



AASC NEWSLETTER

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SAPPING AND ZAPPING

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The practice of psychotherapy has never been considered to be a particularly hazardous profession. After all, what can happen while sitting in an easy chair discussing problems with a patient? But, in working with patients afflicted with multiple personality disorder (MPD), I eventually became aware that such a presumption is unwarranted. Aside from the physical wear and tear resulting from the long hours spent taking care of the crises that these patients always found themselves in and the professional distance they created between me and my colleagues, I discovered that they, themselves, seemed quite capable of using psychic abilities to harm other living human beings. Usually the therapist was exempted from this harm, as he/she

was needed and valued as a helper. But, as happens in all long term psychotherapy, the relationship can develop into one of disappointment, anger and intense hatred of the therapist when all does not go well in the view of the multiple. At those times, the therapist is just as likely to be a victim of these forces the MPD patients call sapping and zapping as have others in the past.

Sapping means the extraction of physical energy from another person by the patient. It is a physical process, not an emotional one. The sapper is an extremely self-centered person who feels too weak to exist by herself alone, so she proceeds to suck energy from those around her. (The female pronoun will be used for patients, since 85% of my patients were female. This is not to say that men cannot accomplish the same actions.)

Sapping was first used in print by Karagulla (1967) in reporting her research with healthy women with psychic abilities. A psychic woman claimed to be able to see the energy transfer from the victim to the sapper while they were at a social event together. The point of entry could be from the eyes (by staring), the mouth (by talking), by the hand (by touching) or via the solar plexus.

I believe this happened to me with my second MPD patient, a twenty-two year old woman I shall call Gail. Once, in my office, she told me, "Dr. Allison, you are so big and strong. I wish I could have some of your energy." Feeling gallant, I replied, "if I knew how to give you some, I'd be glad to do so." Little did I know that such would eventually happen.

One Saturday night, I was at a dinner party when Gail called on the phone in a panic. Since she had been hospitalized several times for self-destructive acts,

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and, since she never called unless almost out of control, I left the party and drove to her apartment. She greeted me with outstretched arms, grabbing my hands with hers. Then I saw that both her forearms were bloody with many longitudinal slash wounds. In the bathroom I found the bloody pocket knife Laura, her persecutor alter-personality, had used, after Gail had blacked out after calling me. I wrapped her arms with towels and drove her to the hospital emergency room where I found a surgeon to sew up her many wounds. To help the surgeon, I induced hypnoanalgesia of her arms to avoid multiple injections of local anesthetic. To keep her arms in place, I sat by the operating table during the ninety minute procedure and kept my fingertips on the arm that was being sutured at the time. All that time, I felt fine. The surgery went well. The patient was well behaved and nothing went wrong.

After bandages were applied, I drove her to the party where her boyfriend was. He was the one she had been arguing with on the phone prior to her calling me. She felt rejected since he did not want her to come to that party. When I let her out of the car, I had to wait while she literally seduced him in the driveway to let her stay with him. When he gave in, I drove back to my party, feeling rather disgusted with her behavior. When I returned, my wife handed me a plate of food. I sat down to eat but could barely lift the fork to my mouth. Emotionally, I felt normal, but I had barely enough energy to breathe. My wife told me I looked tired and suggested we go home immediately. I must have looked terrible to her as this was a very special annual party for her, and she always liked to stay to the end. The next day being Sunday, I rested and recuperated. Monday, I was back at work, feeling normal again.

In my opinion, Gail started sapping me the moment she grabbed my hands at the door of her apartment. I continued to touch one of her hands on the operating table, which continued the process. Little did I know that her desire to take some of my energy could be actualized.

Gail was only the first multiple to sap me, not the only one. Since then I have learned that the most obvious sign that I have been sapped is that my handwriting becomes very small, as I cannot move my fingers as well while making notes. When that happens, it is time to quit working, no matter what might be the expectations of others.

The other intrapsychic process these patients may use is called zapping. This word comes from the comic book hero drawn with his index finger pointing at the villain, while a lightning bolt shoots from his finger. ZAP is written in bold print on the background. Zapping is the opposite of sapping, in direction, and may be used in conjunction with sapping. It is the

injection of a psychic force into the victim, which can cause as much harm to the mental apparatus as any bullet or arrow can to the physical apparatus.

There are three types of zapping: emotional, ideational, and physical. I have reason to believe that I have been the victim of all three at one time or another.

Emotional zapping is the injection of unwanted emotions into another person. Anger is the most common, leading the victim to feel hostile, when they have no appropriate reason to be so at the time, in regard to the people around them. The actual source of the anger is the zapper who is angry at the zappee, at least on an unconscious basis. Lust would be another emotion which would be used when seduction is the motive.

