



SOCIETY FOR THE ANTHROPOLOGY OF CONSCIOUSNESS
ANNUAL MEETINGS MARCH 29—APRIL 2, 1995
UNIVERSITY OF CALIFORNIA, BERKELEY FACULTY CLUB

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SPECIAL EVENTS

THE HEALING DRUM

George Marsh

This experiential workshop will explore & correlate pulse, rhythm, and beat within the body and the larger environment. It is quite literally a hands-on drumming experience—learning to drum directly on the body to promote both healing and well-being. George Marsh has spent over ten years working with patients of cystic fibrosis and developing a unique practice worth heeding.

THE SAMURAI GAME

George Leonard

Author of *Education and Ecstasy*, *The Ultimate Athlete*, *The Transformation*, *Mastery*, and other books, George Leonard has developed a deceptively simply 'game' to enable us to explore how we face the challenges of everyday life, and how we may ultimately face our own death. The SAMURAI GAME—a war simulation based on 17th century Japanese military tradition—is suitable for all, and is itself an experience that transforms our consciousness. The 'game' lends us a mirror (which does not always reflect a pretty sight), and provides us with the tools to change what we have seen.

SUNRISE GREETING CEREMONY

Phillip Scott

Individuals may rise on the western Green outside the Faculty Club, to beckon the morning with T'ai Chi Chuan and song. Phillip Scott, practitioner of many arts, offers us a balancing of mind and body to prepare ourselves for the normally overly-sedentary traditional academic conference.

KEYNOTE ADDRESS

BANQUEST (sic)

THE MYSTERY OF SHAMANIC DISMEMBERMENT

Michael Harner

Michael Harner needs no introduction to the anthropological community or students of the transformation of consciousness. He is considered by many to be the world's leading authority on shamanism, has practiced shamanism and shamanic healing since 1961, and pioneered their return to contemporary life. Founder of the Foundation for Shamanic Studies, he has publicly taught shamanic methods since the early 1970s. He has been a professor at Columbia University, Yale, U.C. Berkeley, and at the Graduate Faculty of the New School for Social Research in New York, where he was chairman of the Department of Anthropology. He has conducted fieldwork in the Upper Amazon, western North America, the Canadian Arctic, and Samiland (Lapland). His books include *The Way of the Shaman*, *Hallucinogens and Shamanism*, *The Jivaro*, and others.

CONFERENCE PROGRAM

WEDNESDAY, MARCH 29TH

Registration and Orientation: Noon
Wednesday Afternoon Session: 2:30-4:20 PM

PHILOSOPHICAL AWARENESS Chair: Helmut Wautischer

"Between Consciousness and Unconsciousness" Sonia Beaz-Hernandez
U.C.L.A.

"Beyond Eros and the Death Drive: Freud,
Consciousness and the Trash-Site of the Psyche" Lyat Friedman
C.S.U.D.H.

"On 'Final Solutions'" Nickolay Omelchenko
Volgograd State University, Russia

Discussion Helmut Wautischer
C.S.U.H.

THURSDAY, MARCH 30TH

Thursday Morning Session I 8:30-10:00 AM

SYMBOLIC DIMENSIONS OF CONSCIOUSNESS Chair: Matthew Bronson

"The Lotus and the Serpent: A Cross-Cultural
Comparison of Two Symbols" Ruth-Inge Heinze
U.C.B.

"Species-ism, and a Transpersonal Approach
to Nature Language" Dan Moonhawk Alford
C.I.I.S.

"Dueling Consciousness (or—Watching Two
Movies at Once)" Candice Chase, C.I.I.S.

"The Eclipse of the Sacred and the Paradoxical
Liberation of the Left Hand" Warren TenHouten
U.C.L.A.

"Wilderness and Storytelling: The Same Thing" Joseph Sheridan and
Carl Urion, York U. Ontario

Thursday Morning Session II 10:20 AM-12:10 PM

ALTERNATE REALITIES Chair: Geri-Ann Galanti

"Dream Fact and Real Fiction: The Realisation
of the Imagined Self" Iain Edgar
University of Northumbria

"Encounters With the Fantastic: UFO's and
Related Phenomena" S. Miles Lewis
Journal of Possible Paradigms

"Empirical Support for a Widely-Accepted
Method of Creating Miracles" Carolyn Miller, I.S.C.M.

"Reincarnation Among the Gitksan and Witsuwit'en:
What Part Does It Play in Their Consciousness" Antonia Mills, U.N.B.C.

"A 10-Facet Model of Dreaming Applied to
Dream Practices of Fifteen Native American
Cultural Groups." Stanley Krippner and
April Thomas
Saybrook Institute

Thursday Afternoon Session

2:30-4:40 PM

WESTERN ESOTERIC KNOWLEDGE

Chair: Mira Zussman

"The Legend of Jesus in Pre-Agricultural Shamanic Mythology"

Dave Doleshal
Extreme Laboratories

"The Significance of the Western Magickal Tradition to the Study of Consciousness"

Christine Carmines

"Medieval Asceticism, Self-Injurious Behavior and Altered States of Consciousness"

Jerome Kroll and
Bernard Bachrach
University of Minnesota

"Shamanic Myth Making: Conversations and Reflections With a Jesuit (Shaman?)"

Ted Fortier
Washington State University

"Between the Worlds: Exploring Magical Consciousness in Neo-Pagan Wicca"

Roxana Wales, C.I.I.S.

Thursday Board Meeting

5:30-6:30 PM

Thursday Evening Experiential Session

7:30 PM

"THE HEALING DRUM"

Separate sign-up and fee required

George Marsh

FRIDAY, MARCH 31ST

Friday Morning Session I

8:30-10:20 AM

COSMOLOGY AND THE PHYSICAL UNIVERSE

Chair: Daniel Halperin

"The Parallel-Hierarchical Structure of the Living Universe and the Musical Laws of Its Genesis and Evolution"

Attila Grandpierre
Konkoly Observatory, Budapest

"The Birth of God in Kabbalistic Cosmology"

Mira Zussman, S.J.S.U.
and Howard Buzick,
Waseda University, Tokyo

"Parallels in Physical and Kabbalistic Cosmologies"

Ovid Jacob, SLAC, Stanford

"Dancing Prophets and Drummed Spirits: Being-in -the-World in a Musical Way or Heidegger Goes Native"

Steven Friedson
University of North Texas

"Experimental Proof of the Contactless Influence of a Human Being on Chemical Reactions"

Gabor Lednyicky
Hippocampus Research F., Budapest

Friday Morning Session II

10:40 AM-12:10 PM

EVOLVING INTEGRAL PRACTICES

Chair: Jeff McDonald

"Illuminated by the Light: Examining Revelations and the Rise Religions"

Jay C. Fikes, Institute for
Investigat. of Intercultural Issues

"Living Transformative Consciousness: The Integral Teachings of Sri Aurobindo & Dr. Haridas Chaudhuri"

Anton Grosz, C.I.I.S.

