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IN FOCUS

Of Plato and Otherworldly Landscapes: Eavesdropping on a Conversation

Judith Winters

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It was a chilly night in December 1989 when Carrollton parapsychologist William George Roll — Bill to his acquaintances — pulled up to the home of his friend and colleague Raymond Moody. Dr. Moody, psychiatrist, former professor of philosophy, West Georgia College psychology professor, author of the best seller on near-death experiences, *Life After Life*, and self-described eccentric was waiting for him. After exchanging a few pleasantries the two fellows settled in for an evening of conversation on topics which had fascinated both of them for years.

Bill pressed "record" on the tape machine as Raymond pondered aloud about the various roles played by rocks, gemstones, crystals and scrying throughout history. Raymond's avid curiosity about strange phenomena almost always had a historical context. Suddenly the discussion took an abrupt turn.

"You know," Bill interjected, "the other day when we spoke together, you mentioned you had never had a near-death experience, but you had some experiences similar to what people at near-death have told about. Like these landscapes you have traveled through ... How do they compare with that of some near-death subjects? They seem to go through otherworldly landscapes also, don't they?"

"Yeah, they do." Raymond's voice was a soft drawl in sharp contrast to his friend's clipped and precise English accent. "From what I can gather, the light is much more brilliant in the realm they visit. And in the astral realm I have visited — whatever this place is — the light is better than here, also. I can't quite describe it to you, but (William) Blake can paint it."

"Is it perhaps more living?"

"Yes! Living is a good word. And joyous. Alive. Expansive. Space is more expanded. I really believe that's what Plato was referring to in the *Phaedo* when he talked about 'the true earth.' And it's something that's just stuck in there. When I first read it back in college — it was so outlandish I just always

assumed somebody had put it in there — that it wasn't Plato ..."

"What does he say roughly?"

"First of all that he's going to have to talk about it by analogy. Literal language is not adequate. He said as this is the earth, there is also a 'true earth,' which is much bigger than this earth. The scenery there is incredibly more brilliant and the light is gorgeous. So I think he must have glimpsed that at some point in his life."

Bill ruminated over a possible connection. "Do you see that that is related to his world of forms in some way?"

"You know, I have really changed my thinking about that world of forms business." Raymond was tentative, then went on to note that in his younger days as a student and then later as philosophy professor he had thought he knew what Plato meant. "But now I just don't know ..."

"Talking about forms ... they are quite separate from things. No thing is like the form. The form is sort of like an idealized chair ..."

Raymond was intrigued. "What was the route of idealization I wonder?"

"Well, it would have had to have been Greece ..."

"Oh yeah! Yeah — it would have to have had a strong cultural bias, for sure!"

The exchange became rapid. "And for him the world was Greece. Isn't that the seed or precursor of Christian and Cartesian dualism?"

"Yes! Really! That's not pointed out enough. People talk about dualism beginning with Descartes. I just don't believe it. It seems like the same idea is there in Plato."

"But it has solidified over the centuries." Bill paused, then continued, "Because definitely the ideal chair is of a different substance than the real chair."

"That's true. And I think that it's great he doesn't confuse the two, but talks about them separately. This realm of the 'true earth' which he apparently has seen, I have seen, too." He paused and probably gave his friend a quiz-

zical look before asking, "You have not discerned his realm of forms?"

"No," Bill responded and they both laughed as if this was a matter of an inside joke they shared between them. "What else can you say about that world? Can you say anything about the conditions by which it came to you?"

"How do I open up to it? By just ... opening up to it!" He stopped helplessly for a moment. "It involves relaxation and changing your focus. There's just a little opening. You can go right through into that other world."

"Closing your eyes?"

"Yeah. Closing your eyes helps, although you can enter it with your eyes open. It's just not as vividly seen if you do ..."

"An opening, you say?"

"Yes. A flesh-like opening."

"Then you are in?"

"Yeah. You are able to see it then. You're not entirely landed on it though. I don't know how they ground you there. But you can see what it would be like to be grounded in it. You can just imagine plopping down into one of those beings."

"Can you describe the landscape?"

"For some reason the places that I have been in are mostly oriental. Not necessarily people with oriental features, but oriental culture for sure. Their art and sense of decor is very oriental. The buildings — if that's what they are — although they appear not to be so much buildings as beings that appear like what we call buildings ..."

"Is there something living or organic about them?"

Raymond gave a sigh of frustration. "Organic, yes — in a certain sense. And everything is very well harmonized and balanced."

Bill probed a little more. "Aside from the *Phaedo*, have you ever come across this kind landscape in other writings or in the experiences of others?"

Raymond responded with the names of some of his students and acquaintances to which his interviewer asked in what way they were similar to his.

"They agree with my description and will usually add something. I very definitely have the sense we are talking about the same place. We are in the same state when we enter into it — deep relaxation."

"Uh hmmm. Do you have a feeling that that particular landscape is a part of your

destiny? Is there a feeling of directedness or home associated with it?"

"A home — yes! — in the sense of having been there before and also in the sense of heading there again ... In these places that I see, definitely there are cheerful people in groups. I hear this all the time (from others who have experienced similar kinds of places) that people are there happily talking."

Bill was curious about the buildings — had his friend seen the interiors?

"It's like living in a work of art. It's so amazing! It's like the most gorgeous painting you could imagine on earth. The costumes — there's no such thing as an off-the-shelf item. You can tell that every single garment there is a work of art in itself."

"Minimally, yeah. It's like living in a work of art. It's so amazing! It's like the most gorgeous painting you could imagine on earth. The costumes — there's no such thing as an off-the-shelf item. You can tell that every single garment there is a work of art in itself ... It's not that they really have a style. Every one is unique. They tend to be flowing and the patterns look oriental."

"And how many times have you been there — and how long ago?"

"Oh, I'd say 20 at minimum to 50 maximum. This all began about three or four years ago."

"For these periods of time — when you come in — do you come into the same place, Raymond? Or a different place?"

"Different."

There was a pause. Then, "How would you describe this difference?"

"Well, because it's such a beautiful whole and every piece in this land is a work of art, I guess there's no two spots that are identical. I've come in on very beautiful mountain settings with very few habitations. And I have been in village-like settings."

"If everything is so beautiful, so ideal, there, why couldn't that realm be where

Plato drew his inspiration and intellectualized it afterwards?”

“Now that’s interesting. Look — there’s a school there in that place. They would probably have an intellectual scheme of things!”

“Say oriental pieces of art — like what we see in museums. Could they be imagined as copies of some of these more ideal kinds of things that are in the realm you visited?”

“Yes!” Raymond’s voice breathed a sense of awe. “I had never really thought of that. Like if you thought of a chair in this realm — I don’t recall ever having seen a chair, but as we speak of it, I can see one.”

“And here’s something else, Bill’s voice quickened with the impact of the idea, “if this is a sort of living realm where even the buildings have something organic about them, can the same be true about chairs and tables and things? So that there is something changing or growing about them? So that the ideal would not have anything static about it, but it would be related to the world of living human interactions? It would be a living kind of chair as it changes through periods of time. Only it can be somewhat different for each family and each culture, and so on . . . But — what about the dark side of things, Raymond? Have you had experiences with that?”

“Whew!” His colleague’s intense response made Bill chuckle.

“In a true mystical experience — like being absorbed into the Being of Light — everything presumably goes on within you if you identify with that big thing. So there is no hell or heaven as such.”

“Yes, I’ve been there! Several times. It’s really hellish. I hope I’m not cast there. Really! I’ve seen just horrendous scenes there! This hellacious, huge being in a horrid pit, just cutting people’s heads off! I hope that’s not real. I don’t know — is hell real?”

“Things tend to come in pairs. If heaven, then hell, don’t you think?”

“Well, are you cast there?”

“It depends on who you are, you know? And what you identify yourself with. If you

identify yourself as a thing, then you can be cast here or there. But if you don’t regard yourself as a thing, then all the casting is within your own being.”

Raymond gave a low laugh. “Yeah, that’s right. But that implies that I have a choice in the matter. But in a sense you don’t have a choice in what your input is. It’s like in post traumatic stress syndrome, one of the defining criteria is that this is an overwhelming stress that is presented to the person. Now what I’m asking is, is it possible to be in a state where you have no choice, but all this horrendous hellish stuff is just coming in all of the time?”

“Well, I think there would be that possibility. Again — and you see — it depends on where you are in the spectrum of being. Are you an entity — a very small entity, a big entity or are you the whole show? In a true mystical experience — like being absorbed into the Being of Light — everything presumably goes on within you if you identify with that big thing. So there is no hell or heaven as such. If you are sort of constricted — an entity with a small state of consciousness — you can be in hell or in heaven or in any kind of realm. Each cell of our body combines with others in order to produce an orchestra that comes out of our mouth. The cells are myriads of quasi-independent beings and many of them can be taken out and put somewhere else — put in another body. At the same time all these beings sort of agree to work together in one big thing — my embodied consciousness, for example. In a way it’s like my neighbor dies and I survive. That’s the kind of thing that goes on with cells: one survives and another is taken off to the liver and is going to be expelled into the sewer system of Carrollton tomorrow. Death. And then others are in pain, misery. They may be having somewhat hellish experiences.” He chuckled at a new thought. “Or maybe each cell has a near-death experience!”

“Wow! Amazing! But you know, speaking of near-death experiences, I’m not so interested in them any more. Scrying is much more fascinating to me right now.”

To be continued.

☞ *For more information about Raymond Moody’s work, see Dr. Roll’s review of his book, The Light Beyond in this same issue of Theta.*

Psi and Psychotherapy Among Folk Healing Traditions



Stanley Krippner

Psychotherapy, the treatment of mental health problems, can be defined as a structured series of contacts between a socially sanctioned healer and a client who seeks relief and also acknowledges the ability of the healer (Frank, 1973). If this definition is subscribed to, any number of folk healers can be regarded as psychotherapists because they purport to alleviate symptoms, change behavior, and improve personal functioning. Their procedures might not be consistent with currently accepted scientific and medical models; yet they are held in esteem by members of their community. For example, folk healers typically utilize methods and adopt world views which resemble what parapsychologists have labelled "psi phenomena," those interactions between organisms and their environment (including other organisms) which appear unexplainable by mainstream scientific models of time, space, and energy (Krippner, 1979).

Categories of Folk Healers

Folk healers can be divided into several categories, all of which stem from the prototypical shaman in early hunting, fishing, or gathering societies:

Shamans and shaman-healers purport to voluntarily alter their consciousness so as to enter "non-ordinary" reality where they obtain knowledge and power. They then bring the power and knowledge back to help and to heal members of the society which has affirmed their social role. The term "shaman" (which can be translated as "inner heat") originated in Siberia, but similar developments have been reported on all inhabited continents.

Non-shamanic healers do not display many of the social roles characteristic of shaman (*i.e.* storytelling, serving as technicians of the sacred, interceding with spirits and gods), nor do they enter into profoundly altered states of consciousness as do shamans and shaman-healers. Instead, they confine their activities to healing practices,

sometimes using songs, rituals, and charms, but usually focusing upon herbal remedies in the form of potions, salves, powders, etc.

Priests and priestesses, in the course of social evolution, took over many of the magic-religious practices originally the province of shamans. These individuals directed institutionalized religious services and rites including those pertaining to healing (*e.g.*, prayers, offerings, supplications, blessings, and maintaining sacred healing shrines).

Mediums (and diviners and seers) claim to incorporate spirit guides during healing and divination ceremonies. Shamans often consult with spirits but typically retain control and recall the experience afterwards. Mediums, on the other hand, claim to be at the mercy of their spirit guides while experiencing total or partial amnesia during the event. The incorporated spirit is often said to be able to diagnose, cure, or even perform surgical operations.

Malevolent practitioners (sorcerers, witches, etc.) perform some healing tasks but are best known for casting hexes, throwing spells, and inducing other health-threatening curses and approbations. They will sometimes, and for a price, remove a hex cast by a rival practitioner. In less complex societies, shamans would perform these functions, but only against enemies of the entire tribe. Malevolent practitioners also may provide love amulets and potions (Winkelman, 1984).

It is likely that most purported psi phenomena in folk healing can be explained by such factors as falsification of memory (as in anecdotal reports which become more dramatic during each retelling), sensory cues (such as in a psychic diagnosis in which the client's body language, verbal feedback, and physical appearance provide useful information), psychosomatic disorders (in which "cures" are linked to reactions originally produced by one's state of mind), misinterpretation (as in self-limiting ailments which would have disappeared merely with the passage of time), placebo effects (as in a client's favorable response to an inert substance due to

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positive expectation), suggestion (as in symptom removal following a healer or therapist's positive directive), and sleight of hand (in which a purportedly diseased tissue or bewitched object is "removed" from a client's body by legerdemain).

Folk Healing and the Basic Components of Psychotherapy

Treatment of mental illness by folk healers often is effective, apparently because it fulfills the following four basic components of psychotherapy (Torrey, 1972):

1. Therapists (including folk healers) name what is wrong with their clients, and this very act of diagnosing has a therapeutic effect because the client's anxiety is decreased by the knowledge that a respected and trusted practitioner understands what is wrong. This identification of the offending agent (e.g., a traumatic childhood experience, violation of a taboo, possession by an evil spirit) may activate a series of associated ideas in the client's mind, producing confession, reflection, abreaction, and/or catharsis. This shared world view is a powerful therapeutic agent even though different healers may categorize the problems in different manners.

2. Personal qualities of the healer or therapist constitute an important component of psychotherapy. The selection of folk healers is handled through heredity, "supernatural" designation, social designation, or self-designation. It has been claimed that shamans, mediums, and other healers are selected from the ranks of the emotionally disturbed. However, Torrey's (1972) survey indicates that "most therapists in other cultures are unusually stable and mature individuals." Rogers (1957) conducted empirical research, reporting that "accurate empathy, nonpossessive warmth, and genuineness" are of critical importance in producing effective psychotherapy in American settings, even more so than the type of training the therapist received.