Ideational zapping is the injection of a foreign belief system or thought pattern into another. These patients call it "mindfucking." This can be a severe problem when the therapist tries to be "open-minded." As one very conservative mentor once told a young psychiatrist, "When you are open-minded, people will throw garbage in there." The conflict is that, if the therapist is not accepting and open-minded, therapeutic progress is impossible. But if the therapist does not have a stable belief system, the therapist has nothing to use to match against the patient's twisted view of the world.

Physical zapping is the causation of actual physical injury to another person by psychic means. This would mean anything from severe headaches to broken bones to death. The ultimate would be what is seen in voodoo death.

One experience I had with emotional zapping involved Liz, a multiple in a halfway house where only one staff member accepted her multiplicity. The other staff members told her she was playacting and could stop any time she wanted to. This stirred up great anger in her, activating Barbara, her angry personality. She knew that, if she didn't get rid of Barbara, she might lose control and be expelled from the house. On a Saturday afternoon, she called me and asked me to come over. With the supportive staff member present, using a ritual I had developed to get rid of unwanted anger, she and I tried to have her expel Barbara, and we thought we had succeeded. However, on Sunday, when the unaccepting crew came on duty, the anger rose in her, and she recognized that Barbara was still there. She called me at six pm, so I came out to try to complete the project. I felt fine leaving the halfway house both times. But when I arrived home the second time, I started folding the family laundry, my usual weekly chore. My wife asked me politely if I wanted her to help. I blew up at her in an angry rage, telling her

From the Editor . . .

This issue we have two articles dealing with aspects of the psyche encountered during hypnosis. The first by Dr. Allison discusses the problems encountered in treating persons with multiple personality disorders and the possible power of their minds to inflict harm upon others. The second, by P.M.H Atwater, discusses her discovery of a "soul" or inner self helper during her work as a hypnotherapist. Both articles are based upon primary research as hypnotherapists and chronicle types of phenomena found while clients/patients undergo hypnosis. Their articles reopen the old debate between the vitalists and the mechanists about the existence of a soul or vital force or as Allison terms it the "Inner Self Helper." The articles also continue the dialogue begun last year by Dr. Allison on spiritual helpers and Dr. Locke's article in the first issue of this year's Newsletter on multiple personality disorders.

Next issue will feature articles on the mysticism of light and on healing.

AASC News

AASC Annual Meeting

Enclosed with this issue is the tentative schedule and registration forms for the upcoming third annual meeting of the AASC.

AASC Membership Renewal

Please remember to renew your membership for 1987. Forms are included with this issue.

News

Dowsers Convention in Danville, Vermont

The American Society of Dowsers held their 26th annual convention September 17-21, 1986 in Danville, Vermont. The theme of the convention was the two day symposium, "Dowsing and Planetary Consciousness," reflecting the increasing diversification of dowsing. This symposium followed up on a similar symposium held at last year's convention at which AASC President, Stephan Schwartz spoke.* Preceding the convention was a two-day dowsing school. Informal lessons continued throughout the convention on the village green.

Dowsing today includes not only the traditional search for water, minerals, oil, and missing persons and objects, but also turns to questions of consciousness

and the human relationship to the earth. In the last ten years many dowsers have begun investigating archaeological sites and energy patterns on the earth detectable with a dowsing rod. Energies related to megalithic sites around the world have been of particular interest. Tom Graves, author of several books on dowsing in England and Sig Lonegren, an earth energy researcher, presented a survey of recent earth energy research on megalithic sites in England. Dowsers also say they can detect negative energy and underground water patterns around homes associated with cancer and other diseases. This interest in health has naturally dovetailed with an interest many dowsers have in healing. Among the other presenters at the conference were such well-known researchers in the consciousness field as Mirtala Bentov, Robert O. Becker, Edwin May, and Christopher Bird.

Mirtala Bentov gave a presentation on the work of her late husband, the well-known consciousness researcher, Itzhak Bentov, author of *Stalking the Wild Pendulum* and co-author with Mirtala of *The Cosmic Connection*. She explained her husband's theories as put forth in these two books and noted that his main contribution to the consciousness field was the concept of the universe as a hologram made up of interacting frequencies.