"Om! Viva! Santi! Moimal!: A Journey through Evolutionary Mystical Consciousness"

Rev. Dr. Arisoto Coelho
The Shelter of Glory

"Cellular Consciousness as Mediator of the Supramentalization of the Earth: the Transcripts of the Mother's Agenda"

Arlene Mazak
Institute of Transpersonal Psych.

"Sensuality & Consciousness IV: Where Did the Liminal Flowers Go?"

Richard Sorenson
Gyudm. Tantric Univ., Gurupura

Friday Afternoon Session

2:30-4:20 PM

EASTERN ESOTERIC KNOWLEDGE

Chair: Janet Richardson

"The Buddhist Six-Worlds Model of Consciousness and Reality"

Ralph Metzner
Green Earth Foundation

"Spirit Possession: A Variety of Sociopsychological Behavior"

Brian McVeigh
Toyo Gakye Univ., Tokyo

"In Times of Disorder: Fortune-Telling and Fatalism in Taiwan"

Bill Watson
Asian Leadership Institute

"Training 'Civilized' Shamans"

Frances Dahlberg
High Plains Soc. of Ap. Anthro.

"Walk Your Talk': Linguistic Relativism and the Art of Aikido"

Cari Spring, C.S.U.S.M.

Fri.day Board Meeting (tentative)

5:30-6:30 PM

Friday Evening Experiential Session

7:30 PM

"THE SAMURAI GAME"

Separate sign-up and fee required

George Leonard

SATURDAY, APRIL 1ST

Saturday Sunrise Greeting Ceremony

7:30 AM

T'AI CHI CHUAN AND SONG

Phillip Scott

Saturday Morning Session I

8:30-10:00 AM

MODELS OF IMPAIRED CONSCIOUSNESS

Chair: Michael Winkelman

"A Neuropsychological Model of Multiple Personality Disorder and Dissociative Phenomena"

Andrew Newberg,
University of Pennsylvania

"Sexual Disorders, Male Dominance and Social Control of Female Sexuality"

Richard Castillo
University of West Oahu

"Sociobiology and the Noumenal Gene: Two Modes of Biosocial Consciousness"

Katherine Lederer
U.C.B.

"Toddler Perception and Ritualization of NOR Phenomena: A Qualitative Study in Rational and Pure Cognitive Modes"

Janet Richardson,
C.S.U.H.

Saturday Morning Session II

10:20 AM-12:10 PM

NEW METHODOLOGIES IN THE STUDY OF CONSCIOUSNESS

Chair: Anton Grosz

"Shamanistic Journeying: A Quantitative Investigation into Altered States of Consciousness Using the Phenomenology of Consciousness Inventory"

Peggy Wright
Lesley College

"Epistemic Structure of Consciousness"

Michael Winkelman
University of Arizona

"The Armchair Anthropologist Fights Back"

Tim Lavalli, C.I.I.S.

"Comedy as Critical Practice: A Performance and Discussion"

Linda Moakes, C.I.I.S.

"Post-Modern Methodology in Consciousness Studies"

Louise Krasniewitz

Saturday Afternoon Session

2:30-4:20 PM

VISIONS OF THE HEALER

Chair: De De Hughes

"Up There We Work Together: Learning from the Lives and Words of Brazilian Healers"

Yves Marton, U.C.L.A.

"Death Breaths and Drivers"

Ian Prattis, Carleton Univ.

"Negotiated Reality' In Spirit Possession Practices: A Critique of Strictly Emic-Focused Approaches to the Study of Religions."

Daniel Halperin
U.C.B.

"Feeding the Spirits: The Interplay Between Diagnostics and Healing in Lakota Sacred Rituals"

William S. Lyon
University of Kansas

"The Straight Path: Toward the Respectful Exchange of Ancient Healing Wisdom"

Richard Katz
Saskat. Indian Federated College

Saturday Business Meeting 5:30-6:30 PM

Saturday Evening Banquet and Keynote Address

7:30 PM

"THE MYSTERY OF SHAMANIC DISMEMBERMENT"

Prior separate sign-up and fee required

Michael Harner
Foundation of Shamanic Studies

SUNDAY, APRIL 2ND

Sunday Sunrise Greeting Ceremony

7:30 AM

T'AI CHI CHUAN AND SONG

Phillip Scott

Sunday Morning Session I

8:30-10:20 AM

TEACHING OF CONSCIOUSNESS STUDIES Chair: Dan Moonhawk Alford

"Shamanic Journeying in the University Classroom"

Geri-Ann Galanti,
C.S.U.D.H.

"Magic, Witchcraft and Religion: On 'Performing Ethnography' in the Classroom"

Constantine Hriskos
Colby College

"The Challenge of Teaching Ethnopsychology"

Barry Michrina,
Mesa State College

"Teaching 'Consciousness' at the Lower Division Level"

John Baker
Moorpark College

"How to Find Wonder in the Ordinary: Teaching Linguistic Mindfulness"

Matthew Bronson
C.I.I.S.

Sunday Morning Session II

10:30 AM-11:50 AM

TEACHING OF CONSCIOUSNESS STUDIES WORKSHOP

Chair: Matthew Bronson
C.I.I.S.

Sunday Noon

Closing of Conference

ABSTRACTS

Abstracts edited for space considerations

SPECIES-ISM, AND A TRANSPERSONAL APPROACH TO NATURE LANGUAGE

Dan Moonhawk Alford, C.I.I.S.