3. In addition to a shared world view and the personal characteristics of the healer, client expectations are an important part of the therapeutic process. Frank (1973) has concluded that the apparent success of healing procedures based on varied ideologies demonstrates that client faith rests in the client's psyche, not in the validity of its object. The history of medicine provides ample

evidence of this fact; we now know that most medicinal agents used by doctors in the past (including European physicians and those in the United States) were medicinally inactive. Client expectations of help from a therapist were found to relate to the degree of relief experienced in the initial interview or healing session (e.g., Friedman, 1963; Westerbeke, Glover, & Krippner, 1977).

4. Psychotherapeutic techniques are similar the world over (Torrey, 1972, pp. 65-66) and represent the fourth component of successful healing. Drugs are a mainstay of Western psychiatry, but ancient Aztec, Chinese, and Toltec healers had highly developed pharmacopoeia. American Indian medicine men and women made wide use of anesthetics, emetics, febrifuges, and oral contraceptives. Shock therapy, too, is hardly new; there are drawings on the walls of Egyptian tombs of electrical fish which were used throughout Africa for such disorders as headaches, epilepsy, and possession. The taking of case histories has been scrupulously followed for centuries by healers in Ghana, Sudan, and Yeman; the Haitian "houngan" questions family members as well as clients. Dream interpretation was utilized by Mayan, Iroquois, Navaho, and Ute healers, as well as by those in Ghana and Sierra Leone. Conditioning techniques have been used in the form of reward and punishment, praise, exhortation, and threats. In Nigeria, a healer will treat bedwetting among children by taping a toad to the leg; when the child urinates, the toad croaks and the child awakens. Group therapy is often used in Brazil, Haiti, Ghana, and Trinidad; psychodrama is a common element in many of these groups. Nigerian healers often tell clients to move to a new compound or to take a new occupation; Pueblo Indian healers may have clients adopted by a new clan. Free association is used in Ghana and in some American Indian tribes, while hypnosis was used 3,000 years ago in China. Torrey (1972) has surveyed the existing data, concluding that folk healers have about the same success rate with their clients as do Western psychiatrists.

Psi-Related Folk Healing Phenomena

Folk healers claim to utilize a number of techniques and concepts which parapsychologists would describe in terms of purported psi phenomena. No single concept

characterizes all folk healing traditions, but there are several which can be frequently observed. First is that of discarnate entities. Many folk healers claim that they are assisted by discarnate entities or spirits. The mediums of many Latin American traditions will often incorporate these spirits at which time their bodies become the instruments for the healing process. Shamans will often call upon their animal allies to assist them in their work. These spirit entities are said to be especially useful when an evil spirit has possessed the client, requiring an exorcism for the restoration of health.

Divine intervention is also usually quite prominent. Many American Indian shamans pray to the Great Spirit for aid. Christian faith healers often speak of the role played by the Holy Spirit. Priests and priestesses conduct services in their religious institutions for purposes of healing. The right of the Divine to withhold help is also considered, as disease is sometimes seen as a supernaturally-mediated punishment.

Life after death is another concept that figures largely in folk healing traditions. Some use the concepts of karma and reincarnation to explain why a person becomes afflicted with a serious ailment. Some healers hypnotically regress people to their past lives to identify the origin of a problem. Counseling the terminally ill takes on additional dimensions when the therapist accepts the idea of an afterlife: the client can be properly prepared for entering the next world.

Healers will also frequently report out-of-body experiences, especially while engaged in healing at a distance. Some shamans claim that they can travel to the location of a distant client, even entering "non-ordinary" reality to retrieve a lost soul. Some shamans claim to travel out-of-the-body in search for the proper remedy for ailments.

Regarding the laying-on of hands, the Ebers papyrus of 1550 B.C. states, "Lay the hands on him . . . and the pain will leave him." Medieval royalty were said to be able to cure sick people by laying-on their hands. Priests and priestesses will often use this healing procedure as it is not in their repertoire of skills to incorporate spirits or travel out-of-the-body.

Magical remedies and ceremonies are obviously an important part of folk healing. Various herbs and brews are used by healers

because of their purported paranormal effects (in addition to those seen to have purely medicinal effects). These special concoctions may be "magical" (as would be true of love potions) or "sacred" (as would be the case with psychedelic mushrooms). The magical properties may be due to helpful spirits felt to reside in the plants, to "vibrations" which are an inherent quality, or to the "similarity" which a plant has to the diseased organ. In addition, dances, chants, songs, and magic circle ceremonies are often believed to have curative powers, again because of the helpful spirits who can be summoned, or because of the "vibrations" or "similarities" evoked by the ritual.

Subtle bodies and subtle energies usually play an important role. Folk healers often claim to deal with subtle energies such as animal magnetism, kundalini energy, purification forces, etc. One also hears mention of the aura, a subtle body supposedly surrounding the physical body, sometimes with several levels (e.g., astral, etheric, bioplasmic).

Subtle bodies and subtle energies usually play an important role. Folk healers often claim to deal with subtle energies such as "animal magnetism," "kundalini energy," purification forces, etc. One also hears mention of the "aura," a subtle body supposedly surrounding the physical body, sometimes with several levels (e.g., astral, etheric, bioplasmic). "Auric gaps" are mended by some healers; changes in one's subtle body are seen by several healers as necessary to evoke lasting change in the physical body. Acupuncture points and meridians mediate the "chi" energy of Chinese healers and the "ki" energy of the Japanese healers. "Prana" serves a similar function in yoga.

Finally, there remains the category of parapsychological abilities. Some healers claim to have skills in one or more of the areas investigated by parapsychologists.

Clairvoyant healing, telepathic communication, precognitive dreaming, and psychokinetic repair of body tissue are just a few of these abilities.

In cultures where there is no access to Western medicine, folk healers are totally responsible for health care services. The World Health Organization has initiated a program to incorporate folk healers into the emerging health care systems in developing countries. Efforts have also been made in the United States where Puerto Rican mediums have been utilized in community mental health centers (e.g., Harwood, 1977). Kiev (1968) has concluded that folk healers are important not only because their services are a form of prevention which contribute to lower incidence of mental illness, but as "a form of treatment agency whose presence leads to a reduced flow of people going to hospitals" (p.192). Further studies of folk healers and the purported psi components in their psychotherapeutic procedures may have important practical as well as theoretical results.

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A Visit to a Mestizo Shaman in Argentina



David Kimweli

Republica Argentina, the eighth largest country in the world (1,073,399 square miles or 2,780,092 square kilometers), is bounded by Chile on the south and west, Bolivia and Paraguay on the north, and Brazil, Uruguay, and the Atlantic Ocean on the east. Its climate is mostly temperate with variations towards both the southern tip and the northern mountains. Because the village of Saladas, where we did our research for this case study, is near the northwestern border of Argentina with Bolivia and Paraguay, it is greatly influenced by those countries.

The medicine man of the village of Saladas was a "mestizo," a person of white and Indian mixture. Though educated and very wealthy he had nonetheless managed to stay in touch with his Indian roots. This highly regarded individual was also a recognized shaman, which, in South American culture, is medicine man, priest and psychopomp; that is to say he cures sickness, directs communal sacrifices, and escorts the souls of the dead to the other world. He is able to do all these by virtue of his techniques of ecstasy, by his power to leave his body at will. The shaman has several auxiliary spirits at his disposal, but he is not possessed by them. The spirits help him to find the soul of the sick person, and sometimes they accompany him on his ecstatic voyages. He often becomes the mouthpiece and actor for these possessing spirits.

This mestizo shaman of Saladas had almost continuously in his company a cadre of workers — spiritualists from Brazil, Bolivia, Chili, and Paraguay. The South American shaman and his followers believe that their existence can be integrated to include all objects and the universe so as to control them and maintain harmony. They also strongly believe that the spirit of a person or the second soul, as they call it permeates all things — animals, snakes, birds, objects, trees, etc.

The Saladas medicine man's house was decorated with all kinds of art work, paint-

ings of animals, leaves, snails, rocks, and rivers. According to his own words, everything meant life to him and whatever image was portrayed in the painting became representative of this for him. Our interview lasted five hours the first day, six the next day, and five and a half the third day. In the process we interviewed all the members of his family, workers and co-shamans, who all together consisted of some 50 people.

In addition to regular household members, many people came and went every hour of the day. We discovered during our interviews they came for various reasons: some for healing, some for blessings, some to learn a prediction about the future, some to be healed from the harassment of ghosts, but most came just out of curiosity about the levitation activities for which the shaman was famous.

A counseling session or a visit cost the equivalent of \$45 and only lasted about 40 minutes. This automatically eliminated the average person. A lot of tourists and foreigners visited secretly to learn and practice levitation.

Through our interviews we discovered that the shaman commanded one hundred percent support from his followers and about eighty percent from the foreigners who came mostly to "try and see." About seventy-five percent of the people in the larger cities who had heard about him highly recommended him, with the exception of Catholics. Most of the Catholics were skeptical; however, the native Catholics were sometimes credulous and actually blended this spiritualism with their Catholic beliefs.

In answer to our question, "Does the shaman possess a higher power that you do not have?" eighty-five percent answered in the positive. Fifty percent believed that this power could cease anytime, while the other fifty percent believed it could go on for a long time. Ninety percent desired to possess this power themselves, eight percent did not really care, and two percent did not want it at all. The shaman himself believed that his power would stay as long as he pleased the auxiliary spirits and remained "possessed."

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David Kimweli, M.A., is a member of the Kamba tribe, Kenya, and comes from a family of m'ganas (shamans). He is also a Protestant minister. Kimweli's M.A. in psychology, West Georgia College, included a thesis that focused on his experiences with Argentine shamans. The article which follows has been excerpted from a longer paper presented at "A Gathering of Explorers: Consciousness, Wisdom and Energy," a national conference sponsored by Parapsychological Services Institute, Inc., Psychical Research Foundation, Inc., and Oglethorpe University, Continuing Education Department, May 19-21, 1989.

During our interlude with the shaman we witnessed a number of people who arrived free and sober but left "possessed." Many of these people we interviewed (about eighty-nine percent) believed that their lives had changed for the better or at least had been elevated to a higher spiritual level. This was questionable as far as we were concerned since once dependence on the shaman had been established, there seemed to be no end to it! Only a very small number (one percent) doubted they were any different after their experience with the shaman; the remainder did not care or were not concerned about "a change in their life." One very interesting observation we made, however, was that only a negligible one percent was able to perform on their first visit the same "levitation" acts as those of the shaman. It took more than five visits to actually become possessed. Later we learned that it was commonly accepted in the culture that before the client can receive the spiritual powers that the shaman has, he or she has to have visited him for at least an average of about five times. Besides, one had to open up to these powers. In other words, one had to be willing to be "possessed."

Once one received the power, he or she was expected to shout, scream, and jump all over the place in front of the shaman. The manifestation of having received the power differs from one shaman to another, but according to Wilson (1973), "individual shaking was the manifestation of one's encounter

During our visit, the shaman conducted a "seance" where he called upon his dead spirits, some by name, others, as it appeared, with a "hum." When the "hum" turned into a song, he began to shake violently, moving his hands from one side of his body to another. My observation about this resembles that of Wilson on "thaumaturgical responses." He states, "although the shaking was more frenzied in services (sessions) in the early days than later, it persisted as a regular, seemingly uncontrolled, but in fact almost stereotyped activity. The shaking occurred to particular songs with sustained repetition of syllables that had no sense; many songs were said to have come to individuals in visions ..." (Wilson, 1973, p. 358).

After this the shaman moved close to the table where he had placed some of the paintings and materials he was using for healing. He took a crystal bowl that had been passed on to him by his parents who were shamans also. As he lifted the bowl onto his shoulders, the table moved up into the air and literally was suspended there for over 40 minutes. Similarly, the chairs in the room were lifted and suspended in the air — about four and a half to three-quarters feet high. So was everything in that house. Finally, the shaman lifted himself up and was suspended in the air just above the household furniture for a long time. His wife was able to pass under him, and then also was lifted up above the ground, but below him.

As he remained suspended in the air, the shaman was talking to some spirit body that many of the people present said they could feel and literally touch. The shaman told us later that it was this "ghost" that gave him the powers to levitate these objects! The ghost took the bowl from the shaman who was still in the air and placed it directly in front of the holy man, but in the air. Then the shaman gradually, slowly, like a balloon or parachute, descended to the ground. One by one the household objects descended also. As soon as all the objects were back in their original places, the bowl began to move up and down without knocking itself on the floor and/or the walls. Meanwhile the shaman was still singing his "humming" song which seemed to control the movement of the bowl. Whenever he stopped the song, the bowl settled down. If he began singing again, it moved. If he sang in a slow rhythm, the

During our visit, the shaman conducted a "seance" where he called upon his dead spirits, some by name, others, as it appeared, with a "hum." When the "hum" turned into a song, he began to shake violently, moving his hands from one side of his body to another.

with a spirit-power" (p.361). In our particular case, the few that we noticed that had actually received these spirit powers were able to speak in a form of old Spanish that does not exist today, or some other strange language.

the bowl moved slowly. If he sang at a faster beat, the bowl moved faster!