Robert O. Becker, author of *The Body Electric* lectured on his findings of an electromagnetic field surrounding the human body. Until twenty years ago establishment science refused to accept that magnetic fields had any effect on the human body. Becker suggested that the new findings about bioelectromagnetics is producing a scientific revolution. He noted the presence of magnetite crystals in all living beings from the bacteria to the higher mammals. These crystals explain the homing pigeon's ability to orient itself to the earth's magnetic field and locate places. In primates these crystals lie behind the ethmoid sinus at the back of the nose directly next to the pineal gland and connected to it by a set of nerves. Through the findings of the German researcher Semm in the last ten years, the pineal gland is now known to be the master gland of the endocrine system and thus the controller of the potent neurohormones serotonin and melatonin. Being directly connected to the magnetite crystals, the pineal is sensitive to changes in the electromagnetic fields of the earth. This connection explains the biological cycles connected with the lunar day cycle. He noted that past mass extinctions on earth have been associated with reversals of the polarity in the earth's background radiation which is normally from 0-30 Hz. These frequencies correspond to the range of brainwave frequencies in human beings. Before 1890, when alternating current came into use, there were no other electromagnetic radiations in the environment except for lightning and cosmic radiation. Since that time technology has filled in the empty areas of the electromagnetic spectrum with radio waves, microwaves,

etc. Becker fears that such recent but massive changes in the earth's background radiation are having deleterious effects upon humans and may lead to the extinction of human life.

Christopher Bird, co-author of the *The Secret Life of Plants* and author of *The Divining Hand*, spoke on recent discoveries concerning soil fertility and acid rain. He noted the theory of John Hawaker and Donald Weaver, authors of *Survival of Civilization*, that the soils of the northern hemisphere are becoming demineralized and that this combined with acid rain is leading to the rapid death of the forests of northern Europe. He cited the fact that experiments near Innsbruck, Austria, have shown that the trend could be reversed by putting rock dust on such soils. He also discussed the work of Alex Korulinsky, an Australian emigrant from Europe, who following instructions suggested by Rudolph Steiner, founder of Anthroposophy, has developed a technique called "biodynamic farming" which dramatically increases the humus content of exhausted soils. According to Bird, 1.25 million acres of Australian lands are now farmed with this method.

This brief cross-section of papers gives some indication of the eclectic nature and interests of modern dowsing. Perhaps more important than the interesting nature of the workshops, are the dowsers themselves who come from all ages and all walks of life and collectively create one of the most friendly conferences held.

* Schwartz' paper was printed in *The American Dowsing*, Volume 26, 1986.

Jeff MacDonald

The Third International Congress on Orisa Tradition and Culture, sponsored by the Caribbean Cultural Center was held in New York City, October 6-11, 1986. The congress brought together a broad spectrum of Orisa experts and practitioners from Africa, the Caribbean, Central America, South America, and the United States. The emphasis of the conference was on the empowering energies of nature which traveled to the Americas in the bodies of the ancestors of the Afro-Americans. "This empowering energy -- the essence of our being -- is manifest in our personal ori (the positive essence of who we are) and through the vitalizing force of ase (our personal positive energy force) and it continues to give people of color a heightened sixth sense, and vision of the world that is uniquely ours."

The traditional opening ceremony was accompanied by drumming groups from Puerto Rico, the United States, Brazil, Haiti, Cuba, the Dominican Republic, and Jamaica. Workshops and symposia were held on the varied belief systems in the Caribbean, divination, Africa as the source, traditional belief systems in Trinidad, traditional drumming, African traditional

beliefs in South and Central America, traditional belief systems in Brazil, traditional dance, African belief systems in the United States (especially New York City), healing, and the universal significance of African belief systems for contemporary society.

Jeff MacDonald

Shamanise: A Symposium, sponsored by the Department of Anthropology, University of Southern California was held October 11, 1986 at the Southwest Museum in Los Angeles. The symposium, which focused on "Exploring Alternative Realities: The Shamanistic Experience in the New World," was coordinated by Suzanne Engler and Luanne Hudson. Six papers were given. Peter Furst spoke on "The Water of Life: Transformation and Natural History in Northwest Coast Shamanism." Ken Hedges' paper was "Images in the Spirit World: Shamanism in Rock Art of California and the West." Bruce Love, a UCLA graduate student, discussed the Yucatan Mayan shamans' communion with the Mayan spirit world in his paper, "Prayer and Sacrifice: Communion with the Maya Spirit World." Symposium coordinators, Hudson and Engler, spoke on "Magical Death: The Shamanistic Experience Through Film." Johannes Wilbert summarized the findings of his six year pharmacological study of tobacco intoxication in his paper, "Tobacco Use and Shamanism in South America." Douglas Sharon discussed his fieldwork with the Peruvian curandero Eduardo in his paper, "At the Wizard's Table: Peruvian Shamanistic Symbolism."