While both anthropology and linguistics are deeply enmired in institutional species-ism anthropology may be forgiven its anthropocentrism due to its subject matter—linguistics may not. Current linguistics exudes the belief that language is the exclusive domain of *Homo Sapiens*. When institutional, species-ism need be neither plotted nor loudly proclaimed, but its subtle effects are powerful, and can even be invisible to some of its participants. The net effect in this case is an academically justified alienation from Nature in an exclusivist approach to language. Examples in linguistics indicative of species-ism are given, and an old story and new model of language unfold, transpersonal in nature, to show what an inclusive, non-species-ist, and evolutionary approach looks like that puts all of Nature on the same language map. Special emphasis is given to idioms and formulaic speech—the highest point of similarity in languaging between humans and non-

TEACHING "CONSCIOUSNESS" AT THE LOWER DIVISION LEVEL

John Baker, Moorpark College

The often esoteric nature of dialogues about 'consciousness' which take place in academic circles stands far removed from treatments of the same topic in lower division college classrooms. There, any detailed discussion of the various definitions which have been advanced for this term is likely to lead to frustration on the part of students who have not yet attained the requisite knowledge for appreciating this divergence of opinions. When teaching classes to introductory students, instructors can provide

opportunities for students to appreciate the diversity of their own experiences in addition to using more traditional pedagogic methods. In this paper, the author will describe several of the techniques which he has found useful in opening students up to the various panoramas within their minds.

BETWEEN CONSCIOUSNESS AND UNCONSCIOUSNESS

Sonia Beaz-Hernandez, U.C.L.A.

Sociologist Erving Goffman (1922-1982) argues that socialization is the process by which "the individual comes to incorporate the belief that certain rules are right and just, and the person such as himself ought to support them and feel remorse and guilt if he does not." This presentation centers around the question of the social conditions for the possibility of the social rules and rituals becoming conscious. Under what conditions does the social micro-order break down? What, in such a breakdown, remains beyond the ability to become conscious? Should one define consciousness as a constant breakdown?

HOW TO FIND WONDER IN THE ORDINARY: TEACHING MINDFULNESS

Matthew Bronson, C.I.I.S.

Through an intensive journal process, in class demonstrations, games (for example, a very successful "cocktail party" approach to teaching phonetics) and other activities, we strive to create a "transformative classroom" where the magic and power of the study of language can come alive for students. In this presentation, I will draw upon these twelve years of experience as well as training in accelerative teaching and learning to highlight some general design principles that should be adhered to in "teachings consciousness." By following these principles, we can maximize the possibility of conduction classes that are at least as interesting, engaging and evocative as the phenomena we purport to study.

**THE SIGNIFICANCE OF THE WESTERN
MAGICKAL TRADITION TO THE STUDY
OF CONSCIOUSNESS**

Chris Carmines

This paper clarifies and defines the particular perspectives of Western culture's oldest esoteric tradition: Magick. Heretofore it has been ignored by anthropologists who have chosen to study non-Western esoteric and shamanic systems. Because I am not an anthropologist but a product of the Western Magickal tradition, I feel compelled to present its world view and encourage its serious study—before it is lost, amalgamated or eviscerated for all time. To that effect coherent, interconnected, workable definitions for Magick's meta-systems (Alchemy, Kabbalah, Tarot, Astrology, Enchantment) are provided—equally to illustrate their value in consciousness studies.

**SEXUAL DISORDERS, MALE
DOMINANCE, AND SOCIAL CONTROL
OF FEMALE SEXUALITY**

Richard Castillo, University of West Oahu

The sexual disorders, including the paraphilias and sexual dysfunctions, are among the most culturally sensitive of all mental disorders. DSM-IV states that in making clinical judgments a patient's cultural and religious background should be taken into consideration. It states, "For example, in some societies, sexual desire on the part of the female are given less relevance" (1994, p. 495). This is a great understatement, but nonetheless highlights the central problem when considering cultural and sexual disorders, which is the expression and social control of female sexuality. Judging from studies of primate ecology and ethnographic studies of sexuality, it is concluded that a higher prevalence of sexual disorders is associated with high levels of male dominance and corresponding social control of female sexuality.

**DUELING CONSCIOUSNESS
OR—WATCHING TWO MOVIES AT
ONCE**

Candice Chase, C.I.I.S.

Anyone who has read any portion of the recent explosion of material on gender studies, or indeed anyone who is walking around as a female or male human being in this decade, cannot help but notice how frequently men and women see and interpret a single event in very different ways. The notion of "dual consciousness"—a concept discussed in studies on both gender and race—offers an exceptionally useful way of understanding the basis for what are often radically different perceptions of reality by women and men.

**OM! VIVA! SANTII! MOIMA!:
A JOURNEY THROUGH EVOLUTIONARY
MYSTICAL CONSCIOUSNESS**

Rev. Dr. Ariosto Coelho, C.I.I.S.

This autobiographical investigation is the story of a quest for wholeness with the realization that the story of any one of us is in some measure the story of us all. In this experiential sharing, We will travel from the Roman Catholic tradition into evolutionary mystical consciousness through the use of mantras and mandalas. The Doctrine of Recognition, *Pratyabhijna* as proposed by the Kaula School of Kashmiri Saivism, and the concept of harmonious and creative living, *Purna Yoga* according to Haridas Chaudhuri, together with the reality of Christian Transformation in Depth, and the Personal Vocation according to Herbert Alphonso, S.J., offer the integral focus for this inter-faith study.

TRAINING 'CIVILIZED' SHAMANS

Frances Dahlberg, High Plains Society of Applied Anthropology

Unlike the classical shaman path, ie. of isolated vision quest, 'civilized' (Samuel 1993) shamans in the Tibetan Buddhist tradition train in a shrine room whether in a monastery, retreat center or home under the guidance of a lama. These contemporary 'civilized' shamans follow a many centuries old tradition of the Four Foundations—a series of practices combining physical, verbal and mental acts (Kontrol 1986:9). The Foundation Practices require a sincere commitment to the Buddhist path under the guidance of a spiritual teacher. The student will have taken refuge and Bodhisattva vows. These practices take a minimum of nine months if all other activities can be suspended and may take decades if not. Each training session requires a minimum of one to three hours depending on the foundation. After the Four Foundations are completed, the teacher will direct the student to a particular, more advanced practice. Completing such a strenuous training program demonstrates devotion to Buddhism and to the particular spiritual teacher. In addition, like the vision quest, the actions themselves will have changed the actor. A detailed comparison with the components of ritual listed by Dulaney and Fishe (1994: 243-83) provides further support for their theory of psychological mechanisms which rituals as well as psychological disorders may be turning into. Ways in which the multi-valent symbols and activities of the Four Foundations contribute to the mental conditions helpful for everyday transformations will be explored.