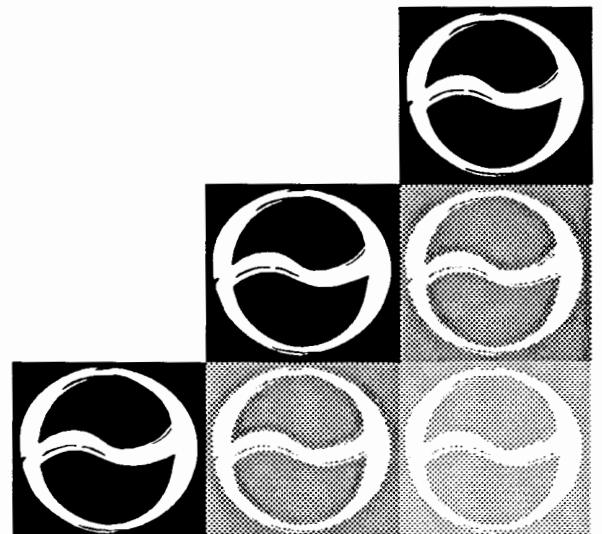
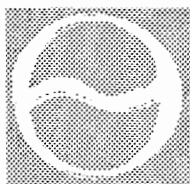
There seemed to be no explanation as to why the shaman had to perform these thaumaturgical acts other than just to stage a performance and satisfy the curiosity of his clients. In a spiritual context, however, the event clearly stated to the onlookers that the shaman was at a higher level spiritually than his clientele. Although he seemed to enjoy performing — at, of course a good remuneration who wouldn't? — it was not clear how much spiritualism was being added to his already "possessed" condition, since he appeared more drawn out, rigid, and less emotional after the performance. And although he frequently asked his clients whether they believed in Jesus Christ, we noted he was less enthusiastic about performing for followers of Jesus than of Buddha or Muhammad.

It seemed to me that it was the ghosts that "lifted" the person that had "opened up" to them. If that was the case, a higher spiritual fulfillment than one could find among ordinary people had surely taken place. The shaman, once he had gained the trust of someone, easily lifted them up, too. There were cases where the people told us that he would lift himself together with a confident colleague, as high as 40 or 50 feet above all the trees and buildings!

This is only one case and it would be unfair to draw universal conclusions based on it. On the other hand, I believe this case has implications about what really lies beyond out there, that is beyond what we can explain, understand, feel, and experience with our human mind. Many questions arose for me during this research. Most of them remain unanswered hitherto! I am sure you have many questions also. Someone must continue to research these kinds of experiences. If the western world would support parapsychology research projects, I believe many answers would come to light.

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A Transcultural Evaluation of Mental Illness Among Shamans

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A long-standing controversy in the field of transcultural psychiatry has to do with the mental stability of shamans. As I have argued elsewhere (Galanti, 1981), the shaman is the psychological and functional equivalent of the psychic in our own society, a society where there has been a tendency to associate psychic abilities with psychosis. The reasoning goes something like this: two prominent signs of schizophrenia are hallucinations and delusions. Hallucination is commonly defined as "a sense perception (for) which there is no external stimulus" and delusion is a "belief that is obviously contrary to demonstrable fact" (Hinsie & Campbell, 1960, p. 328). Schneider's (1959) system for identifying schizophrenia on the basis of isolating "first rank symptoms" includes seven (of eleven) which involve ego boundary disturbances, sometimes interpreted as psi. These include telepathy and experiencing the feelings of others. By definition, then, anyone claiming clairvoyance, telepathy, or any number of recognized "psychic" abilities could very well be labelled mentally ill.

There is a difference, of course, between the insane and the merely psychic. The most obvious difference is that psychics realize two things: that their experience is outside of ordinary reality and that it is not shared by others. Furthermore, for the most part, psychics can control their entry into and out of a state of psychic consciousness. Schizophrenics do not and, indeed, cannot.

Shamanism

The term "shaman" is used by anthropologists to refer to individuals who treat illness through nonmedical means while in a controlled trance state. A major characteristic is their ability to communicate with and control spirits. During trance they are able to leave their bodies and go off on what is termed "magical flight." The correlation with out-of-body experiences is obvious.

Prominent aspects of the shaman's role include making predictions about the future

(precognition) and locating lost objects and people (clairvoyance). In her description of shamans on St. Lawrence Island, Alaska, Murphy (1963, p. 58) writes:

People are called "thin" if they seem to have telepathic perception — if they know uncanny things that other people do not know or are able to divine the future and find lost articles. Not every "thin man" is a shaman, but all shamans are "thin men." To "see things" brings prestige and is cultivated by many people. The mark of a shaman is his ability to put this power to use in curing.

Shamans are also renowned for their performance of magical "tricks" which include the ability to make objects move without touching them. For example, Rasmussen (1965) describes how an Eskimo shaman's discarded clothes fly around the house above the heads of the singers during a ceremony. Bogoras (1965) reports that among the tricks of the Siberian shaman is that of making objects move violently. If real, and not merely feats of legerdemain, these shamans are demonstrating psychokinesis.

One of the most important shamanic abilities, as mentioned earlier, is the ability to communicate with and control spirits. This involves the shaman entering into a trance state through the use of drugs, drumming, or other mind-altering techniques and then becoming "possessed" by a spirit, often in animal form. Once possessed, the shaman may appear to be having a seizure and to speak in tongues — the language of the spirit. Although this might appear to us to be psychotic behavior, as Peters and Price-Williams (1980) point out, the critical difference between a shaman's trance and the altered state of consciousness (ASC) experienced by an individual who is victimized by his trance is control. In other words, the shaman can willfully induce and terminate his possession trance. Possession trance is remarkably similar to the currently popular phenomena of

trance channeling, each reflecting the cultural milieu in which it appears.

Are Shamans Mentally Ill?

There are three major camps in early literature regarding the mental stability of shamans: those who believe that shamanism is a form of institutionalized insanity (*e.g.*, Devereus, 1961; Gillin, 1948; Silverman, 1967; Wallace, 1966); those who see the shaman as a sick individual who has cured her or himself and now has control over what appears to be psychotic behavior (*e.g.*, Eliade, 1964; Murphy, 1964; Opler, 1959); and those who see the shaman as a normal individual with special abilities or predisposition to the shamanic role (*e.g.*, Fabrega and Silver, 1970; Gelfand, 1964; Handelman, 1967; Raj Pramukh, 1976; Tierney, 1973).

Silverman (1967) argues that there is a strong similarity between the behavior and thought processes of certain kinds of schizophrenics and shamans and that the only essential difference between them lies in the degree of cultural acceptance. To phrase it more bluntly, if an individual is "crazy," he or she may be able to find salvation by taking on the role of shaman. Of course, Silverman employs faulty logic when he defines shamans as psychotic in the first place: they are, he states, "those inspirational medicine men who communicate directly with the spirits and who exhibit the most blatant forms of psychotic behavior" (1967, p. 22). He lists in this category "grossly non-reality-oriented ideation, abnormal perceptual experiences, profound emotional upheavals, and bizarre mannerisms." He argues that both shamans and nonparanoid schizophrenics go through five stages in resolving their conflicts beginning with the precondition involving fear, guilt, and feelings of impotence and failure and ending with cognitive reorganization.

Similarly, Wallace (1969) sees the potential shaman as a sick individual, suffering from serious mental and physical disorders which spring from or involve profound identity conflict. He describes the general process of becoming a shaman: it begins with a phase of schizoid identity dissolution followed by a phase of paranoid identity restitution, the new identity being that of shaman. This new role has the support and encouragement of the community and enables the individual to achieve a state of controlled hysterical dissociability.

Gillin (1948) claims that Rorschach tests done on a group of shamans indicated definite schizophrenia, as did aspects of their behavior, including a mask-like face, flat affect, a high development of fantasy life not shared by others, and disregard for the opinions and reactions of others. He does point out, however, that the shaman is not viewed as crazy by his society. He has an important and respected status as curer, as well as being successful in other kinds of business affairs. In other words, Gillin feels the shaman really is a "crazy" person who is given a socially acceptable role in which to function and because of that role, the society does not view him or her as sick.

Nadel (1965), among others, has suggested that shamanism may "absorb" mental disorder by providing a stabilizing institutionalized catharsis. Peters and Price-Williams (1980) suggest that the state of shamanic "ecstasy" or magical flight itself involves psychotherapeutic mechanisms similar to Jung's (1958) "active imagination," Desoille's (1966) "directed daydreams," and Leuner's (1969) "guided affective imagery."

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A second camp with regard to the question of the mental stability of shamans takes the view that the shaman, in the words of Eliade, "is not only a sick man; he is, above all, a sick man who has been cured, who has succeeded in curing himself" (1964, p. 27). Opler (1959), too, sees the shaman not as deviant or neurotic, but as an individual who has overcome personal problems and has learned the technique of dealing with the frustrations of others.

Murphy (1964) suggests that psychiatric disability, like physical disability, may have

made it difficult for people to fulfill normal social roles. Because of that, individuals with either affliction might be drawn to shamanizing, a position where they could function without much impairment. Murphy describes how, in order to become a shaman on St. Lawrence Island, an individual would first receive a "call." Initiation would involve a five-day period in which he or she would go "something like crazy" (p.58). During this time, the person would wander alone on the

If the kami is ignored too long, it becomes angry and punishes the individual with an untreatable illness known as taari. This is usually accompanied by seeing and hearing things of the spirit world. The only cure for this illness is to seek out a guardian spirit and become a shaman.

tundra without food or sleep, suffering much physical and emotional anguish. The hoped-for outcome of the initiation would be that the individual would have a vision of a spirit-familiar who would then work with the potential shaman in his or her rituals. Murphy states, "It is said that people who become shamans felt very sick and perplexed during this (initiation) time; they 'go out of mind, but not crazy' and they felt all right again when they had 'straightened up in their minds what was bothering them'" (1964, p. 58).

During healing rituals, these initiated shamans would appear to have a seizure, fall unconscious to the floor, and then rise, possessed by their spirit familiar, at the same time taking on the characteristics of that animal spirit. Although in some societies spirit possession is a sign of mental illness, Murphy states that this is not the case on St. Lawrence Island. Spirit possession is seen as the mark of healing abilities rather than a sign of disease.

Although Murphy notes that some shamans she studied appeared to be mentally ill, it was not true of all. She describes one female shaman who had been violently psychotic for three years due to a spell. She would lose

feeling in her wrists, and sometimes even her whole body. She would mutilate her hands by pounding them with stones. Despite her psychosis, however, when she was lucid, she could shamanize. In spite of all this, the best shamans, Murphy points out, still were mentally healthy.

Lebra (1969) describes the shamans of Okinawa in a way which sheds interesting light on the issue under discussion. Shamans there are believed to be born with the spirit, but it is usually not recognized. Therefore, when the individual is old enough to understand, the *kami*-spirit sends notification which often involves strange events or hallucinations. Shaman is not a role Okinawans generally aspire to, so most people tend to ignore the signs even though escape is impossible. If the *kami* is ignored too long, it becomes angry and punishes the individual with untreatable illness known as *taari*. This is usually accompanied by seeing and hearing things of the spirit world. The only cure for this illness is to seek out a guardian spirit and become a shaman.

While suffering from *taari*, individuals go through a period of extreme anxiety, misery, and helplessness. In addition, they have several physical problems, such as headaches, asthma and skin disorders. They also hallucinate and experience spells of complete dissociation.

If an individual recovers from *taari* sickness, it is usually assumed by the society in which she or he resides to be proof that the person is indeed a shaman. If, on the other hand, the individual does not recover, or later has a relapse, it is viewed as a sign that the person has a poor relationship with his guardian spirit, and the result is frequently a loss of clients.

Shamans in Okinawa are for obvious reasons, then, not regarded as completely normal, for they have the capacity for spirit possession and the ability to see and hear events of the past and future. However, as Lebra points out, they are not considered "crazy" either. They are viewed as deviant rather than pathological. Nonetheless, if their behavior becomes too wild, eventually they are labelled "crazy" and lose clientele. The period of greatest overt pathology, Lebra notes, takes place prior to taking "office," during the *taari* sickness. Earlier life histories also often reveal much failure: at home, in

school, occupation, sexual relations, marriage, and life in general, but especially in interpersonal relations and achievement. Lebra concludes that there is no clear pattern of overt pathology among the shamans in Okinawa, but it is clear that deviants are recruited to the role.

Parapsychologist D. Scott Rogo points out that psychic abilities often emerge *after* psychotic disorders have been cured as well as in the early stages described in the autobiographies of recovered schizophrenics. O'Brien's (1976) story of her journey into schizophrenia and her subsequent recovery is an excellent example. Indeed, her case may shed some light on the observation that shamans often first manifest their shamanic abilities following a physical or emotional crisis accompanied by withdrawal. The recorded statements of a Siberian Yakut-Tungus shaman also speak eloquently to this point:

When I was twenty years old, I became very ill and began to "see with my eyes and hear with my ears" that which others did not see or hear; nine years I struggled with myself, and I did not tell anyone what was happening to me, as I was afraid that people would not believe me and would make fun of me. At last I became so seriously ill that I was on the verge of death; but when I started to shamanize I grew better; and even now when I do not shamanize for a long time I am liable to be ill (Czaplicka, *Aboriginal Siberia*, p. 173, cited in Norbeck, 1961, p. 118).

The shaman's statement is consistent with the findings of Lebra and others, as well as with those who suggest that the performance of shamanic responsibilities itself has psychotherapeutic functions.

The third camp in the mental illness controversy is represented by those who see the shaman as a normal individual with special abilities or predisposition to the shamanic role. For example, Raj Pramukh (1976) states that the shamans he studied in Andhra Pradesh, India, are indistinguishable from other people except for their alleged unusual control over or assistance from supernatural beings.

Tierney (1973) claims that the Ainu do not regard the shamanic predisposition as a

sign of psychopathology. Instead, shamans are regarded as ordinary humans with special abilities in dealing with deities.