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The American Society for Psychical Research sponsored a seminar, "Psychic Factors in Psychotherapy," November 8, 1986 in New York City. Speakers included a number of well-known psychotherapists, parapsychologists, and psychologists. Jule Eisenbud discussed "Psi in Psychotherapy," while Montague Ullman talked on "Psi in Psychopathology." Benjamin Wolman spoke on "The Ability of the Psychotherapist to Experience Parapsychological Phenomena." Keith Harary gave a paper entitled, "A Group Counseling Approach to a Case of Reported Apparitions." Margaret Wallace Ferguson's paper was "Problems in Diagnosis Concerning Psychopathology and Psychic Phenomena," while James A. Hall's was "Jungian Psychoanalytic Meaning of Clinical Parapsychological Phenomena." Arthur Hastings discussed "Therapeutic Support for Initial Psychic Experiences." James Carpenter gave a paper on "Psychotherapeutic Discovery of the Extrasensory." The final paper, "Parapsychological Counseling," was given by William G. Roll and Jeanne Lagle Stewart.

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Great Pyramid Chambers Discovered

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Several previously unknown chambers in the Great Pyramid of Khufu (or Cheops) at Giza were discovered last summer by two separate sets of researchers. The possible existence of other chambers in the Great Pyramid has been the subject of long speculation in both the scientific and occult circles. From the 1830s onwards various researchers have tried to locate unknown passages. Some of these searches were rewarded. Howard-Vyse, for instance, in the 1830s discovered several of the "relieving" chambers above the King's Chamber. In one of these relieving chambers workers discovered the red paint quarry marks bearing the cartouche of Khufu which led archaeologists to identify him as the builder of the Great Pyramid.

Many archaeologists have been puzzled by a series of architectural and structural anomalies within the pyramid. For instance, the plugged ascending passage around which Caliph Al Mamun and his workers tunneled in the ninth century has never been successfully explained. Archaeologists neither agree as to how the plugs were emplaced nor as to when or why they were put in the ascending passage. Some suggest that the plugs were put in when the pyramid was built and that the passage was never intended to be used. Another anomaly is the rough-cut well which connects the descending passage and the grand gallery. It seems to have been added at a late stage in or after the construction of the pyramid. Again archaeologists disagree as to how it was built and its purpose. Besides these anomalies, the pyramid when first opened by Al Mamun was found to be empty. The only significant object found was the empty granite coffer in the King's Chamber. The pit at the bottom of the descending passage and the Queen's Chamber were also empty. Outside the King's Chamber is a large portcullis chamber which ostensibly was designed to protect the King's Chamber from unauthorized entry, but again its design is useless (Tompkins 1971).

Such anomalies have led a number of archaeologists to conclude that the pyramid was never used as a burial chamber or that the internal structures discovered so far were not so used. Some have suggested that the chambers and corridors discovered to date were intended by the ancient Egyptians to deceive future tomb robbers. This suggestion has led to the conclusion that there must be unknown hidden chambers within the pyramid. Ancient Arab sources are the first to suggest that the designers of the pyramid had constructed several other hidden doors leading to stone vaults. In the nineteenth century, Robert Ballard, engineer of the Australian railways believed that the Giza pyramids were built over a series of catacombs with passageways connecting the Great Pyramid to the Sphinx. Barber has estimated that the Great Pyramid could hold another

3,700 possible chambers within its bulk. Such speculations led Dr. Luis Alvarez in a joint 1968 United States -- United Arab Republic venture to search Khephren's pyramid at Giza for hidden chambers. He used a machine specially designed to record the passage of cosmic rays through this pyramid, but found no hidden chambers. His machine was never tried in the Great Pyramid however (Tompkins 1971).

Such was the state of speculation and research until last summer when two French architects and amateur archaeologists named Gilles Dormion and Jean-Patrice Goidin began explorations based upon their architectural analysis of the Great Pyramid. Like other investigators they were spurred on by the legends of hidden chambers, only in their case the source of such legends was Edgar P. Jacob's comic strip, "The Great Pyramid Mystery". This comic book showed a drawing of the Grand Gallery with its mortise-like cavities on either side. The two architects wondered why the cavities were there and could find no information on them in the specialized literature on the Great Pyramid. They began to look into other architectural anomalies in the pyramid. Such anomalies could not have been accidental in their view given the care and accuracy with which the pyramid's architects designed the building. For instance, the pyramid's base is almost perfectly level, with a difference of only 4.5 millimeters in an area of over five hectares or twelve acres. The pyramid is also aligned only one twelfth of a degree out from true north (Augereau 1986).