THE LEGEND OF JESUS IN PRE-AGRICULTURAL SHAMANIC MYTHOLOGY

Dave Doleshal, Extreme Laboratories

In a paper presented last year, the author demonstrated that a figure named "Jesus" existed in pre-Christian Greek and Roman mythology. This pre-Christian Jesus possessed nearly all of the remarkable features eventually attributed to the later Christian Jesus, i.e. born to a virgin impregnated by god, performed miraculous healing, revealed great spiritual and moral truths, rose from the dead, etc. Myths of this earlier Jesus were drawn upon heavily in the creation of Christianity. In this paper, evidence is examined that suggests this same mythic figure existed in even more ancient times, being originally a revered figure of Shamanic cults in hunting/gathering societies of the preagrultural Mediterranean region. This extreme resilience and seemingly inexplicable persistence of some features of mythology across vast amounts of time and radically shifting cultures is explored. Problems that result from efforts to retain and incorporate such "archaic features" into cultures with which they are inconsistent and incompatible are also explored.

DREAM FACT AND REAL FICTION: THE REALIZATION OF THE IMAGINED SELF

Iain R. Edgar, Univ. of Northumbria

Based on a recent ethnographic study of author-led dreamwork groups in Britain, I develop an analysis of dreams as a norm of culturally-specific metaphorical thought, and shows how group members made 'sense' out of the 'nonsense' of dream imagery. Their 'sense' was developed through experiential groupwork methods such as gestalt, psychodrama and imagework, and was derived from the language of metaphor and a political, often feminist, analysis of life events. Examples from the study will explore how personal identity and consciousness is represented and invented through the production of socially informed imaginative contents in both dreamwork and guided fantasy.

**ILLUMINATED BY THE LIGHT:
EXAMINING REVELATIONS AND THE
RISE OF NEW RELIGIONS**

Jay C. Fikes, Institute for Investigation of
Inter-Cultural Issues

Moses, Albert Hensley, Paul, and Carlos Castañeda are four charismatic men whose alleged revelations have prompted new religious customs or traditions. Each of them had an uncanny personal encounter with a being of light. Their numinous experiences of illumination by the light will be examined in connection with several criteria: Richard deMille's distinction between authenticity and validity, Edward Anderson's contrast between hallucinations of schizophrenics and mescaline-induced experiences in normal people, and the perennial tension between preserving orthodoxy (which typically means condemning new religions as heresy) and dissemination of new religions (which usually denounce orthodox customs as outmoded or irrelevant). Symbolism of the light and its role in near-death experiences (Moody) will be briefly discussed.

**SHAMANIC MYTH MAKING:
CONVERSATIONS AND REFLECTIONS
WITH A JESUIT (SHAMAN?)**

Ted Fortier, Washington State University

This paper is a dialectic between the methods of social science and myth-formation, intertwined with the narrative and journal reflections of a Jesuit priest. The focus of this work is to tell a story that combines some descriptions of what social scientists consider shamanic phenomena. This is combined with a description and examination of a historical figure's sojourn to spiritual consciousness and the myths created around his existence (Ignatius of Loyola, c. 1491-1556). The bridge between these two descriptions is the personal reflection of the stages of call, recruitment and initiation of a contemporary Jesuit. This paper also illustrates a method of crossing the abyss between modern and post-modern consciousness.

**BEYOND EROS AND THE DEATH DRIVE:
CONSCIOUSNESS AND TRASH-SITE OF
THE PSYCHE**

Lyat Friedman, C.S.U.D.H.

In his essay *Beyond the Pleasure Principle*, Freud examines the various defense mechanisms which operate in the unconscious and define a person's psyche. I would like to investigate the Freudian defense mechanism and examine some complication that may arise as a result of Freudian assumptions, assuming that this presentation too is the result of this conscious mechanism, the result of already being that which the unconscious rejects. Further, I will attempt to consider whether Freud's conception of consciousness is compatible with the argument that consciousness actively shapes the world. That is, does one, in perceiving the world, shape the world, if the mechanism by which the world is shaped is one that has been rejected by the mind?

**DANCING PROPHETS AND DRUMMED
SPIRITS: BEING-IN-THE-WORLD
IN A MUSICAL WAY : OR HEIDEGGER
GOES NATIVE**

Steven M. Friedson, Univ. of North Texas

When Tumbuka Healers divine the ills and misfortunes of the patients, they "dance their disease," transforming a spirit affliction into a divinatory trance of great diagnostic power. In an ontological sense, they dance an openness to Being, which must be understood first and foremost in its existential status as a way of being-in-the-world. In this paper, I take a Heideggerian approach to understanding this mode of existence. My purpose here is two-fold: to apply Heidegger's fundamental ontology to an analysis of an African musical/medical praxis, and to bring an African ontology of energy to bear on Heidegger's analytic of *Dasein*. I will argue that when Tumbuka healers divine, they in fact, are in action, performing, the very ontological project that Heidegger seeks. As opposed to merely writing this ontology, they are living it—dancing at authentic (*eigentlich*) existence, and in so doing, creating an opening to Being, thus revealing a world.

SHAMANIC JOURNEYING IN THE
UNIVERSITY CLASSROOM

Geri-Ann Galanti, C.S.U.D.H.

In both my introductory cultural and my upper division medical anthropology courses, I do a unit on shamanism. The unit culminates in what turns out to be the highlight of the term for the students—experiencing a shamanic journey. In my paper, I will discuss how I set up and conduct the experience, which is based upon Harner's model, and present student comments as to what they get out of it. I will also address the issue of using "pop shamanism" in the classroom.

THE PARALLEL-HIERARCHICAL
STRUCTURE OF THE LIVING UNIVERSE
AND THE MUSICAL LAWS OF ITS
GENESIS AND EVOLUTION

Attila Grandpierre,
Kondoly Observatory, Budapest

The presence of four mind levels is deduced from the latest finding in biology and psychology, termed as conscious mind, deep-mind, genetic mind, and the inner world process; the source of creativity, and the cosmic creative connection between us and the Universe. These inner mind levels constitute the inner world pyramid. The outer world pyramid consists of the planet Earth, the Sun, the Galaxy and the Universe as a whole. The basic criteria of the living systems are worked out, using the results of the theoretical biology, and it is shown, that there are strong evidences that the levels of the outer world pyramid are living systems. Explored are the possible motives for the primary separation of these minds, the onset of the cosmic evolution and spacetime. It is suggested that the basic propensity of the Primal Universe follows the laws of shamanic music.