By administering psychological and sociological tests to a group of practicing shamans as well as to ordinary members of society, Fabrega and Silver (1970) tested their impressions that the Zinacanteco shamans they observed were normal in every way — save for their religious and healing talents. Statistically there were no significant differences.

Handelman (1968) criticizes anthropology for failing to distinguish between the shaman as an individual (and the effects of personality on social behavior) and as a social role. This failure, he argues, has obscured the possible range of personality variation among shamans. He feels that the common assumption that potentially troublesome individuals are steered into functional and rewarding social roles as shamans rests incorrectly on their behavior in public places where actions are guided by cultural expectation instead of the personal belief system of the shaman. Implicit is his belief that shamans may *not* be crazy, but are, in fact, normal individuals fulfilling a role which calls for them to act "crazy" (by our standards, at least). It should always be remembered that cultures distinguish between shamans and psychotics; the former *treat* the latter.

Discussion

Are shamans mentally ill? What role does psychosis play in the development of shamanic (psychic) abilities? The answer may appear equivocal. As Sasaki (1969) warns, there is so much variability in mental conditions among the Japanese shamans alone, we must be wary of making any generalizations.

It seems clear, however, that one of the primary "skills" needed by a shaman is the ability to dissociate insofar as dissociation is related to spirit possession. Some sort of split in the personality system must occur to allow for alternating personalities (Peters and Price-Williams, 1980). Amnesia may or may not accompany the experience.

Many of the psychics I interviewed for my own research stated that it was important to "let go of their own individual ego" in order to be psychic. Rather than having a supermarket list of individual psychic powers, most saw themselves as having the ability to enter

into an altered state of consciousness where ego boundaries dissolved and allowed them to connect with the "oneness." Perhaps psychotics commonly experience what appears to be psychic abilities because their "normal" state of consciousness is one in which ego boundaries are nonexistent. One of the characteristics of schizophrenia is the failure of the ego to differentiate between self and not-self (Greyson, 1977). The difference, of course, as stated earlier, is that psychics recognize that they are in an altered state of consciousness and retain the ability to enter and leave this state at will; schizophrenics do not.

Dissociation may be a tendency people have to varying degrees. Environmental conditions may or may not exist which could stimulate it. If dissociative states can be controlled, and there is a societal role which necessitates them, the individual who experiences bouts of dissociation may well be drawn to that role. In many societies that is the role of the shaman.

Perhaps the situation is similar for shamans. In their shamanizing, they enter into altered states of consciousness. Certainly, allowing another "spirit" to enter into their body involves a lowering of ego boundaries. Thus, in their trance state, "psychic" material is also perceived.

Despite the claims of researchers for the "shaman as normal," I feel there is still some evidence for psychopathology among most shamans. Raj Pramukh (1976) admits that shamans in training are often seized by periodic fits and see faces of spirits and hear voices not heard by the rest of the population. In describing recruitment to the role of shaman, Tierney (1973) explains that not everyone can be a shaman. Usually, around the time of puberty, a potential shaman first experiences a strong feeling over which he or she has no control. Years later, usually at a

life crisis such as the death of a child, these individuals perform their first shamanic rite — often unconsciously. It takes many years, however, to become a full-fledged shaman, that is, one who can perform on request, not just when seized by the uncontrollable desire to do so.

There is some evidence to suggest that at least among some of the psychics I studied, emotional crises precipitated the development of psychic abilities (Galanti, 1981). Research done by Margo Chadley for her doctoral dissertation on trance channels revealed that almost all suffered from abuse or neglect as children and discovered their talent for channeling during a personal crisis (Young, 1986). A functional way of dealing with abuse is to escape into trance or to dissociate; that way, the ego does not need to experience the suffering. Multiple Personality Disorder, an extreme case of dissociation, almost always results from situations of child abuse (Wilbur, 1984). Certainly, it would be extremely helpful to have more complete life history data on shamans to see if similar conditions occur.

Dissociation may be a tendency people have to varying degrees. Environmental conditions may or may not exist which could stimulate it. If dissociative states can be controlled, and there is a societal role which necessitates them, the individual who experiences bouts of dissociation may well be drawn to that role. In many societies that is the role of the shaman. In our own society the role which has emerged only recently and primarily on the west coast is that of trance channel.

Sasaki (1969) did a fascinating psychiatric study of shamans in Japan which sheds further light on this issue. He studied 56 shamans and found that the process by which they first achieved spirit possession varied. There were basically two types — self-trained and spontaneous. Forty of the 56 utilized the former approach. The majority of the 16 remaining individuals (all of whom first achieved spirit possession spontaneously) also had other psychopathological conditions which persisted and sometimes led to their hospitalization. However, all appeared to recover without lasting harm to their personality structure. Sasaki reports that those in the "spontaneous" group entered into trance states more easily and tended to have more clients than the other shamans.

Sasaki concluded that the level of mental instability was in part related to the type of community in which the shaman was found. In more primitive shamanistic communities an individual without any specific psychopathological needs could become a shaman relatively easily. In less primitive shamanistic communities, strenuous training and apprenticeship were required. In modernized communities, in which he perceives the shamanic role as a defense against one's psychopathological needs (and he gives several case studies to back this up), Sasaki notes even more rigorous training and self-discipline are required. In most communities when possession is achieved spontaneously, however, training is not required. The individuals with the spontaneous abilities are thought to be the most powerful shamans, but they also have the most pathological symptoms.

Conclusions

As a general statement, it appears that the ability to voluntarily enter into a trance state and to dissociate are essential to performing the functions of a shaman. There are numerous ways to achieve this. It may occur spontaneously at first, due to a combination of innate psychological predisposition and environmental circumstances. If uncontrolled, the individual will likely be thought mentally ill and sent to a shaman for treatment. If, however, the individual learns to control his abilities, the community will likely take that as a sign of shamanic power.

Individuals may also train for the shamanic role, although individuals who are self-made shamans, those who have not received a "calling" from the spirits, are generally thought to be less powerful. Training is usually arduous.

Commonly, shamanic abilities are triggered by some traumatic event, either physical or emotional. Perhaps this is because the suffering individual is led to escape into trance, into a state of dissolved ego boundaries. (Another interpretation is that such stressful events cause people to focus inward, and thus they become more aware of the psychic information that bombards us all the time, but which most of us block out due to excessive external stimuli.) Given the cultural option of the role of shaman, this is interpreted as a calling, and the individual begins training for the role. Often the training, as among the St.

Lawrence Island Eskimos, involves conditions designed to produce altered states of consciousness, thus reinforcing the original tendency.

To answer the questions posed at the outset of the discussion section, there is tremendous variability regarding the mental stability of shamans, although having the ability to dissociate seems to be a requirement. If dissociation is defined *a priori* as a mental disorder, then yes, shamans are crazy. However, it is a controlled psychosis; shamans are able to function normally within their society, and so are not considered mentally ill by members of their own culture and probably should not be considered so by ours. Many shamans do appear to have suffered psychotic episodes in their past though, and occasionally continue to do so as well-respected shamans. As Peters and Price-Williams (1980) point out, shamanizing itself may be a form of therapy. It should be emphasized, however, that shamans should never be confused with the mental patients they treat.

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Music Centered Psychotherapy: Shamanism in a Contemporary Therapeutic Setting



Ruth Skaggs

"The magical side of music complements the clinical side."

— Carolyn Kenny

Readings in the literature on shamanism (Walsh, 1990; Grof, 1985; Neumann, 1963; Ywahoo, 1987; Merriam, 1964; Rouget, 1985) reveal clear and rather startling parallels between native shamanism and modern therapeutic practices which use music and imagery as primary agents of change.

The power of imagery in the healing process is reemerging into valid therapeutic use as the dominance of behaviorism begins to fade. Ancient practices involving imagery among indigenous peoples around the world are being explored and accepted in exciting ways.

Shamanic practices incorporate the use of sound as an integral part of healing rituals. Often the sound is produced by chanting and drumming, but other instruments such as the lyre, flute, rattles, even Jew's harp, are used in many cultures (Rouget, 1985). The shaman is the musician, *i.e.* he or she makes the music that induces trance. The repetitive rhythmic patterns of instrument or voices serve to induce trance states in which the shaman "sees" the cause of illness as disharmony in the sick person's world (Samuels and Samuels, 1975). Often the shaman employs acceleration and deceleration of tempo and an increase and decrease (*crescendo* and *decrescendo*, respectively) in volume. Sometimes she or he uses both *accelerando* and *crescendo* together, further increasing an excitatory state that enhances trance.

The shaman often consults with spirits while retaining control and is able to recall the experience afterwards (Krippner, this issue). This human intermediary is able to bring back curative information from the spirits or gods met in the other worlds in which he or she has travelled. Inner vision is vital to the process.

Although many therapists often use verbal suggestions to induce imagery, some-

times providing the images through guided visualizations, introducing shamanic drumming or chanting into clinical practice would, perhaps, be unacceptable to most traditionally-oriented therapists and clients.

As this article intends to show, however, it is not necessary to abandon the musical aspects of shamanism. The Bonny Method of Guided Imagery and Music (GIM), which integrates ancient and contemporary beliefs and practices in a dynamic, transformational therapy in service of physical, psychological, and emotional healing, features many similarities to shamanic practices, and may, indeed, be the significant link that connects the past with the present.

Developed by Helen Bonny, R.M.T., Ph.D., from her work with LSD therapy in the late 1960s, GIM uses specifically programmed classical music. For each session, the therapist chooses music containing psychological, physiological, and emotional qualities that match the client's presenting needs. The therapist must enter the world of the client in order to be able to choose music which is phenomenologically suitable.

Music chosen for an agitated client, for example, would be music that matches the agitation. Such a choice would facilitate the client in exploring and moving through the feeling. Selecting relaxing music would be contraindicated for this client. In fact, it would be similar to prescribing a Valium, thereby nulling the symptom rather than treating the psychological and emotional factors affecting it.

After inducing an altered state of consciousness (ASC) in the client through various means of single-pointed focusing, the therapist begins the music, usually played on cassette tapes. At this point the departure from most modern image-producing practices using the spoken word as the image-inducer with music as background occurs. Here, too, is where GIM interfaces with ancient healing practices. When the music begins, the client is urged to be in the music and to let the music be in her. Music evokes a

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broad range of images, other sensory responses, memories, and emotions from the deeper part of the psyche. It is always moving, changing, and suggesting.

A focusing upon the music serves to deepen the ASC. At the same time, through its form and structure, music provides a container for the process as it serves to dissolve barriers to deeper levels of consciousness.

Ancient practices rely upon tone resonance and rhythmic repetition of drums and/or chanting to induce a trance state. Once the trance state is reached, the continuing repetitive sounds serve as the containment, the crucible, in which change can occur.

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Classical music is among the sound forms familiar to the ears of the modern Western world. Even those who prefer other musical styles accept classical or art music as a form belonging to our culture. Because of its familiarity, art music can be a valid base for introducing shamanic practices in a contemporary form into the therapeutic setting.

The multi-dimensionality of classical music — the many textures and ranges of the orchestral instruments, themes interweaving and developing, transition passages from theme to theme — provides a matrix for the moving through and resolving of internal conflicts. As an impetus for rearranging inner patterns, classical music encourages the deorganizing and reorganizing of psychic content into greater wholeness.

The client is continually infused with the music's energy. This energy, when charted by a harmonic analyzer, looks like standing waves, waves produced by the sound. Clients lying on a mat in an ASC often sense the sound vibrations underneath and through their bodies, giving them a feeling of actual physical support for their experience. With

that support, the threshold to other levels of awareness is lowered.

The one-dimensionality of spoken words has a limited ability to deepen consciousness and induce imagery which is as uniquely personal and powerful as that which is music-induced. Music with its symbolic, indirect, ambiguous nature, permits facing what might be unfaceable through more direct, verbal approaches.

What exactly is the relationship between the apparent simplicity of shamanic drumming/chanting and the complexity of classical music? Although there is unquestionable diversity among the musical languages, there are also common characteristics. In almost all cultures the intervals of an octave, a fifth, and a fourth are focal tones toward which the musical systems tend to move (Meyer, cited in Merriam, 1964, p. 11). These same intervals, plus the interval of a second, are considered by the secret Pythagorean teachings to be the governing laws under which "the life of the world and creation, itself, unfolds" (Hamel, 1976, p. 107). Although there are differences among the various systems of modes and scales, there appears to be universal acknowledgement of the life-giving, life-sustaining qualities of these particular intervals.

When we examine the rhythms of both native and Western classical music, we find that the rhythmic patterns are the life pulse that stretches across time and cultures. For example, a whole-organism resonance to rhythm is a universal response. From the moment it is heard, pronounced rhythm draws the listener in, bringing a response of rhythmic movement in the body. Through the rhythmic content we "re-affirm our own rhythmic existence from the first drummer to ourselves" (Kenny, 1982, p. 69).

Native music, simpler in many aspects than Western music, reflects the simpler, more structured lives of the people who produce it. The current interest in native drumming is likely, in part, a longing to return to more simple, natural living. Before we do that, however, if indeed we ever should, we must first come to terms with the complexities of our modern lives. A life bombarded with technological stimuli must be matched with music of many-faceted stimuli to allow us to confront our inner demons.

"It is the task of the therapist ... to conjure up the devils rather than put them to

sleep" (May, 1970, p. 201). The natives of Yoruba face their demons by dancing in costumes that portray the character of their particular demon, whether it be rage or sexual impotence. Balinese mask dancers believe that they become the character of the mask that they portray. The demons are confronted by naming and knowing them.

In GIM the music itself serves the client in confronting and knowing the inner demon. Anger, for example, is clothed with music that intensifies rather than bypasses the feelings. Music that is phenomenologically with the client encourages a full exploration of the demon, while the therapist actively facilitates the process through reflecting, suggesting, encouraging, and providing interventions when necessary. After fully embracing the experience and receiving any message that it may have given, the client often responds with enormous abreaction and catharsis.