After careful study they located nine such architectural anomalies. One concerns the massive stone lintels over the originally concealed entrance to the pyramid on its north side. These lintels are seven meters high and form a gable over the entrance. On top of them are three 20-ton slabs with no known purpose. The French architects suggest that the gables may have been designed to provide support for a second concealed entrance over the known one.

The architects also turned their attention to the unfunctional portcullises and to the King's Chamber and its relieving chambers above it. Although the King's Chamber is normally sized, it is surmounted by five relieving chambers topped by two massive limestone gables. The relieving chambers are designed to transfer the downward thrust laterally, but the French suggest that these chambers do not relieve this thrust because the gables are placed too high above the King's Chamber. They believe that the gables and relieving chambers were not designed to protect the King's chamber but to provide a protected zone on either side of the relieving chambers. In this zone another undiscovered cavity might be located. The two architects have also found anomalies near the Queen's Chamber and the corridor leading to it.

Their hypotheses concerning the Queen's Chamber have virtually been proved with the discoveries last summer. Three or four chambers which the architects believe to be storehouses have been located where they suggested they would be. Measurements in the first relieving chamber also showed a weak point in the King's Chamber, not exactly where they hypothesized but very close. After obtaining an excavation permit from the Egyptian government the French team carried out preliminary drilling in the right (west) wall of the corridor leading to the Queen's Chamber. They planned to insert an endoscope after drilling. Instead the core they removed brought out a fine yellow crystalline sand mixed with a scattering of quartz flakes. The sand was so fine that it could be used in an hourglass. The sand is from a location 500-600 kilometers away from Giza (Augereau 1986).

The sand's location proved more important than its provenance. The holes were drilled at an angle in order to reach the hypothesized location of the storehouses beneath the corridor. Since the pyramid builders used a standard unit of measure known as a cubit (about 25 inches long), the architects had the drilling stopped in cubit lengths. After much drilling their core samples revealed a regular arrangement of rocks cut into cubits interspersed with cement and 25 millimeters of the sand. The excavators believe they "have reached a wall separating the Queen's Chamber from a storehouse, or a stone situated between two storehouses, or again the corner of a storehouse where sand has accumulated" (Augereau 1986:11). However, the most nagging suspicion is that the sand may form part of a reservoir used to move stone portcullises concealing more unknown passages.

The French believe there are other chambers beyond the sand-filled one and have stopped work for a few months pending the arrival of more sophisticated equipment. Another chamber has also been located below the Queen's Chamber by a separate research group known as the Imhotep Research Group. Because of the cramped working conditions in the passage the second chamber will not be explored until after the French finish their work. Only then will we know what secrets the Great Pyramid still contains.

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* * *

SPIRITUAL ENCOUNTERS

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For six years, I once maintained a practice as a professional hypnotist after dutifully putting in my three years apprenticeship which included "on stage" demonstrations. I came to specialize in past-life regressions. My experiences with almost every kind of person and situation imaginable would fill a book by itself. I, too, was regressed by one of my former instructors. I would like to share with you some brief observations of how my practice evolved.

First of all, the success and content of each session I held changed as I changed. There seemed to be a direct relationship between my expectations and what resulted. However, the more open and non-judgmental I became, the more people trusted me and relaxed. The greater the trust, the better the relaxation, the deeper and more profound the experience. This yielded effects which would continue on in an objective manner for months and even years to come.

My sessions followed typical patterns of trade-off lifetimes, for awhile, where "heavenly justice" reigned. For instance: cruel plantation owners would return as downtrodden Negroes, spoiled brats would come back to wretched poverty, a wife-beater would become the beaten wife, and so forth. It seemed the proverbial "eye for an eye, tooth for a tooth" kind of thing.

As I matured in my practice, sessions became devoted to an emphasis on therapy and counseling, with historical motifs taking a back seat to the exploration of habit patterns and personal relationships. No matter what scenario was encountered, it would always relate in some way to the present life and conditions therein. These sessions bothered me, though, for they seemed too pat, too predictable, somehow. I used every test I could to see if I were "leading" my client in some way, either verbally or by thought, or if I were making some kind of error or mistake in my technique. I monitored constantly and carefully, but it wasn't until a special session between a mother and a daughter who hated each other but didn't know why that I finally threw all "professionalism" aside. The resulting healing between the two was so profound it shook me to my core. From then on, I cast aside any need for evidence, technique, or reality systems (the clients's or mine) and dedicated each session simply to the highest good of all concerned. I adopted a spiritual approach.

That did it!

The sessions which followed that shift in the way I operated were so exciting and so impossibly wonderful

that I learned never again to judge or expect anything. Whatever happened, happened. It was during this phase of my work that I encountered what I came to call the human soul.