LIVING TRANSFORMATIVE
CONSCIOUSNESS: THE INTEGRAL
PRACTICES OF SRI AUROBINDO AND
DR. HARIDAS CHAUDHURI

Anton Grosz, C.I.I.S.

The work of Sri Aurobindo posits an evolutionary development of consciousness currently emerging into a higher supermind in the same manner that thinking, self-aware mind emerged from non-thinking, non-self-aware mind. The methods for achieving that consciousness are expressed in the writings of his student and the man he chose to take these teachings to the west, Dr. Haridas Chaudhuri, founder of the California Institute of Integral Studies. This paper, based on Dr. Chaudhuri's work, will examine the three strands of 'Pragmatic Integralism', unity in diversity, evolutionary perspective, and existential depth, as a composite methodology for experiencing this emerging evolutionary consciousness of individualized shared reality.

NEGOTIATED REALITY IN SPIRIT
POSSESSION: A CRITIQUE OF STRICTLY
EMIC APPROACHES TO
THE STUDY OF RELIGION

Daniel Halperin, U.C.B.

The increasing recognition of *native* perspectives regarding shamanism and spirit possession practices (Edith Turner, Stoller, et.al.) offers a welcome respite from the excesses of scientific skepticism. Anthropologists may, however, become dogmatic in the opposite direction—*only* accepting, at face value, the *official* emic world view. Ritual practitioners not uncommonly engage in accusations of *faked* possession or exhibit other indications of a multiple, sometimes self-contradictory "native psychology". The Afro-Brazilian possession ceremonies I studied suggest a process of "negotiated reality" (or "public secret"; Taussig 1991: 130-132). Must researchers with a deep respect for the spirit world eschew any psychocultural, sociological, or other looking-in-from-the-outside (etic) forms of inquiry?

**THE LOTUS AND THE SERPENT: A
CROSS-CULTURAL COMPARISON OF
TWO SYMBOLS**

Ruth-Inge Heinze, U.C.B.

I want to investigate how well we are acquainted with symbols. Some symbols look familiar, others are puzzling and whomever we ask, we may get different interpretations. This essay attempts to discuss the nature of symbols and will try to find some explanations for the emergence and disappearance of symbols. British anthropologist Mary Douglas found that symbols themselves are constructed upon experience. They are "a product of mind, an artifice of conventional product . . . unless the mind tends . . . to use the same symbols for the same situation" (1973:19). However, social structures have added further variations and influences from different ethnic groups have obscured the development of certain symbols. To test the pitfalls of deciphering symbols, I selected two which seem to be well known around the world, though they appear under different circumstances among different ethnic groups—the Lotus is the symbol of an Asian world religion and the serpent a symbol whose origin reaches back to pre-historic, proto-religious times. The goal of this essay is to alert readers to the formation and resiliency of symbols so that we can prepare ourselves for our role as co-creators of symbols for the next millennium.

**MAGIC, WITCHCRAFT, AND RELIGION
ON 'PERFORMING ETHNOGRAPHY' IN
THE CLASSROOM**

Constantine Hriskos, Colby College

In teaching a class on what is arguably the most 'sensational' area of anthropological study, i.e., the practices, beliefs, and behaviors that have been essentialized as magic, witchcraft and religion by western theorists, one is faced with the problem of legitimizing something that many of our students/citizens view as unbelievable, irrational, superstitious or unreal. Teaching a course in this area at a small, liberal arts

college in Maine, I had to come to terms with just these sorts of problems. . . problems that have global ramifications, i.e. how do we get people to enter into, posit and understand other ways of seeing and being that are radically different from their own? This paper /video presentation describes/presents the structure that I use to expose my students to problems of framing and understanding various ethnographic works through performing them, interpreting them and debating them in class..

**PHYSICAL AND KABBALISTIC
COSMOLOGIES**

Ovid G. Jacob, SLAC, Stanford

For a long time, science and Kabbalah have been perceived as opposite ways of understanding the world. I would like to present some evidence to the contrary, and I will do so by talking about the unexpected connections between the Lurianic vision of the beginnings of the world and the present-day big bang cosmology.

**THE STRAIGHT PATH: TOWARD THE
RESPECTFUL EXCHANGE OF ANCIENT
HEALING WISDOM**

Richard Katz,
Saskatwan Indian Federated College

Indigenous healing systems contain ancient wisdom which speaks to the most agonizing problems of our day. But how can we accept Indigenous healers' offers to teach, given the enormous differences between our cultures? Drawing upon Dr. Katz's more than 25 years of experience working with Indigenous healers, e.g. among the Kalahari !Kung, we will discuss ways to learn from Indigenous healing traditions, rather than merely taking, however well-intentioned, parts of those traditions into our practice. Can we ever avoid the trap of cultural appropriation? And how can we give back to the people from whom these traditions emerge, people who are generally dispossessed and disempowered? A true exchange, built on mutual respect, can be our guide.

**AN (UNAUTHORIZED)
AUTOBIOGRAPHY OF CONSCIOUSNESS**
(Video Presentation)

Louise Krasniewitz

Designed as a response to papers by leading scholars in the anthropology of consciousness presented at the 1994 AAA meetings, this digital video attempts to introduce alternative views of consciousness through multimedia. It suggests that attempts to pin down definitions of consciousness by either "scientific" or "humanistic" methods are incomplete when they ignore the new forms of consciousness being developed through communication technologies, computers, virtual reality, and multimedia.

**A 10-FACET MODEL OF DREAMING
APPLIED TO DREAM PRACTICES OF
THE MARICOPA, THE NORTHERN
IROQUOIS, THE NAVAJO, AND THE
ARUCANA**

Stanley Krippner and April Thomas,
Saybrook Institute

This paper presents a modification of Ullman and Zimmerman's model of dreaming which they applied to their own system as well as to that of Freud and Jung in their book *Working With Dreams*. The cross-cultural utilization of this model demonstrates the sophistication of native perspectives on dreams, as each explanation and application of Western psycho-therapists was addressed, in its own way, by native groups in North and South America.