In native practices, the shaman goes beyond the seen reality of consciousness and travels to other dimensions. (Winn, et al., 1989). In GIM practice the therapist facilitates the shamanic journey of the client. It is the client who reaches other levels of awareness, the client who becomes the shaman. One example of this is the client/shaman who finally remembered being sexually molested as a child due to an increased perceptual ability during a GIM session (Skaggs, 1984).

It is the client, as shaman, who contacts spirits through imagery. In a recent GIM session, a woman came with a puzzling dream in which her deceased mother appeared, saying she would be with her for three weeks. At the time the client was also very concerned about her younger brother, who was in crisis, and she was searching for the best ways to help him. She re-entered the dream during the session, and the spirit of her mother appeared again. A long dialogue followed, during which the mother gave the client valuable information that helped her in coping with the brother's problems.

In another instance a young man in the process of dying was able to meet his demon, a powerful image of a death shroud that had haunted him for days. He came for treatment with the specific goal of resolving his fear of the image. During the session, the spirit of his deceased mother appeared, and they engaged

in nonverbal communication for a long period of time. Through this contact with her spirit, the young man realized that he was more than his body and that death was but another dimension of life. After that the death shroud no longer frightened him.

Organic responses to music facilitate physical healing. "Rhythm is the element of music most closely allied to body movement" (Machlis, 1984, p. 15). It releases our motor reflexes even if we do not respond with actual physical movement. Our motor impulse for rhythm is an instinctive tendency, primarily unconscious and organic (Seashore, 1983). Our response to rhythm involves the whole organism "in the form of a perceptual attitude of responsiveness to measured intervals of time and tone" (p. 139).

It is this kind of whole-organism response that assisted in the healing of a recent client of mine who had three therapeutic goals: reducing her cholesterol count, lowering her thyroid level, and increasing the frequency and regularity of her ovulations in order to increase her chances of becoming pregnant. For working with her, I chose music with strong, structured, repetitive rhythms. For example, in one session, I began with the first movement of Brahms' First Symphony, a powerful piece of music with pronounced rhythm. After a series of sessions, her ovulations came regularly on the twenty-second or twenty-third day of her cycle, rather than on the fiftieth or sixtieth day as previously experienced. Her cholesterol count went down significantly, and her thyroid level was lowered to the extent that she reduced her medication to the lowest dosage, 25 mg. daily.

A life bombarded with technological stimuli must be matched with music of many-faceted stimuli to allow us to confront our inner demons.

In shamanic literature I can find no mention of the possible influence of drumming/chanting on the physiological responses of the sick person. It is my belief, however, that instinctive responses to rhythmic patterns are a strong factor in the healing of physical illness among natives.

The shaman lives as easily in the unconscious world as in the conscious; therefore, he has greater access to archetypal images. Music used in GIM through its multiple stimuli can also lower the threshold to the unconscious. Archetypal images often emerge fairly readily. For example, Neumann (1974) mentions that symbols of cauldron and cave are seen over and over in connection with the seer.

Recently, a woman in treatment with me felt very disempowered and disconnected. During a GIM session, she figuratively slid into her own cave/cauldron experience. In her mind's eye, she saw a black tunnel, "like a black hole in the universe," she said. She then went to the entrance of the tunnel and saw a giant slide. Playfully she slid down and landed on a flower in the middle of a cave. There she saw a wizard stirring molten metal in a pit in the earth.

"He's reshaping things," she said. "With proper conditions, things can be changed that you didn't think could be. Take solid metal, put it into a fire, melt it, and it can cool and be something else." It was as if through her images, an alchemical process was at work within.

The metal had melted into a golden/red/orange liquid when she said, "That pit is the source of my power. It comes from deep within. This is the core place. Everything comes from there." The experience left her feeling strong, centered, and having access to her inner wisdom.

The music used with the dying young man mentioned previously was chosen for its death/rebirth qualities.

At another time a successful, young male professional encountered a witch attending her cauldron at a time when he was agonizing over possible changes in his career. Faced with many choices and not knowing which would be the best one for him and his family, he came to get some broader perspectives. Since he had worked with me before with GIM, he knew that in an ASC he could attain fresh, creative, expanded perceptions concerning his dilemma. In his inner vision, there was a house. Wanting to explore it, he entered. There, inside, was the witch, stirring

her cauldron. From the cauldron came visions of the future with his family and friends. The witch appeared again in the next session and led him on many paths, allowing him to see many possibilities and their consequences. After the journey, he was able to establish different priorities. The cauldron was still there, clear and still, "like a crystal ball," he said. He knew there would be more to come from it. In both of these instances, the clients saw their cauldron experiences as being symbolic of the seer within themselves.

Almost all reported initiation rites for a shaman contain symbolic death/rebirth experiences. The same symbolism is repeated in many forms, often in less spectacular ways, throughout the life process of all of us. The dying and letting go that precede change can be precipitated by the use of music that models the death/rebirth process. Such music contains strong elements of tension and resolution.

A perfect example can be found in Samuel Barber's "Adagio for Strings." Climax is built, passage after passage, to a fever pitch of tension. After reaching this peak state, when the listeners can bear no more, they are dropped. Then there is complete silence, during which they must let go of everything; the result is a tremendous sense of release. At that point the music re-enters with the calm of transformation.

The music used with the dying young man mentioned previously was chosen for its death/rebirth qualities. It assisted him in letting go of his physical body and prepared him for life's biggest change a few months later.

By recognizing the importance of music in psychotherapy, the clinician can bring into daily practice the essence of ancient healing rites in a form of enculturation that may be more widely accepted in current therapeutic situations. We don't have to make long retreats into native cultures to achieve healing. As powerful as the native rites are, they still are the high mysteries sacred to the indigenous peoples from which they sprang. In fact, some Native Americans consider it dangerous and disrespectful for non-natives to imitate their deeper rituals and ceremonies (Ywahoo, 1987).

We can make our own journeys into other dimensions of awareness through images and visions in practices that evolve from our own cultural needs. We have our own transformative system in music. It has been here all of the time.

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A New Look at The Enemies of Parapsychology

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Myron Arons, Doctorate Sorbonne, is chairperson of the Psychology Department, West Georgia College. Under Arons' guidance, this department has become an internationally renowned center for unfettered and innovative explorations of the psyche, including parapsychology, phenomenology, and transpersonal psychology. The following article is an edited version of a talk given by Arons at "A Gathering of Explorers, Consciousness, Wisdom and Energy," a national conference sponsored by Parapsychological Services, Inc., Psychological Research Foundation, Inc., and Oglethorpe University, Continuing Education Department, May 19-21, 1989.

I would like to propose the possibly revolutionary idea that parapsychology represents the middle ground and not, as habitually viewed, some far-out view of reality. In fact, I would also like to suggest that it is those who see parapsychology as enemy — Christianity and science, inherently related by their apparent opposition to each other — which represent a monopoly of extremes.

In the eyes of "hard core" Christianity, that which interests parapsychologists is diabolic; in the eyes of "hard core" (positivistic) scientism, psi phenomena are nonexistent because they are not measurable. More than these surface objections might indicate, parapsychology is a fundamental threat to the most dogmatic Christian and scientific tenets. Hard core Christian resistance to the existence of psi phenomena goes beyond the diabolic because psi puts into question the clear break in Christianity between God and the individual.

Scientific resistance to psi phenomena goes beyond the point of immeasurability. Psi is a threat to the very foundations of a positivistic science, for the existence of a presumed "supernatural" psi puts into question the natural science method itself. But even still more threatening to both science and Christianity, acknowledgement of the validity of psi puts the spotlight on the intrinsic relationship between these apparent opposites. What links the two, and what is put into question by psi, is the division of a single territory of reality into two kingdoms of mind and matter.

In fact, science and Christianity are really two sides of the same enemy. And parapsychology, the enemy common to both for apparently different reasons, represents, though in no way encompasses, the middle ground between the two. It, like mysticism or other phenomena which interest transpersonal psychologists, as well as much that is implicit to the creative process leading to art, science, and the humanities, represents the middle ground ... the essential left-out dimensions of humanness ... which points to the intrinsic

defects resulting from the polarization expressed by Christianity and science.

Unlike many Eastern religions, and even some of its own variants such as gnosticism, Christianity is faith-centered. This is because God is not presumed to be knowable by the individual and that individuals, save those influenced by Satan or those put into God's own service, are not presumed to possess supernatural powers. By contrast, many Eastern and some variants of Western religions stress, as does Carl Jung, the "little" and "big" self, or the individual wrapped in time, space and flesh. This individual has within his very humanness the capacity for awareness of a "self" which extends beyond his or her skin and the skin of others and even beyond the time-space dimensions into the eternal. These non-Christian traditions are typically consciousness-centered.

In Christianity there exists a basic discontinuity between the "little" and "big" self. This innate discontinuity requires that the link between an individual of this world and the eternal God be bridged by an act of faith or a surrender to God's will and way. Of course the vehicles, *i.e.*, the sacred word or those appointed by God as his messengers, are authorities speaking for the Grand Authority and in such a hierarchical arrangement that, in Christianity, faith and authority go hand in hand. We might add that faith stripped of, and even in opposition to, the individual's personal will (as symbolized by his or her individual eyes or vision) becomes blind faith. Blind faith may easily be reduced by the individual to belief.

Whatever the truth and values which accrue onto the individual or collective by the act of blind faith, Western history has taught that periods centered around faith, to put it mildly, in no way assure the material enhancement of life on this earth. It was precisely this recognition that historically brought about the emergence of the other extreme of our Western tradition, science.

The full recognition of the potentials of science came during a period we call the "Age

of Enlightenment." Unlike the sense of "enlightenment" typical of many non-Christian traditions, which refers to a consciousness of the greater self within and beyond the individual (a consciousness attained through what we now term personal growth and which is achieved, paradoxically, by individuals in their own personal searches), the Western sense of enlightenment refers to the progress possible through nature-centered reason. Nature-centered reason is the same human reason which had been subordinated in importance by the Christian stress on faith in a super natural domain.

Furthermore, to complete the paradoxical opposition, in contrast to the individualism of Christianity (e.g., "personal God," "personal salvation"), science emerged as the collective use of reason to serve collective purposes, i.e., the individual scientist had to submit his findings to the collective validating process in the interest of collective ends. Beyond this, while Christian salvation was "direct" and often immediate, scientific salvation was "indirect," i.e., the individual had to submit to scientific society which then, through technology, returned benefits to the individual. It can be said that the Christian West has had two forms of salvation, one spiritual and centered on faith; the other material, centered on science. Religion was the way to save our souls; science the way to save our bodies.

If faith-centered salvation diminished the emphasis on the world and the non-God-influenced individual will, science centered on the creativity of the human will and rejected all faith and authority-given answers in order to free up its inquiry into nature. Its answer to faith was methodological skepticism. Both Christianity and science, for different reasons, tried to reduce the entire universe of what we call spirit-matter to its own respective sphere. These reductions are called monism: religious and scientific. In the case of the first, Christianity, God is all powerful, the creator of everything and the ultimate way; science, on the other hand, because of its empirical approach cannot acknowledge a supernatural force. Ultimately, according to the positivistic doctrine, the supernatural would be replaced by the natural; God would be replaced by the laws of nature.

At the extremes which represent our Western culture's ideals, there is Christianity's

"blind faith" and science's "skepticism" or "playing dumb" to everything that cannot be observed or measured. Those of us living in such a two-poled cultural tradition have been living between the leadership of the "blind" and the "dumb." Such a choice in an election would call for a third candidate.

In fact, because of this necessity to choose between the blind and the dumb, a third force did evolve which is unique to the West. This force we know as the humanities. Viewed from the perspective of their influence on our culture, the humanities preceded both Christianity and science. Much of the form that Christianity has ultimately taken derived from that Hellenic tradition, as did much of the form taken by modern science. Central to that Hellenic tradition was the Platonic-Aristotelian debate whose themes, broadly stated, reemerged in another historical centerpiece of our culture, the European Renaissance. We know the Hellenic debate under the terms "idea" and "experience" and the Renaissance debate under the terms "spirit" and "nature."

Plato argued that given the inherent limitations of the senses and the reasoning grounded in these, experience-based knowledge was illusion. Through a dialectic which moved the mind beyond its attachment to experience and towards universal forms, the Platonic (Socratic) student was put directly in touch with eternal truths or their source "within." Aristotle never rejected the Platonic thesis of access to "inner" truths which transcend individual experience, but he saw this access as passing through experience towards the types of generalizations and lawfulness which science would later seek in and through nature.

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Saint Augustine in the fifth century extended the source of eternal truths beyond the individual and "traced" the ultimate source of Plato's eternal ideas to God. In so doing, he minimized the power of human reason, sub-

ordinating it to the leap of faith which engendered the superior knowledge disclosed in faith-centered revelation. The later Christian scholastics (twelfth and thirteenth centuries) took up the Aristotelian theme towards a more reasoned understanding and proof of God and his ways. It was this Aristotelian emphasis on the critical powers of human reason which helped lay the groundwork for a modern empirical science which came to set itself up in opposition to Platonic metaphysics and Augustinian revelation. Yet, as many philosophers have noted, the very concept of modern science is a metaphysical, not empirical one.

The Hellenic tradition which so influenced the forms which Christianity and science have taken was also basis for our cultural middle ground between the two: the humanities. It should not be surprising that the humanities, *i.e.*, the arts, philosophy, etc., have been historically less antagonistic to psi phenomena than either Christianity or science. This is because the humanities stayed closer to the middle and not the extremes extrapolated out from the Platonic-Aristotelian debate. As recognized during the Renaissance, the spiritual could be implicitly disclosed through the tangibles of nature.