It was most unexpected. My client would be "under" and suddenly this force would take over. There was no mistaking it with anything from any purported past life, present life, aspect of the client's personality, or whatever. There would always be a voice change and the room temperature would rise. The change which would take place in the room was, in fact, quite visible, visible in the sense of how anyone present would respond. When the force or soul emerged, there would be an "aura" of peace, a glow, a kind of love made manifest. Everyone would feel it, sense it, like a change of vibration. Somehow the room would "look" different.

The soul which came forth, regardless of the client, would always be a detached, loving, objectively knowledgeable source of information -- limitless and timeless. It would speak calmly and confidently. Advice would come and comments -- either for the prostrate client, or for me, or for anyone else present, or for someone not present, sometimes not even known. Sometimes discourses would be given on life and its meaning, gentle, effective discourses which seemed awesome and sacred.

I found that this soul force was always dependable and accurate. Its advice was "right on," without exception. It was nameless (regardless of client) and had no identity of its own. It was never born and did not die. And I found it endlessly fascinating. To say I learned a lot from these sources of knowledge would be an understatement.

Not every session produced such an emergence, but those which did were special, to say the least. The day came, though, when I closed down my practice. Prospective clients seemed more interested in finding something to blame their mistakes and troubles on than in truly searching for deeper meaning in their lives. The possibility of contacting their own souls did not interest them. I respectfully referred them to other hypnotists and shut the door. For me, it was time to pursue other avenues of thought and begin my own spiritual quest. That was a long time ago.

Years later, in October of 1985, I was able to attend the Consciousness Symposium held at Georgetown University in Washington, D.C. and hear Dr. Jackie Damgaard speak about her work with multiple personalities and the discovery of the Inner Self Helper (ISH). I nearly jumped out of my seat, and hurried to speak with her during a break. I mentioned my own experiences as a hypnotherapist years ago and of my own encounters with what I came to call the soul. Jackie agreed with me that what I was describing

sounded like what professionals were finding when working with multiple personalities, and in trying to help them repair damaged psyches, heal, and be made whole. I've given Jackie's talk a great deal of thought and was especially interested to hear of the work of Ralph B. Allison, M.D.

I submit this article with the idea of adding more information to research materials on the ISH, and making it known that others, like myself, are also making similar or the same discovery under different circumstances.

Perhaps what we contact is the soul. Perhaps, perhaps. Who can say, really, for we all know so little about something so magnificent. I call it "soul" to have a word to use. Allison calls it the "Inner Self Helper."* I suppose one term is as good as another. All I know is this force, whatever it is called, seems universally present, nearly identical in behavior and function from person to person, and absolutely limitless and timeless in its being and expression. Its existence offers all of us an enigma which is both challenging and blest! It seems a source of love, beyond the kind of description words can form.

Although much has been made of the human soul, its existence or non-existence, from discipline to discipline, I find the new encounters within the psychological community and with multiple personality cases to be incredibly exciting -- and important to all of us.

(* Editor's note: For more on the "Inner Self Helper," see Allison's article "Spiritual Helpers I Have Met" in the AASC Newsletter, Volume 1, Number 1, pp. 4-5.)

Resources

Traditional Healing Films made by ethnographic filmmakers are available through the World Health Organization. Included are films on psychic surgery in the Philippines, trance, dance and healing in Guyana, and IFA divination. For more information contact:

Singer-Sharrette Productions
52370 Dequindre
Rochester, Michigan 48063

"Spiritist Healing in Brazil," Sidney Greenfield's film about the psychic surgery of Edson Queiroz, current embodiment of "Dr. Fritz", is available from:

Center for Latin America
University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201

Book Reviews

The Serpent and the Rainbow by Wade Davis, New York: Simon and Schuster, 1985. 284 pp. + index. \$17.95 hardcover.

At the risk of sounding unprofessional, let me say that I loved this book. This is what I thought anthropology was all about, and why I wanted to become an anthropologist in the first place. It is of the Indiana Jones School of Anthropology, and a wonderful adventure story. Yet it is far more. It is a well-researched and documented socio-cultural analysis of the zombi phenomenon in Haiti. Although obviously written for a popular audience, there is much to satisfy the scholar as well. There is an extensive glossary, an annotated bibliography for each chapter, and an index. The only major weakness I found was the absence of any description of Davis' field methodology. Not until the last chapter does he mention the presence of a tape recorder to record some of the secret society rituals. His descriptions of vodoun ceremonies and conversations with informants are extremely detailed. I found myself wondering when and how he took down all the information. Did he always have a tape recorder going? Does he have an extraordinary memory? Or did he embellish the facts for literary purposes? It is not even clear whether or not he spoke the language during any of his trips to Haiti. Even Castaneda made an attempt to let us know how he recorded his data -- though the idea of surreptitious notes on a notepad hidden in his pocket did strain the imagination.