**MEDIEVAL ASCETICISM, SELF-
INJURIOUS BEHAVIORS AND ALTERED
STATES OF CONSCIOUSNESS**

Jerome Kroll and Bernard Bachrach,
University of Minnesota

Studies of heroic ascetic behaviors in the Middle Ages have traditionally ignored the physiological and psychological effects of

harsh, self-injurious behaviors (laceration of the flesh, severe fasting, sleep deprivation) in the production of altered states of consciousness. These altered states were often perceived, in the medieval context, as mystical states. It is our hypothesis that, in the Middle Ages, a small number of deeply religious individuals who were driven toward mystical experiences engaged in harsh, self-injurious behaviors because the medieval West lacked an alternative tradition of effective meditative practices for trance induction. Our data on 436 medieval saints (male 366, female 70) from the years 450-1500 A.C.E. show an increase in SIB (female saints increased from 19% pre-Crusade (1100 A.C.E.) to 55% post-Crusade, among male saints, from 20% to 30%) coincident with a greater emphasis on personal spiritual development in the High Middle Ages. We provide several descriptions of the characteristics of medieval mystical states and discuss the role of ascetic practices in production of these states.

**THE ARMCHAIR ANTHROPOLOGIST
FIGHTS BACK**

Tim Lavalli, C.I.I.S.

The historical literature of anthropology is full of derogatory reference to the "arm chair anthropologists" of the nineteenth century. The overwhelming emphasis today on the exclusivity of analysis by a primary field researcher neglects the possibilities of secondary analysis of rich and uninterpreted data. The presumption that a good field researcher is also a good methodologist and/or a thoughtful analyst often results in poorly presented and misinterpreted research reports. By the use of vivid examples I will illustrate the possibility of and the need for the secondary analysis of data which has either been analyzed only by the primary field researcher or which has in fact never been analyzed (the Indiana Jones syndrome).

**SOCIOBIOLOGY AND THE NOUMENAL
GENE: TWO MODES OF BIOSOCIAL
CONSCIOUSNESS**

Katherine Lederer, U.C.B.

In the paper I begin with the notion that scientific discourse, more specifically, socio-biological discourse, is deeply entrenched in various socio-political contexts that preclude the possibility of a purely objective science. I then compare the socio-biological paradigm as exemplified by Richard Dawkins and his book *The Selfish Gene* with the position taken by the directors of the American Eugenics Society, which existed in the 1930's. The eugenicists advocated a social program that was primarily socialist in its recommendations—recommendations that included state-funded nurseries and stipends for poor but "fit" women. The general public would not tolerate the socialist underpinnings of this approach. Sociobiology, on the other hand, has gleaned much of its authority and power because of its very insistence on the main tenets of the American brand of capitalism—patriarchy, sexual selfishness, and competitive exclusion.

**EXPERIMENTAL PROOF OF THE
CONTACTLESS INFLUENCE OF A
HUMAN BEING ON CHEMICAL
REACTIONS**

Gabor Lednyicky, Hippocampus Research
Facilities, Budapest

The human electromagnetic fields may be substantial factors of self-regulation in systems with determined chaos and are relevant to H. Frohlich's general theory of coherent excitations in biological systems. The main point is that the modulation does not depend on the amplitude of the electromagnetic field but more on their coherency and information content. These results—yet preliminary and under continuous development—are the first to present by measurements the direct influence of mental electromagnetic and probably sub-quantum fields on material systems, what influence may be regulative. The influence of altering states of mind on chemical reactions is now under way.

**FEEDING THE SPIRITS: THE INTERPLAY
BETWEEN DIAGNOSTICS AND
HEALING IN LAKOTA SACRED RITUALS**

William S. Lyon,
University of Kansas

This paper discusses observations made by the author on a series of Lakota Yuwipi and Five-Stick ceremonies conducted during November and December of 1994 for four individuals. Each of these two ceremonies entail a different set of spirits to be managed by the medicine man. The interactions between these spirits, the medicine man, and the ceremony participants are discussed, including the nature and efficacy of the healing.

**UP THERE WE WORK TOGETHER:
LEARNING FROM BRAZILIAN
MEDIUMS STRUGGLING WITH A
UNIVERSALISTIC PHILOSOPHY**

Yves Marton, U.C.L.A.

In this paper I will discuss the life experiences and philosophy of Brazilian mediums. Their experiences with paranormal phenomena and encounters with the spirit world began in their youth and were an important part of their lives. The general world-view of the Brazilian mediumship continuum forms the background with which they could compare their own individual philosophies and experiences. The universalistic approach of some of the mediums, specifically their treatment of spirits from all the world's varied cultures with equanimity, comes close to a model for a world religion or a holistic spirituality. In addition to discussing the mediums' experiences, I will delineate the elements of this inclusive model of mediumship as put forward by some of my consultants and I will compare it to the holistic and cross-cultural aspects of New Age spirituality, which has often been accused of commercialism and dilettante exoticism.

**CELLULAR CONSCIOUSNESS
AS MEDIATOR OF THE SUPRA-
MENTALIZATION OF THE EARTH:
THE MOTHER'S AGENDA**

Arlene Mazak, Institute of Transpersonal
Psychology

Attempts at entering alternate realities have occurred most often at the mental or emotional—vital level of the adept, but such realizations leave the earth—consciousness unchanged. Mira Alfassa (1878-1973), better known as the Mother of the Sri Aurobindo Ashram, believed that a solution for accelerating the evolution of terrestrial consciousness could be found directly in the awakening of the physical body's cells. The implications of 22 years of her innovative cellular yoga will be considered, including the breakdown of the assumed dichotomy of consciousness and matter, as well as the metaphysical aspects of terrestrial evolution. Based on 13 volumes of self-reports published as the *Mother's Agenda*.

**SPIRIT POSSESSION: A VARIETY OF
SOCIOPSYCHOLOGICAL BEHAVIOR**

Brian McVeigh, Toyo Gakuen University

Spirit possession is still seen in the Japanese New Religions. An examination of possession as practiced in Sukyo Mahikari teaches us about core values in Japanese society. But this same examination offers us lessons about the varieties of sociopsychological behavior. Understanding spirit possession requires: 1) reviewing its cross-cultural expressions to gain perspective on its differences and cross-cultural commonalities, 2) a theoretical appreciation of how it relates to other sociopsychological behavior (hypnosis, theatrical acting, everyday self-presentation). Describing possession as "trance", "hypnosis" or as an "altered state of consciousness" is tautological. Two variables, consciousness (and its diminishment: trance) and alterability (production of alternate selves), are defined and analyzed.