Western science characterized the reactive outgrowth of a Christianity siding always with the domain of God and in eternal opposition to the temptations of Satan.

If we mean by "middle ground" what it means to be human, the Hellenic debate itself can be said to have stayed closer to the middle than either of its ideological offshoots, Christianity and science. This debate dealt from a human perspective with phenomena currently classed by parapsychologists as "precognition" and "extrasensory perception." For Plato, the human had access to a source which was not only precognitive but which was the basis for all cognition. Even as Aristotle argued that this precognitive could only be achieved through sense experience, he stressed the human abilities to penetrate through the surface of sensory experience to hidden categories, or invisible but knowable laws of nature. In this sense he was empha-

ing the extrasensory. At no point in this Platonic-Aristotelian debate was there any implication of powers which were absolutely pre-human, post-human or trans-human. In large part, this is because the Hellenic gods were not absolutely separable from mortal men.

Christianity not only forged that absolute separation but set Satan as king of the land in which mortal man dwells, the land of bodily temptation, the earth, while attributing to Satan both precognitive and extrasensory ... pre-, post- and trans-human ... powers. Western science characterized the reactive outgrowth of a Christianity siding always with the domain of God and in eternal opposition to the temptations of Satan. From this scientific perspective, at the very least, nature was neutral. But more, the very *raison d'être* of the natural sciences required it to see the ultimate source and explanation of humanness in nature laws. Until very recently, the scientific methodology has been consistently and ... as the successes of science have accrued ... increasingly attuned to this meta-scientific and anti-human-centered belief system.

Without condemning either Christianity or science, each being responsible for much that is the best in our Western tradition, it is essential that we recognize the biases intrinsic in each as well as their two-headed monopoly vis-a-vis a subject such as parapsychology. And while parapsychology represents only one of the subjects which threatens the Christianity-science stronghold on our culture, all of the combined enemies are its and our culture's ultimate friends. Christianity can never become fully spiritual until it recognizes the full spiritual nature of the human. Science, particularly at its engendering creative end, owes much, while acknowledging little, to this human spiritual potential. And at its other, product end, science's fuller understanding of nature will likely never be complete without acknowledgement of this human potential either.

Likewise, the rest of us as individuals and as a culture are condemned to remain split until we can unashamedly acknowledge and fully realize these potentials of the middle ground within ourselves. This is why the task of parapsychologists is so important and precisely why, given the split within which we operate, human potentials which are taken for granted in everyday experiences around the globe are often viewed as "far-out."

Clinical Interpretation of Possession: A Case Study



Lydia Tirado Roll

An entity possession is commonly thought of as the occupation of a body by a discarnate personality, an obviously unnatural and undesirable state. Another way of viewing possession cases, however, is that they can be movements toward personal transformation, transformation from what I will call the dis-abling self to the true self. Joseph Campbell (1988) refers to this process as "life throwing off the past."

In the following case study I will first present the manifestation of symptoms, then the treatment approach that William Roll and I used, followed by an elaboration of personal history which helped us to formulate our interpretation.

A very bright 37 year old woman, whom I will call Maria, came to us for a two day consultation regarding a controlling entity she called "It." Maria was the second of six children born to a wealthy Catholic family. As a newborn, she had spent six weeks in an incubator suffering from a respiratory illness. Following the doctor's orders not to handle Maria too much because she was frail, her mother did little more than feed and change her. Maria described her childhood as achingly lonely. In her family boys were expected to achieve academically while the girls were expected to get married. Maria attempted to gain her parents' approval by excelling academically.

Over a period of nine years, Maria had been hospitalized four times. Each time she was diagnosed as manic depressive. She first experienced "It" toward the end of a hospitalization in 1984.

In the beginning "It" was benevolent. Maria felt very confident about life, describing herself at this time as if she were "glowing" with love and goodwill toward others, including other patients on the unit. She also began to experience a sense of being guided in every aspect of her life. Often she would pose questions to this guide whom she gradually came to think of as Christ. She felt that after posing questions, she would be directed

to a phrase in whatever she was reading, and the answer would be given to her.

After several months of living in this Christ-guided period, Maria began to consider a career change. She opened herself to the guidance and was directed to work for the U.S. government in the area of nuclear arms. This was highly unacceptable to her and was her first negative reaction to "It." When she attempted to refuse to accept this direction, however, almost immediately the Christ-being turned demonic. "It" began pushing her around physically — onto the bed or against the wall, for example — whenever she did not agree to things "It" wanted her to do. The worst incidents occurred when she tried to go to work. Maria also developed involuntary movements in which her head and shoulders nodded yes or no very emphatically, somewhat in a child-like fashion. These movements manifested themselves whenever she relaxed, so that in order to maintain a normal appearance in public places, including at work, she had to maintain a tense posture. She became tormented by "It" and gradually lost her ability to function at work and was again hospitalized. A year had passed since her last hospitalization when Maria consulted us.

Maria arrived at our home clinic, where she was staying during her therapy, wearing a rather matronly dress and an expression of uneasiness. She was of medium height with dark curly short hair and dark eyes which simultaneously exhibited fright and gentleness.

Our client immediately retreated to her room and returned shortly wearing jeans, a short-sleeved top, a belt, sandals, and holding a pack of cigarettes. Obviously more relaxed, she commented on the weather and on the vacation she had recently spent with her relatives. She smoked in a refined manner and chatted casually for quite some time. But when she began talking about "It" her social composure melted into a facial expression of red puffy sadness. Instead of smoking elegantly as she had a few moments earlier, she

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now pulled the smoke in as though drinking through a straw, all the while sitting in a slouched position.

We actually met "It" several hours after Maria's arrival. "It" did not speak, but answered our questions by shaking Maria's head and shoulders vehemently yes or no. When Maria spoke, "It" would agree or disagree with her in the same manner.

In working on such cases previously, William Roll and I have found that possessing entities are there for a reason and may relate to the early history of the client. Therefore we asked Maria to discuss her childhood with us.

In working on such cases previously, William Roll and I have found that possessing entities exist for a reason and may relate to the early history of the client. Therefore we asked Maria to discuss her childhood with us. It soon became clear to us that the conflict between Maria and "It" concerned her need for independence from her mother whom Maria described as combative and highly critical. Maria wanted to be freer of her mother's far-reaching criticisms and freer of her own need to be dependent. "It" essentially wanted her to stay controlled by her mother. What became apparent to us was that "It" was the incorporated critical voice of Mother.

As the evening progressed, Maria expressed concern about relaxing because she was fearful that her involuntary movements would get out of control. We encouraged her to let go with the stipulation that she would not be permitted to hurt herself or us, and we built a container for her of pillows lined up side by side to make what looked like a crib. We played meditation-like music, lit some candles, and moved quietly and gently. When there was a comfortable opening we each hugged Maria. She was receptive to our gestures as if she had been starved for contact.

Once she was totally relaxed, we suggested that Maria lie on the floor while we spoke to her and "It." At this point, "It" shrugged off any positive contact, both physi-

cal and verbal. We then began to stroke Maria's head as if she were a baby. She shook her head, kicked her legs and rolled from side to side. Her arms were either at her side or bent at the elbows with her fists coming up rigidly towards her face. After tossing from side to side, Maria would finally come to rest on her stomach and appear to fall asleep like a small infant. In fact, her movements were all as if she were in a crib crying for someone to pick her up. We continued to stroke her head and gradually her movements stopped. She cried intermittently during this time. Eventually "It" became softer, and when we asked if "It" liked being stroked, "It" nodded yes. This surprised Maria, and she felt the entity relinquish its hold on her. Maria then allowed herself to be stroked for quite some time and continued to express her delight that "It" had accepted the gestures as well.

In the workshops Bill and I have been conducting for some time now, we have come to call the kind of activity described above as the Long Body Love Exercise. In the case of Maria, the exercise was intended to support and nourish the crying infant within. Receiving love in this way may have been the most cathartic agent for Maria, for it seemed to fill an old empty space in this woman who was so psychically wounded, while at the same time providing a validation of her good and worthy self.

At the end of that first session we invited Maria to begin to view "It" as an ally, to see that within the dark power of the perceived entity there existed a strength and a playfulness that Maria could draw from in a positive and constructive way.

The next day Maria was markedly relaxed, and while "It" was still present, Maria's movements had a softer, almost playful quality. She spoke about giving "It" a gender, that if she could do this she might be able to integrate the being into her life. She had done this in the past with a personality she created when she was 16 she informed us: this creation, Michael Fitzpatrick, was a young soldier who had lost everything in the war including his family, and who was alone in the world just as Maria felt herself to be. Furthermore, Michael was helpful in "fending off" her combative mother. When "possessed" by this personality she could focus more clearly on her academic work, and she generally felt more competent and solid. Maria kept this

personality well into adulthood. Then in her mid-twenties she created another personality, a female whom she had fall in love with and marry Michael. At this point the two personalities were no longer needed by her and were discarded.

Because Maria had in Michael and his girlfriend/spouse a frame of reference on which to draw, it was easier for her now to understand the significance of "It" in her life. She began to see that "It" was not an external possessing agent, but essentially the introjected voice of her mother with all the prohibitions against success and involvement with men; at age 37 Maria was still a virgin. This was partially due to her mother's warning that she should only ever have sexual intimacy with someone special. Each time she encountered a near sexual experience, she would interrogate herself about whether the man was special enough. She could never be sure and consequently never allowed herself that sexual intimacy.

Since Maria wanted to give "It" form, we suggested that she draw it on paper. She was enthusiastic, but when she took the pen in hand, her involuntary movements became so exaggerated she could not draw. However, she appeared to be undisturbed by this and simply allowed herself to be moved errati-

cally. Then she put the pen in her mouth and persevered in drawing that way rather than with her hand. After about 45 minutes the result was a childish stick figure. Maria took pleasure in her creation, not just as a drawing, but as part of herself.

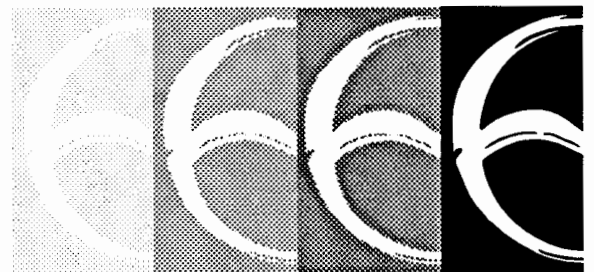
Essentially the journey toward self-confirmation began for Maria at the point when she experienced "It" as demonic. While "It" was benevolent, feelings of love and goodwill were acceptable to her and unconsciously symbolic of her compliant dependence. When she rejected "It's" direction to work for the government, this was symbolic of her own self-assertion against the internalized mother. It was a psychological shift towards individuation from Mother, and it was experienced as life-threatening in that Mother was the demonic "It" who posed a threat of physical harm.

The experience of possession for Maria was a life and death struggle. It was, indeed, "life throwing off the past" and inviting Maria into a fuller, integrated selfhood.

Possession can be viewed as a haunting of the self by the self. Nonintegrated parts of the self become our demons and the degree to which our inner lives are split is the degree to which we are possessed. The sometimes terrifying, always challenging work of integration is truly the beginning of a heroic journey.

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Intimacy: A Three-Dimensional View

Tiparat Schumrum

Tiparat Schumrum, Ph.D., is an assistant professor of psychology at West Georgia College. A licensed psychologist, she maintains a private practice specializing in intimacy issues in individual, marital, and family therapy. The following article was originally presented at "Psi, Sexuality and Intimacy," a national conference sponsored by the Psychology Department of West Georgia College, Parapsychological Services, Institute, Inc., and Psychological Research Foundation, Inc., May 4-6, 1990.

Tiparat Schumrum, Ph.D., is an assistant professor of psychology at West Georgia College. A licensed psychologist, she maintains a private practice specializing in intimacy issues in individual, marital, and family therapy. The following article was originally presented at "Psi, Sexuality and Intimacy," a national conference sponsored by the Psychology Department of West Georgia College, Parapsychological Services, Institute, Inc., and Psychological Research Foundation, Inc., May 4-6, 1990.

Intimacy's etymological roots can be found in the Latin "intimus," meaning "most within." The word signifies the most essential, inner, and private aspect of an entity. Currently, however, the word "intimacy" is usually used to represent a feeling of closeness, a state of fusion, a merging of the bodies, minds, and spirits of two entities. In addition, it is also perceived as a capacity to be achieved in the course of self-development, in an individual's movement toward maturity and individuation. For example, Erikson (1959) defines intimacy as "the capacity to commit oneself to concrete affiliation and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises" (p.261-262).

Intimacy, then, in its current usage, is a multi-meaning concept. On one level, it signifies the knowledge of one's innermost and private parts of the self; on another, it represents a communion, which is a sharing of these innermost thoughts and feelings with the Other; and on a third level, it means the capacity to achieve and experience communion with self and other. This last definition — the communion with self and other — has much in common with what we know about psi.

In this article I will explore the relationship of these three levels of intimacy in the context of self-development theory from both the psychological and transpersonal perspectives.

Although the concept of intimacy as the knowledge of one's innermost self is not a commonly understood perspective, it is hardly a novel idea. For a very long time, philosophers and thinkers have given advice such as "Know thyself," "To thine own self be true," etc. However, those of us who try to follow such advice find that the path to self knowledge is not an easy one. To know oneself, one must face a very difficult and age-old question: "What is the self?"

According to both traditional and transpersonal psychologists, the self is not a given. It has to be developed. How does the

sense of self develop? Let us compare the theories proposed by these two perspectives, the traditional and the transpersonal.