But I am jumping ahead of myself. For those who have not come across Wade Davis' reports in **Journal of Ethnopharmacology**, **Ooni**, or **NATA**, (Joseph Long's review of the **J. Ethnopharmacology** article was in Vol. VI, No. 2 of **NATA**), Davis is an anthropologist/ethnobotanist who discovered the pharmacological basis to the zombi phenomenon. An important ingredient in the zombi poison comes from the puffer fish. Symptoms of puffer fish poisoning include apparent death, which explains how some individuals can be buried and then "brought back to life," life as zombis: they weren't really dead in the first place. In this book, Davis recounts the story of his journey to Haiti, and the search for the zombi poison.

The book is divided into three sections. The first details his search for the poison. The second section, entitled "Interlude at Harvard" describes his analysis of the data and drugs collected, as well as an anthropological discussion of vodoo death. The third section is a sociocultural/historical analysis of the zombi phenomenon, and describes his further research in Haiti.

Although I feel a bit hesitant to describe the contents of the last section -- a bit like a movie reviewer giving away the ending of a suspense film -- I suppose I must. Early on, Davis is told that he will never understand Zombis by studying the poisons that are used, "for what created a zombi was not a drug but a magical act" (p. 84). As Davis points out, puffer fish is a delicacy in Japan; every year people die -- or almost die -- from puffer fish poisoning. Yet they have no belief in zombis. This led him to search for the cultural context which creates zombis.

This context begins with West African judicial tribunals whose function was to punish those who broke societal codes. Due to specific historical events which he describes, the slaves brought to Haiti from West Africa created their own secret societies which have continued to perform much the same service. Zombification is not a random act. Rather, it is a means of social control practiced by the secret societies after long deliberation and only after the offending individual rejects the opportunity to make restitution. The belief in zombis as a type of being finds its roots in the complex belief system of the vodoun religion.

Wade Davis is an exceptionally skilled writer. He has the rare ability (at least within the field of anthropology) to make his writing both clear and exciting. This talent is backed by a sharp intellect, which weaves together the story of zombis in a clever and coherent manner.

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* * *

Continued from page 2:

that I could fold clothes perfectly well and didn't need her implying that I was incompetent. She quietly took the tirade and then asked, "Why are you acting like this? You haven't been this way all week." That struck home, since I knew I was being irrational, but I couldn't help myself. I thought, "What is different? Oh, yes. I went to the halfway house today and yesterday to get rid of an angry personality. She might have dumped some of her anger on me, and I brought it home. If that is so, I had better do what I teach the multiples to do with their excess anger."

That evening when I went to bed, I lay there with my fingers outstretched and thought and visualized about anger flowing out of my body through my fingers into the universe. I kept it up until I felt I had discharged all the anger that Barbara might have dumped on me.

A few days later, I asked another entity inside Liz, one that knew everything, what had really happened. She told me that, the first time I tried to get rid of Barbara, it was obviously unsuccessful. Barbara was furious with me and zapped me with anger as I was leaving the room. I carried it home, but it did not have an effect until after the second visit. Since I was called out a second time the same weekend, I naturally resented it, but I kept my anger repressed while I performed my professional role. When that role was completed and I returned home, my wife's benign question triggered an outpouring of anger from the day before.

Ideational zapping is usually mixed with verbal persuasion, when belief systems are involved. In the case of female multiples, who have histrionic personality disorders (previously known as hysteria), the message they usually wish to implant in another, usually a male, is that the patient is a greatly attractive sexy female who is more than willing to fall into the man's arms. One physically unattractive female multiple patient of mine had created an evil monster of a personality which sent such seductive messages for the purpose of controlling men. While working on a project with me and two other professional men, she found the two associates of mine making passes at her, even though she didn't consciously want them to do so. In both cases, she found herself having sex with them, and afterwards, neither man could tell her why he had done so. She reported this to me, but I didn't dare ask my associates if her story were true, so I cannot vouch for the accuracy of her report. But I did hear both sides of the story when her seductive thoughts involved another patient of mine, a young ex-convict who became her husband of three months. In that case, he zapped her first for the same reason, she recognized the process, and succumbed to it.

