personalities”: children, adults, angels, and even a duck.

Consequence: the psy subjected them to exorcisms, one of which lasted five hours, to holy water sprinkling: to screams to Satan to leave Cool’s body.-- Finally, Cool realized that her unreal memories had been forced upon her and sued the psy for medical malpractice. March 1987 -- after five weeks in court -- her case was set: \$2.4 million fine.

Memory distortion.-- a. Distorting a detail or two differs from **b.** thoroughly distorting the past.

1. -- The fact is that a growing body of research shows that -- due to the right circumstances -- unreal memories are more likely to be easily induced.

2.-- a. Often such “retrospectives” (a caricature of what Platon of Athens called “anamnèsis” (lat.: reminiscencia)) are conceived by a fusion of actual memories with suggestions from fellow human beings.

Appl. model.-- A happy day - out on a beach can, through the suggestion of a relative, be distorted into a memory of fear “because one was lost as a child then.”

Appl. model.-- Author cites colleagues.-- A.c., 55.-- S. Kassin et al., Williams College, studied the effect of a false accusation. Individuals were falsely accused of damaging a computer by mispressing a key. The innocent participants initially denied the accusation. When a co-worker claimed that she had seen “that act” being committed, many participants signed and confession, ran guilt free, and came to invent details consistent with that imposed memory.

b. Retrospections are also begotten by encouraging someone (psychiatrist, investigating judge) to imagine events without any concern for whether they are real or unreal.-- This occurs in court interviews or in the psychiatrist’s office.

a. Not that overly strong suggestions in the form of such an imagining exercise normally occur in doing so.

b. Well in a “soft” form.

Investigating judges - to obtain a confession - ask a suspect to imagine that he participated in a crime.

Psychotherapists of all kinds encourage imagining childhood events in order to uncover “repressed/suppressed memories”. For example, on clinical psychologists, it appears that 11% teach “to let the imagination run wild” and 22% ask “to give the imagination free rein.”

“The increasing use of such memory exercises led me and several colleagues to ask questions about their effects.” (A.c., 54).

c. Loftus’ own retrospective research results since 1870+ show that if people witness an event and are later exposed to new and misleading information about it, they then often (‘often’) develop distorted memories.

Appl. model.-- A simulated car accident.-- At an intersection at a stoplight.-- Later, half of the participants who had seen it underwent the suggestion that it was a right of way sign. The latter tended to say that they had “seen” a right of way sign, while the other half -- who did not undergo the lied information -- showed much truer retrospection.

Memory Science.

Bibl. sample : Harrois-Morin / L.L. de Léotard, *les secrets de la mémoire*, in *L'Express* 08. 02. 1996 (// Sélection 1996 : juill.).

Psychologists, -- neurologists and biologists have spent the last. decades dissecting memory (of aging and young people).

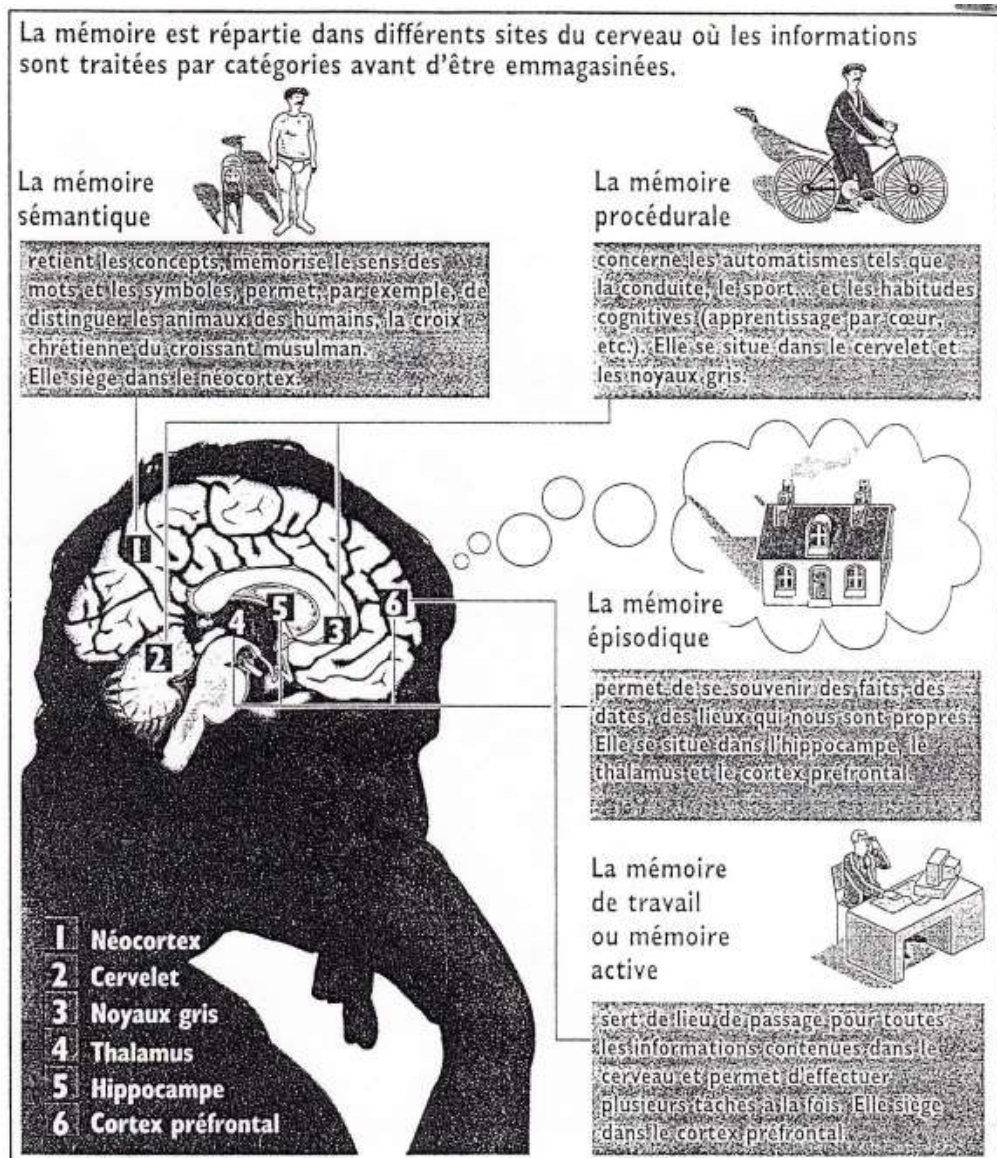
1. Short-term memory (later called “work” or “labor” memory) remembers between ten seconds to a few minutes. It is the base.

2. Long-term memory exhibits more than one dimension.

2.a. Episodic memory (“I was in Lier yesterday”).

2.b. Semantic (conceptual) memory (“Brussels is the capital of Belgium”).

2.c. Procedural (repetitive) memory (practices that occur repeatedly such as: riding a bicycle). Procedural memory plays a key role in memorization. -- Episodic refers to individual facts. Semantic refers to concepts.



***Content: 10.11. Man as immortal soul.
Philosophical Humanities.-***

Part II.-- Man as (immortal) soul.

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