One of the foremost theoreticians of transpersonal psychology, Ken Wilber, in his book *Up from Eden*, proposed a developmental scheme based on the perennial philosophy of consciousness called the Great Chain of Being. According to Wilber, "the Great Chain of Being moves, to use Western terms, from matter to body to mind to soul to spirit" (p.7). These developmental stages of consciousness are identified roughly as (1) the prepersonal and subconscious, (2) the personal and self-conscious, and (3) the transpersonal and superconscious.

During the prepersonal and subconscious (uroboric) stage, human beings lacked self-awareness, had no concept of time, and were probably without language. Self-consciousness evolved over a long period of time and in different degrees and forms of awareness. At the beginning (typhonic and mythic-membership) phase of consciousness development, humans used rudimentary forms of symbolic representation through magic, ritual, and sacrifice. In the latter phase (mental-egoic), language itself became, and still is, the symbolic reality in which people live their lives. An individual ego is a constructed reality made possible by the development of cognitive function capable of symbolic representation.

With the development of ego, self-conscious humanity came to realize that it is no longer possible to maintain the primitive, unreflective identification with the body and its environment. Review of the literary work on human consciousness indicates that worldwide myths about the "Fall" of the human race may represent our recognition of the loss of the preconscious but "paradisical" merging with our physical body and environment (Wilber, 1981).

Moreover, as the self becomes aware that it is a separate entity, it cannot escape the knowledge of its own vulnerability and mortality. For contemporary humans who exist with an awareness of the self as separate, To

Be or Not to Be is indeed the question. This is where the battle line between Eros and Thanatos is drawn.

The existential terror facing the self-conscious person is the knowledge that, with a self, there is also a not-self; with Being, there is also the possibility of Nothingness. The intersecting point, the common ground of the contemporary theory of personal, interpersonal, and transpersonal psychology, then, is the question: How can each of us as self-aware consciousness live as a separate being as well as with the fear of not-being or annihilation?

Psychoanalytic theory posited that we usually deal with this terror through repression and denial (Becker, 1973). Death terror experienced by the typhonic human was dealt with through death denial activities such as magic and rituals. "Where there is magic there is no death" (Campbell, 1959). For the mythic man, death can be appeased and life renewed through ritualistic sacrifice (Becker, 1973). Through magic, rituals, and sacrifices, the breach separating the self from the world can be repaired. A feeling of oneness and intimacy with the ground of one's being is again restored.

For modern humans, there are no gods to appease, no rituals to ward off annihilation. What then is our recourse? From the interpersonal theorists comes the answer: the self seeks solace in love and intimacy. The extreme form of this is through "delusion of fusion" which Kaiser (1965) defined as a desire "either to incorporate himself into the other person and lose his own personality, or to incorporate the other person and destroy the other person's personality" (p. 206). From a less pathological perspective, Ethel Person, in *Dreams of Love and Fateful Encounters*, explored the power of love and intimacy as remedy for existential dread. She wrote:

The longing for wholeness, completeness, merger, and transcendence is the sorrowful heart of love — sorrowful because it is a longing that can never be wholly satisfied. There is no ultimate remedy for our existential plight, but love is the search for such a remedy, and transcendence the only means of feeling we have achieved it (p.86).

This longing to fuse with the Other is not a new impulse. In Plato's *Symposium*, Aristophanes told of an ancient myth about a

primordial race, the androgyne, who were so powerful that they dared to challenge the gods and were punished by being cleft into two parts. Each of the halves then was driven by a yearning to join the other, "and when one of them finds his other half . . . the pair are lost in an amazement of love and friendship and intimacy." For most people, the search for oneness or merging with the Other is constant, just as was the search of the half-being for its other half in Aristophanes' myth.

Intimacy, however, poses a paradoxical demand on the self. In order to be truly intimate, we have to share the most true parts of ourselves, the parts that we usually do not feel at ease about sharing because we fear that we may be judged or rejected by the Other. As a consequence, we generally share only the parts that we think are acceptable or desirable to others.

Review of the literary work on human consciousness indicates that world-wide myths about the "Fall" of the human race may represent our recognition of the loss of the preconscious but "paradisiacal" merging with our physical body and environment.

In the beginning, as children, we learn that we need to hide certain feelings and thoughts because they are bad in the eyes of our parents. These feelings such as hurt, anger, or even pleasure related to the body and sexuality are the most tabooed in many families. In hiding these we may learn to deny the existence of the parts of us that are deemed to be unacceptable. By repressing or denying the negative aspect of the self, the self is split into *persona* and *shadow* (Jung, 1953-1971). The shadow recedes from conscious awareness and may be experienced as alien to the self. Thus, paradoxically, in the process of pursuing intimacy with others, we may have become a stranger to our own inner selves. Can we achieve true intimacy without knowing what we really are like inside?

Research and clinical data indicate that the lack of self knowledge and understanding does not enhance, but on the contrary, interferes

with our ability to be intimate with the Other (Sager, 1977). According to developmental theorists such as Erikson, the capacity to experience intimacy is built upon a previous developmental success of identity formation. Identity formation in its turn is based upon trust, autonomy, initiative, and industry developed during the preceding stages of self-development (Erikson, 1959).

For the mystic, transcendental love is experienced during the process of self-transformation through surrendering of the self without going through a physical near-death. During the experience of transcendental love, the conflicts between loving oneself and loving others no longer exist.

What is the experience of the self? To know about the most intimate parts of ourselves requires that we focus our attention inward. Only by doing so can we identify the innermost thoughts, feelings, fantasies, ideas, desires, and sensations which reside within ourselves. Many people are afraid of looking inward. They are afraid that if they look behind the persona they may find a frightening shadow. But only in facing its own shadow can the persona hope to be intimate with the inner self. It is by not denying nor repressing death, but facing it that we can begin to have a glimpse of transcendental self and love. In transcendental love, we must move into the realm of the transpersonal or super-consciousness.

Transcendental love, in the past, was known only among the mystics. Fortunately, medical advancement made it possible for a great number of people to be revived after having been clinically dead. Many of the people who had near-death experiences (Moody, 1973, 1988) reported that as a consequence of facing death they have lost their fear of dying. In addition, they have gained a new understanding of the meaning of love through one essential feature of the near-death experience (NDE) which is the Life Review. In the Life Review, the person's whole

life is represented in a panoramic instant. "In this situation, you not only see every action that you have ever done, but you also perceive immediately the effects of every single one of your actions upon the people in your life" (Moody, 1988). In the same work, Moody concluded that: "All of the people who go through this come away believing that the most important thing in their life is love" (p.11).

The love that the NDEers talked about is not romantic love. It is the love that comes from knowledge that all life is one connected whole. A beautiful description of this feeling is expressed by one of Moody's interviewees as follows:

One big thing I learned when I died was that we are all part of one big, living universe. If we think we can hurt another person or another living thing without hurting ourselves, we are sadly mistaken. I look at a forest or a flower or a bird now, and say "That is me, part of me." We are connected with all things and if we send love along those connections, then we are happy.

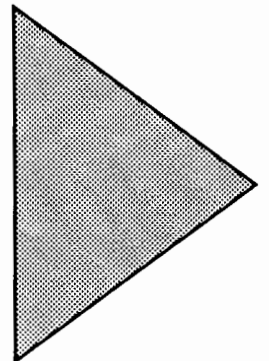
For the mystic, transcendental love is experienced during the process of self-transformation through surrendering of the self without going through a physical near-death. During the experience of transcendental love, the conflicts between loving oneself and loving others no longer exist. Transcendental love is distinguished from romantic love by the lack of fear at its root. In romantic love, the blissful merging experience of the lovers is always accompanied by fears of abandonment and annihilation of the self. The transcendental lover has no such fear. The lover knows that she or he is never alone in this universe. Loneliness is the result of the ego's ignorance of the fact that it itself is a mere construct bound by memory in time. But the reality is, one should realize, says the Buddhist Sutra that:

In this moment there is nothing which comes to be. In this moment there is nothing which ceases to be. Thus there is no birth-and-death to be brought to an end. Thus the absolute peace in this present moment. Though it is at this moment, there is no boundary or limit to this moment, and herein is eternal delight.

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Lucid Dreams In 30 Days

by Keith Harary/Pamela Weintraub
(New York: St. Martin's Press, 1989.
111 pp. \$5.95. Paperback.)

Have an Out-of-Body Experience in 30 Days

by Keith Harary/Pamela Weintraub
(New York: St. Martin's Press, 1989.
98 pp. \$5.95. Paperback.)

reviewed by Philip Paul

Although neither *Lucid Dreams in 30 Days* nor *Have an Out-Of-Body Experience in 30 Days* represents an electrifying breakthrough in their respective areas, these books are still significant by virtue of the fact that they are written by an "insider." Dr. Harary is a rare breed who is not only a lab-trained psychologist and parapsychologist, but an experimenter and experiencer as well. As a college student his ability to have out-of-body experiences (OBEs) and analyze them in a sophisticated manner contributed to early research. These two books are a result of his subsequent investigation into altered states of consciousness.

Lucid dreaming can be defined as a dream state where the dreamer both realizes he or she is dreaming and recognizes a potential to take control of that dream. With OBE one has either the perception or actual experience of leaving one's body by the way of an "astral body." As is apparent from the titles, Harary's books instruct the reader how each of these "adventures in consciousness" can be accomplished in a short period of time.

Both programs begin with the authors' attempt to lower the reader's fear of experiencing either a lucid dream or an OBE. At the same time they philosophize about the mind-body relationship. Relaxation techniques are offered to bring about the desired inert body but alert mind. The authors recommend the experimenters become very sensitive to sounds and visions during the day. To aid in triggering lucid dreams, the reader is also instructed throughout the day to keep asking the question, "Am I awake or dreaming?" and to make frequent "reality checks." The authors also discuss choosing a quiet environment, going on imaginary trips, selecting a location to visit during an OBE, or mentally

constructing a lucid dream scenario. However, the most important element that is stressed in all phases of both the lucid dreaming and the OBE is that of a dynamic and vivid imagination assisted by auto-suggestive prodding. Once the experimenter is in a lucid dream or an OBE mode, the authors suggest certain activities in which to engage such as problem-solving, philosophical and spiritual questing, sexual expression, or artistic endeavors.

In both books there are easy-to-read training progression charts, bibliographies, and an address where readers can write to offer suggestions or share experiences. The authors also indicate that other books on consciousness applications will be forthcoming.

Once the experimenter is in a lucid dream or an OBE mode, the authors suggest certain activities in which to engage such as problem-solving, philosophical and spiritual questing, sexual expression, or artistic endeavors.

One major flaw in these works is that they tend to read like technical manuals. What seems to be lacking in both is a motivating stimulus for embarking on the experiences to begin with. There are other books on lucid dreaming and OBEs which do much better jobs of "pumping" or "psyching" up the readers for unique experiences. Also, and admittedly it is not the books' intent, but some readers might be disappointed at the absence of autobiographical content on Harary's own experiences and/or any expansion on his part about the implications of lucid dreaming and OBEs. Nevertheless, the books are bargains for those who want introductions to either the lucid dreaming or OBE phenomena and instruction on how to achieve them.

Philip Paul resides in Hampton, Virginia, and describes himself as "a curious outsider to the psi scene."



The Light Beyond

by Raymond A. Moody with Paul Perry
(New York: Bantam Books, 1988.
205 pp. \$4.50. Paperback.)

Reviewed by William George Roll

The Light Beyond begins with a man's description of a near-death experience (NDE) which was verified by his physicians. This is the way he told it to Moody:

I was terribly ill and near death with heart problems at the same time that my sister was near death in another part of the same hospital with a diabetic coma. I left my body and went into the corner of the room, where I watched them work on me down below.

Suddenly, I found myself in conversation with my sister, who was up there with me. I was very attached to her, and we were having a great conversation about what was going on down there when she began to move away from me.

I tried to go with her but she kept telling me to stay where I was. "It's not your time," she said. "You can't go with me because it's not your time." Then she just began to recede off into the distance through a tunnel while I was left there alone.

When I awoke, I told the doctor that my sister had died. He denied it, but at my insistence, he had a nurse check on it. She had in fact died, just as I knew she did.

The book ends with a passage from a letter C.G. Jung wrote a few months after he suffered a heart attack during which he had a near-death experience.

What happens after death is so unspeakably glorious that our imaginations and our feelings do not suffice to form even an approximate conception of it ...

Sooner or later, the dead all become what we also are. But in this reality, we know little or nothing about that mode of being. And what shall we still know of this earth *after* death? The dissolution of our time-bound form in eternity brings no loss of meaning.

Rather, does the little finger know itself a member of the hand.

These two accounts reflect two distinct features of the NDE. Both are frequently found in NDEs, but they are as different as night is from day. The first is a classical out-of-body experience (OBE). During an OBE, which by the way is not restricted to life-threatening situations, the person is essentially the same everyday self out-of-body as he or she is in the body. There was nothing "unspeakably glorious" about the man's out-of-body self as it hovered over his body in the hospital. Rather, the man seemed lonely and wanted to be with his sister as she moved away. The remarkable thing about OBEs, which sets them apart from dreams and hallucinations, is that the person may learn about events that are beyond the range of the familiar physical body. If this can happen when the body is close to death, though still living, perhaps it can happen afterwards too, when the body is really dead. This is Moody's argument and as he notes, the opinions of many others who have explored NDEs as well.

The experience Jung talks about is not like this. The time-bound form of the familiar self, including the OBE self, was dissolved "in eternity" and Jung instead experienced himself as part of an immense body of being. Moody's respondents often refer to a being of love and light. For Jung, this being did not exist at a particular time or place; it was everywhere at all times.

The existence of this universal being cannot be investigated and proven in the way the OBE can be investigated, Moody notes. It is beyond scientific proof. But we can study the people who claim to have experienced it. The lives of people who say that they have experienced the being of light are often permanently transformed, and Moody is of the opinion that these changes are rooted in an experience of something real, of an actual being of light.