**THE BUDDHIST SIX-WORLDS MODEL
OF CONSCIOUSNESS AND REALITY**

Ralph Metzner, Green Earth Foundation

Tibetan Mahayana Buddhism, which is notable for its integration of many elements of the shamanistic worldview it superseded, has a symbolic model of six worlds that has much to recommend it for an expanded paradigm of consciousness and reality. The six world of the "Wheel of Birth and Death", through which human and other kinds of souls cycle in the near-endless weavings of karma, can be interpreted on three levels: 1. worlds in which spirits of different kinds, human and non-human live, 2. types of lives into which human beings incarnate as a result of different karmic behavior patterns, 3. types of states of consciousness through which we all cycle within each lifetime, even on a day-to-day basis. The symbolic imagery of the six worlds, and the associated "12-fold chain of co-dependent origination," will be explored for its relevance to our understanding of states of consciousness, including addiction and transcendence.

**THE CHALLENGE OF TEACHING
ETHNOPSCHOLOGY**

Barry Michrina, Mesa State College

Ethnopsychology is the study of the psychology of other cultures. It offers the natives' point of view of their emotional categories, their theories of personhood and personality. My goal in designing and teaching a course in ethnopsychology has been to increase students' empathic understanding of the members of other cultures on both a cognitive and visceral level. This requires exercises and testing procedures designed to alter their consciousness.

EMPIRICAL SUPPORT FOR A WIDELY-ACCEPTED METHOD OF CREATING MIRACLES

Carolyn G. Miller, I.S.C.M.

Interviews with more than two dozen individuals who narrowly escaped injury or death through assaults, accidents, and illnesses, revealed that each reported entering a peculiar, altered state of consciousness just before their situation underwent an unexpected turn for the better. The resemblance of this mental state to the meditative state associated with miracles by diverse spiritual traditions is noted. The mechanism of consciousness by which a shift into peace and love might disarm dangerous possibilities is discussed, and is suggested that these narrow escapes may actually represent miracles of deliverance. The necessary and sufficient conditions for miracles are hypothesized to be: 1) a peaceful, loving meditative state, 2) the ability to utilize inner guidance.

REINCARNATION AMONG THE GITKSAN AND WITSUWITEN: WHAT PART DOES IT PLAY IN THEIR CONSCIOUSNESS?

Antonia Mills, U.N.B.C.

This paper examines the characteristics and qualities of the numerous cases of reincarnation cited among two neighboring but distinct First Nations cultures in north-western British Columbia, from the point of view of the characteristics that distinguish cases, and discusses whether the identification of a child as a particular person who comes back plays a larger role in the consciousness of the relatives of the child, or in the child's own perception of her or himself. Finally the paper discusses how important the concept is in these cultures and how it relates to their sense of self-identity.

**COMEDY AS CRITICAL PRACTICE
A PERFORMANCE AND DISCUSSION**

Linda Moakes, C.I.I.S.

As you've been evolving, have you discovered what it's like to be the only person in a relationship? When you are writing or doing research, have you totally lost your sense of humor? The connections between our deepest beliefs and dreams and our sense of humor are very intimate. This presentation and discussion will explore some of the issues which anthropologists have been studying for many years concerning our spiritual growth and our sense of humor. Like most human practices, humor and comedy are complex phenomena and are embedded deeply in our cultures. As such, comedy is very serious.

A NEUROPSYCHOLOGICAL MODEL OF MULTIPLE PERSONALITY DISORDER AND DISSOCIATIVE PHENOMENA

Andrew Newberg, Eugene d'Aquili, and Stephanie Kline, Univ. of Pennsylvania

This paper presents a theory of multiple personality disorder (MPD) that is based upon the neuropsychological activation of archetypal complexes. This theory is based upon the biogenetic structural approach to human behavior. We hypothesize that archetypal complexes and related dissociative phenomena result from the interaction between the limbic system and its connections to certain cortical areas (particularly the hippocampus and amygdala) during highly stressful or traumatic events such as sexual and physical abuse. If these events occur frequently, and at an age before the primary personality is well developed, MPD may result. However, if stressful events occur later in life, after the primary personality is well developed, then dissociative phenomena or post-traumatic intervention in the treatment of MPD. Finally, we consider the relevance of this model in relation to other altered states of consciousness and the concept of reality.

DEATH BREATHS AND DRIVERS

Ian Prattis, Carleton University

The phenomenology of the author is used as a data base to explicate a Shamanic model of healing—particular focus is on the use of "Death Breaths" as a driver to simulate near—death experiences thus enabling entry into an A.S.C. The various forms of the Shamanic journey in this state are coded as a dialogue with archetypal material that accelerates the indi—viduation process. The result of these experiences and the author's participation is the healing and meditative arts over the past 15 years in the evolution of a healing structure designed around the principles of safety, sacredness and personal responsibility.

TODDLER PERCEPTION AND RITUALIZATION OF NOR PHENOMENA: A QUALITATIVE STUDY IN RATIONAL AND PURE COGNITIVE MODES

Janet Rolph Richardson, C.S.U.H.

What at first seemed merely a curious case of a shared imaginary playmate among a group of toddlers, later came to be defined as Non-Ordinary Reality Entity Contact. Contact was sustained by toddlers, an adolescent male, and the researcher. No contact was witnessed subsequent to researcher contact, though toddlers continued to call entity. Calling behavior became ritualized. Data is considered from an East-West perspective on human development, cognition and consciousness. Developmental theory is applied to toddler perception and ritualization of NOR experience. Tibetan Buddhist distinction between Rational and Pure Mind is used to examine toddler perception and adult response.

WILDERNESS AND STORYTELLING: CREE PERSPECTIVES ON THE ENVIRONMENTS OF MIND AND NATURE

Joe Sheridan and Carl Urion,
York University, Ontario

Cree elder Raven Mackinaw suggested that environmental education would not be able to practice enlightenment until it realized that wilderness and storytelling, "were the same thing". This paper looks at the symmetry of consciousness with the natural environment.

SENSUALITY AND CONSCIOUSNESS IV: WHERE DID THE LIMINAL FLOWERS GO?

Richard Sorenson,
Gyudmed Tantric University, Gurupura

Definitions of three main types of consciousness flow logically from the Latin roots of Western thought. They have proved a useful basic template on which to consider the consciousness transformation in New Guinea when free-range nomadic hunter-gatherer turned into neolithic settled agriculturists. Perhaps even more importantly, they bring ethnographic data on consciousness closer to interesting new laboratory research on mentality. The three types of awareness are: subliminal, liminal, and supraliminal. Though highly developed among the aboriginal Fore peoples of New Guinea (and similar premodern peoples), liminal awareness is not much considered in the West—seemingly because its elements are not separable enough to be managed by Western formal logic. Nonetheless liminal awareness is reckoned sensibly—though, perforce, more instantaneously and intuitively.