The near-death experience usually begins when the fear and pain, say of a heart attack, are replaced by peace and painlessness. In this state, when the attending physicians have often given up hope, the patient may feel that he or she is rising up and then viewing the resuscitation attempts from the ceiling. Sometimes the patient even seems to move out of the room. A woman who experienced leaving her body went into the waiting

room where she found her daughter wearing mismatched plaids. It turned out that the maid, who brought the girl to the hospital, had hurriedly grabbed the top two things off the laundry pile.

The person having an OBE usually seems to have some kind of body, Moody says, including arms and a shape. It is a mental or psychic body insofar as it can see or hear things remote from the physical body and insofar as it does not offer any resistance to material objects. These two traits are illustrated by a 49 year old man who had an OBE during a heart attack and later gave an accurate description of the equipment used to resuscitate him. He also described the nurse who assisted the doctor and said that her name was Hawkes. "When the doctor asked how he knew the nurse's name . . . he said that he had left his body and — while walking down the hall to see his wife — passed right through Nurse Hawkes. He read the name tag as he went through her, and remembered it so he could thank her later" (p.171).

While the OBE may be "the most solid scientific reason to believe in life hereafter" (p. 197), what impresses Moody most about near-death experiences are the profound changes in personality they often bring about.

The changes are not due to the out-of-body experience as such. Actually the OBE occupies a rather small portion of the near-death experience as it unfolds. A significant transformation from the small self of the OBE to something immensely greater seems to occur as the person moves through a dark space or tunnel towards a brilliant light.

This light is infused with love and understanding. There is no distinction here between sensation, feeling, and cognition. Similarly, the darkness of the tunnel seems to represent needfulness and ignorance, though Moody does not emphasize this.

The light experience is associated with profound changes in the personality of the NDEer. In fact, the person no longer seems to have a distinct personality. The separation and distinctiveness of the OBE is replaced by a melding with others. In this space the person may connect with deceased friends and relatives, relating to them in the immediate and intimate way of telepathy. The experience then often unfolds into an encounter with a being of light, the center of most NDEs unless they are cut short by an early return to

the body. The being of light at the same time is a being of universal love and understanding.

This being may induce a life review which itself is a transformative and melding experience. The NDEer simultaneously re-experiences his or her life but with a shift in perspective to the people who were affected by the remembered actions. A 23 year old woman recalled one particular incident from this review when as a child, "I yanked my little sister's Easter basket away from her, because there was a toy in it that I wanted. But in the review I felt her feelings of disappointment and loss and rejection" (p. 46).

The near-death experience leaves the conviction, after the person has recuperated, that what was experienced is totally real and that life before the NDE was a life of ignorance and emotional constriction. A "hard-driving no nonsense business man" had a heart attack when he was 62. He told Moody:

One big thing I learned when I died was that we are all part of one, big living universe. If we think we can hurt another person or another living thing without hurting ourselves, we are sadly mistaken. I look at a forest or a flower or a bird now, and say 'That is me, part of me.' We are connected with all things and if we send love along those connections, then we are happy. (p. 42)

The NDEer comes back with the sense that a person can take something with him or her at death — and that something is love — or the hurt and pain one causes others.

However, there is no one to blame or judge for one's actions since the idea of a separate entity has been relinquished. At the same time there is freedom of choice, and the choice of the returning NDEer is to be more loving to others, which at the same time is to be more loving to oneself.

NDEers also bring back a love of knowledge and a need to know more. Sometimes they embark on new careers or take up serious courses of study. Moody comments: "Once again a sense of connectedness comes into play: Knowledge is good if it helps make something whole" (p. 44).

The Light Beyond has several autobiographical vignettes about the events that stimulated Moody's exploration of the near-death experience. The book is oriented to the general reader so there is a minimum of refer-

ences and no index. On the other hand, there is an extensive discussion of the investigations by other researchers into NDEs that were stimulated by Moody's *Life After Life*, the international best seller that came out in 1976 and alerted the world to these transformative experiences. The Gallup poll says that eight million adults in the United States, or one person in 20, have had an NDE. This suggests that out-of-body and transformative experiences are a general human potential.

There is also a good discussion of the attempts to reduce NDEs to impaired brain processes, mental disorders, and psychological mechanisms that cope with the threat of death. None of these explanations, Moody feels, addresses the OBEs where the patient returns with information beyond the reach of the bodily senses, and none addresses the transformations that result from the deeper NDEs.

It seems to me that the material Moody presents is indeed suggestive of a continuation of consciousness after death or, perhaps, of a transformation of consciousness at death. What is transformed seems to be the constricted or limited self of ordinary awareness that is also reflected in the out-of-body experience. Indeed, that transformation may amount to a death or dissolution of the small self in the larger matrix of living connections which is at the same time the light beyond and the light within.

I would not be surprised if this were the last book by Moody on near-death experiences. He has passed that mantle to his many followers. In fact, the present volume was written with Paul Perry, an accomplished author in his own right. Moody's main interest now is how to evoke experiences of psychic and spiritual worlds in himself and others who are not faced with life-threatening situations. The *In Focus* article by Judith Winters in this issue follows Moody through some of these landscapes.

William George Roll, Ph.D., has conducted extensive research and published numerous articles and books on parapsychology, including The Poltergeist, and This World or That: An Examination of Parapsychological Findings Suggestive of the Survival of Human Personality After Death. Dr. Roll is also senior editor of this publication.

Spiritual Emergency

*by Stanislaw Grof, M.D. and Christina Grof
(Los Angeles: Tarcher, 1989. 250 pp. \$12.95.
Paperback.)*

Reviewed by Jim Withers

Spiritual Emergency, edited by Stanislaw Grof, M.D. and Christina Grof, is an informative and thorough collection of essays concerning personal transformation and its accompanying crisis states. *Spiritual Emergency* is a term that the Grofs define as "suggesting both a crisis and an opportunity of rising to a new level of awareness." This anthology is educational for people undergoing such transitions as well as for the counselors and therapists who might treat them. The essays focus on experiences that are transpersonal or spiritual in their content or meaning and discuss the accompanying nonordinary states of consciousness that often precipitate a crisis. There is a clear distinction made between the nature of these spiritual openings and that of psychotic states or pathological conditions which are not appropriate for transpersonal counseling and transformation.

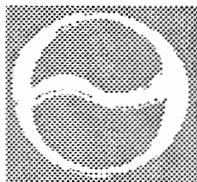
The introduction by the Grofs also discusses the historical perspective of spiritual emergency. The need for this approach to self growth stems from powerful visionary states and spiritual openings that many people are now experiencing as a result of the consciousness exploration that started in the '60s. Many people since that time have become involved in Oriental spiritual practices, experimental psychotherapies, and self experimentation with nonordinary states. In addition, the renewed interest in the work of C.G. Jung and the advent of transpersonal psychology has brought this material into focus.

Spiritual Emergency is divided into four parts each with several articles by leading authors and experts in the field. The first category explores the relationship between psychology, spirituality, and psychosis. The article by Stanislaw and Christina Grof defines the term "Spiritual Emergency" as a "crisis of the evolution of consciousness" and relates the state to those found in many mystical traditions of the world. The article gives a historical perspective to the term while relating the various factors that initiate a crisis. The Grofs also discuss an inner paradigm of transpersonal experiences and briefly

review the numerous forms that they take such as peak experiences, kundalini awakening, and near-death experiences. Also in Part One of the book, the editors include an excellent article by Roberto Assagiolo on the process of Self Realization, the concept of spiritual awakening, and the role of a guide in this period of transmutation.

Part Two continues to expand the concept with a collection of articles on the "Varieties of Spiritual Emergency." The article by Lee Sannella, M.D. is of particular interest as he writes of "Kundalini: Classical and Clinical." This informative article captures various insights into the kundalini experience of modern Western man and brings the kundalini experience into perspective. Also in this section Anne Armstrong's personal story of her psychic opening gives the reader the understanding of the powerful nature of the experience and the difficulty of the passage through her emotional processing. Keith Thompson's article mentions the tribulations of having experiences that the culture is only beginning to come to terms with: he views the process as "the gentle, steady, behind the scenes path. This is the invisible way of empowerment, the slow path of alchemy. Soul work takes time." Thus, the reader begins to understand the complex nature of spiritual emergence.

The third part of the collection further synthesizes this crisis state with the transformational process: "The Stormy Search for Self: Problems of the Spiritual Seeker." Jack Kornfield's article, "Obstacles and Vicissitudes in Spiritual Practice," is an insightful and poignant look at the spiritual journey specifically from the Buddhist tradition and generally from the Eastern perspective. He discusses thoroughly the emotional and physical challenges that are a part of the tradition. Ram Dass in his article "Promises and Pitfalls of the Spiritual Path" entertains the reader with humorous interludes of his story while capturing the essence of the transformation with his honesty.

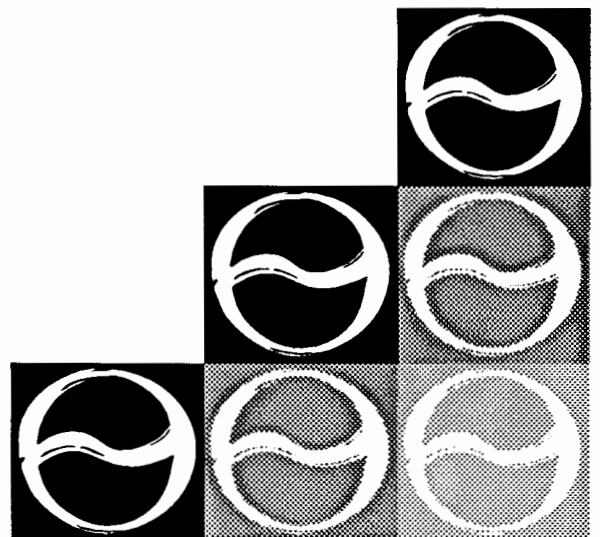


Part Four of the collection, "Help for People in Spiritual Emergency," includes four articles beginning with the Grofs' "Assistance in Spiritual Emergency" which is a practical discussion of the steps to take in helping friends, family or clients in crisis. This section also introduces such processes as counseling clients who have had near-death experiences and rituals that bring out the hero in the individual based on the mythological hero's

The need for this approach to self growth stems from powerful visionary states and spiritual openings that many people are now experiencing as a result of the consciousness exploration that started in the '60s.

journey pattern. Finally, the Spiritual Emergence Network is discussed as a system of support for people in need of counseling referrals and information in this field. The book ends with thoughts from the Grofs about the connection between the global crisis and the experiences of spiritual emergence.

Jim Withers is a counselor in Atlanta with a special interest in transpersonal psychology. He is also the regional coordinator for Spiritual Emergence Network.





Obituary



The following obituary/eulogy was sent to us by Philip Paul, Hampton, Virginia:

D SCOTT ROGO, 40, noted psychic researcher and author of numerous books and professional articles on psi subjects, was discovered fatally stabbed in his Los Angeles home in August 1990. His death does not appear related to his controversial occupation, but is thought rather to be the result of an encounter with a burglar. Investigation is continuing. Rogo, unmarried, lived alone. He is survived by mother and father, Winifred and Jack, and older brother, Jeffrey.

Though Rogo displayed an early interest in psychic phenomena, he formally appeared on the psi scene in 1970 with *NAD: A Study of Some Unusual Other-World Experiences*. Throughout the years and some 25 books later, Rogo demonstrated an expertise in addressing the diverse areas of psi and showed a sophisticated level of pondering what these phenomena might imply about the human condition. Both Rogo's books and public relations efforts were very instrumental in "giving parapsychology to the public." He had the rare ability to convey complex psychological and scientific concepts in a manner which was both stimulating and easily understandable to the layperson.

Rogo was particularly interested in the out-of-body experience (OBE) and focused much of his thinking in this direction, including his *Mind Beyond the Body* (1978), *Leaving the Body* (1973), and numerous articles on the subject. Though Rogo allowed the data were not all in on the life after death issue, he felt strongly the evidence pointed toward post-mortem survival. D. Scott Rogo was also a

designer and co-experimenter in many laboratory experiments of both the OBE and general ESP.

Though sometimes stubborn in his positions, Rogo still retained the respect of both researchers and authors — even when he relentlessly criticized many parapsychologists for their predominantly "armchair quarter-backing" of psi processes. Rogo also observed that parapsychologists (and critics of

the psi field) often made strong judgments without the benefit of a needed historical perspective. Rogo not only advocated getting out of the sterile numbers-crunching lab and engaging in some practical field investigation, but he also urged that researchers attempt to undergo some of the altered states of consciousness upon which they were so liberally speculating. Much of Rogo's own reporting was a result of his hands-on, "ghost-hunting" experiences. Rogo once remarked that the late Eric Dingwall, a British authority on the paranormal, was a walking encyclopedia

when it came to the history of psychical research. The same could be stated for Rogo.

D. Scott Rogo, in addition to his contributions to the field of parapsychology, was an accomplished oboist, playing for two seasons with the San Diego Symphony. As one intimately familiar with human behavior and the mind-body relationship (more so than many with advanced degrees), Rogo also was a volunteer counselor for the Los Angeles Health Hot-Line.

Instructions that both his immense library and his files be donated to a specified (but as yet unrevealed) organization were left by Rogo. He also indicated that a scholarship be established for those wishing to contribute to psi research.

An energetic, intellectual force in psi research, D. Scott Rogo will be sorely missed.

Both Rogo's books and public relations efforts were very instrumental in "giving parapsychology to the public." He had the rare ability to convey complex psychological and scientific concepts in a manner which was both stimulating and easily understandable to the layperson.