**WALK YOUR TALK: LINGUISTIC
RELATIVISM AND THE ART OF AIKIDO**

Cari Spring, C.S.U.S.M.

Linguistic Relativism holds that language *constructs* reality. Seldom is somatic knowledge underlying 'abstract' language recognized or analyzed. If symbolic language roots in somatic experience, then the symbolic system underlying 'reality' (Linguistic Relativism) grounds in the somatics of the culture; this psycho-somatic interface directs users' perceptions and recreates this cycle as reality. This paper overviews interweaving mind/body relationships in American culture which are coded in idiom. Aikido (a martial art) principles measure mind/body integration and division (*feet on the ground/ head in the clouds*) and Aikido techniques show the way to mind/body integration (*stiff upper lip/ heart in it*).

**THE ECLIPSE OF THE SACRED AND THE
PARADOXICAL LIBERATION
OF THE LEFT HAND**

Warren D. TenHouten, U.C.L.A.

In "primitive" cultures dual symbolic classification systems draw rigid temporal and spatial boundaries between the sacred and the profane. The right and left hands are described as sacred and profane, respectively. Durkheim saw a weakening of these systems as an aspect of modernization. A weakening of such dichotomous reason is shown in two examples. First, Hertz's study of the suppression of the left hand among the Maori links the left hand to the right cerebral hemisphere of the brain. The further inference he might have drawn, but did not, is that the right hemisphere and its pattern thinking might play a significant role in magic, sorcery, and witchcraft. The Maori physical confinement of the left hand is no longer practiced. Second, in the United States, Hugdahl et al. present data from eight one-decade cohorts showing that the decrease in left-handedness by age was countered by a corresponding increase in left-to-right hand

switching. A lower life-span by left handers might account for some of the change across age cohorts but at least half of the decrease in manifest left-handedness was accounted for by a gradual decrease in social pressure not to use the left hand. Implications for the moral solidarity of postmodern society are discussed.

**BETWEEN THE WORLDS: EXPLORING
MAGICAL CONSCIOUSNESS IN
NEW-PAGAN WICCA**

Roxana Currie Wales, C.I.I.S.

Neo-Pagan Witches enter into a magical world during their rituals and in their use of magic. Many proceed through a conscious series of pre-ritual steps which allow them to take on a kind of "magical personality". Once in the sacred world of ritual space, they access this magical world using the consciousness altering techniques of dancing, drumming, and chanting. It is not just these techniques, however, that allow them entrance into the space "between the worlds." Most also rely on a sophisticated belief system which underlines and defines this sacred world and the practice magic.

**IN TIMES OF DISORDER: FORTUNE-
TELLING AND FATALISM IN TAIWAN**

Bill Watson, Asian Leadership Institute

With social and cultural change accelerating at the same pace as the "Asian Economic Miracle" individuals at all levels of Chinese society are attempting to understand and manipulate their fate by divination, occult and magical means as they walk the fine line between rapid growth and the spectre of chaos. China's cultural roots are shamanic, and regression to a magical form of consciousness is the preferred method of coping with extremes of personal and sociocultural instability. The paper is based on research conducted during eighteen Asian trips from 1990-94, discussions with over 100 informants, including ten professional fortune tellers.

**EPISTEMIC STRUCTURES OF
CONSCIOUSNESS**

Michael Winkelman,
State University of Arizona

The nature of consciousness can be understood as a consequence of the relations between the individual knower and the epistemic structures imposed by the knowing subject's behavioral and mental activities upon the world thereby constructed. This perspective of genetic epistemology has become a dominant point of view in the widely accepted stages of cognitive development proposed by Jean Piaget. Piaget has characterized both consciousness and cognitive development as reflecting the epistemic structures (assumptions) imposed upon the world (e.g. objects, self-other, time, language categories). These same categories can be used to characterize the unique features of the widely recognized stages of transpersonal consciousness and development. In contrast to the imposition of these epistemic categories in the process of conventional cognitive development, transpersonal cognitive development or transcendental consciousness involves the suspension of these same structures. Stages of transpersonal development can be then seen as involving the imposition of different assumption for experiencing and knowing.

**SHAMANISTIC JOURNEYING: A
QUANTITATIVE INVESTIGATION INTO
ALTERED STATES OF CONSCIOUSNESS
USING THE PHENOMENOLOGY OF
CONSCIOUSNESS INVENTORY**

Peggy Wright, Saybrook Institute

In the past 15 years, shamanism has received increased academic and popular attention. Currently, a small segment of Western civilization's urban populations is using techniques identified by anthropologists and psychologists as contributing to the ability of shamans to enter altered states of consciousness (ASCs). These techniques involve imagistic travel in a "non-ordinary" reality accompanied by rhythmic rattling or drumming as a way of

facilitating the ASC. These "journeys" have been used as a form of psychological, spiritual and/or physical self-help, or as a way to help others. For the purpose of this study these experiences have been labeled "shamanistic journeying" to distinguish them from the experiences of indigenously trained shamans. The phenomenological dimensions of shamanistic journeys have only begun to be studied. The present study attempts to assess and map the various aspects of this experience from a quantitative perspective using the Phenomenology of Consciousness Inventory (PCI). The study begins to develop a base from which to distinguish shamanistic work from that of other intentional psychological healing practices, such as guided imagery and visualization. It also assesses the suitability of the PCI for assessing ASCs during shamanistic journeying.

**THE BIRTH OF GOD
IN KABBALISTIC COSMOLOGY**

Mira Zussman, S.J.S.U and
Howard Buzick, Waseda University,
Tokyo

While the biblical story of Creation depicts God as the progenitor of all things, the Jewish mystical tradition, Kabbalah, has a distinctly different cosmology. Here, God emerges only after the birth of the building blocks of the universe: first the 'Mothers', next the 'Doubles' and last, the 'Elementals.' In Kabbalah, the Creator is not God, nor was Creation a perfect act—it had to be repeated in order to get it right. The implication of these distinctly different cosmologies within the same tradition is that the mystical cosmology preserves many pre-Judaic Near Eastern values and beliefs at the same time that Judaism officially rejects and abhors them. Thus, possibly what makes mysticism not for the masses is that it traverses the boundaries of religious (and in this case ethnic) identity, and threatens the idea that one population or belief system holds the monopoly on Truth.