With physical zapping, one person can cause physical damage to the body of the person they hate. The unwitting seductress mentioned above told of an episode in grade school when she had been repeatedly pestered by a boy on the playground at school. She complained to the adults in charge, but none were able to make him stop his harrassment. One night in desperation, she visualized him in his bed asleep. She visualized his leg broken in several places as her punishment of him. The next day he did not come to school. His friends told her he woke up with his leg broken in several places, and everyone assumed he must have fallen out of bed in the middle of the night. She felt very guilty about it, having no doubts she was responsible. Most therapists would say that that was just wishful thinking and would reassure her that she really could have had nothing to do with his injury. But how could they know for sure?

My most extreme exposure to physical zapping came one evening at the hospital when, with a nurse, I tried to

help a multiple named Helen eject her angriest personality, a major error in technique I now realize. We spent two hours making an unsuccessful attempt to help this woman. Afterwards, the nurse had a severe headache, and I was sapped of energy, as evidenced by my cramped handwriting when trying to write progress notes. I barely had the strength to drive home. After going to bed, I felt nauseous and headed for the bathroom. There I suddenly expelled blood from both ends of my gastrointestinal tract. I fell to the floor, unable to move, and my wife called our family doctor. She drove me to the hospital where I spent the next eleven days recuperating from a bleeding duodenal ulcer. Before that, I had been expending my energies in too many directions, so I was a prime candidate for trouble. But what I had that night was an acute stress ulcer.

When I questioned this patient later, I was told that the entity I had thought was an alter-personality claimed to be the spirit of a witch who had died in England in 1890. She claimed to be possessing my patient, and I had angered her, so she had struck back at me, using my vulnerable site, my duodenum. Later, this patient's landlady called me to report the patient was advertising herself as a witch, which greatly alarmed the landlady. The patient's boyfriend conducted an exorcism of an alter-personality, not the spirit, and delivered the tape recording to me. Shortly thereafter, the boyfriend became a religious fanatic and called me and a priest friend of mine, trying to convert us to his new found religion. He then returned to his hometown in Florida where he continued to proselytize. Unfortunately, one of his subjects objected too vigorously, and the boyfriend beat the man to death. The last I heard, he was on trial for murder. Such can be the fate of those who get too close to the dangerous multiple.

Why would patients with multiple personality disorder want to do such mental harm to anyone? When they were willing to be open with me, they told me that they considered themselves as having "powerful minds." that phrase meant nothing to me for a while. Then I realized that most of the multiples had been physically, sexually, and emotionally abused as children by adults, usually parents, who were physically powerful persons, in contrast to the child victim. They therefore saw themselves as weak and powerless in the physical sense. To cope with their miserable situations, they ran away inside their minds, since they could not run away physically. Therefore, their minds became their most powerful part of the whole person.

If a man with a powerful set of muscles dislikes you, he can break every bone in your body. Having a powerful body means there is potential energy available. If a person with a powerful mind dislikes

you, he or she can damage your emotional stability and the soundness of your thinking processes. Such is the use of sapping and zapping.

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* * *

Organizations

The **New York Transpersonal Association (NYTA)** is a new independent body of psychologists, counselors, clergy, academicians, and allied professionals founded last summer. They represent no single school of thought, but rather feel an allegiance to the spirit of such seminal figures as William James, Carl Jung, Abraham Maslow and others who have sought to expand the vistas of modern psychology. The NYTA holds meetings in Manhattan and sponsors workshops, symposia, and conferences. Members receive a monthly bulletin of information concerning speakers and meetings. For further information contact:

Irene Javors or Edward Hoffman
New York Transpersonal Association
P.O. Box 540
East Meadow, New York 11554

The **International College of Spiritual and Psychic Sciences (ICSPS)**, which is the Educational Division of the Spiritual Science Fellowship/Spiritualist Yoga Fellowship of Canada, offers certificate and degree programs in the following four areas: (1) Personal spiritual and psychic development; (2) East-West spirituality and the quest for universal human values in the world's religions; (3) New paradigms for science and human culture in consciousness studies, parapsychology, and parapsysics; and (4) Pastoral studies for a New Age, inter-faith ministry. The college is also co-sponsoring with The International Institute of Integral Human Sciences a spiritual and historical tour of India in February 1987. For information on the tour and the college contact:

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1974 de Maisonneuve West
Montreal, Quebec H3H 1K5
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* * *

Abstracts

Differential Micro-PK Effects Among Afro-Brazilian Cultists: Three Studies Using Trance-Significant Symbols as Targets

This article describes three experimental PK studies. Each deals with one of the three prominent Afro-Brazilian shamanic cults: the Candomblé, the Caboclo, and the Umbanda. In each study, 10 cultist and 10 noncult controls were tested with a Schmidt REG under two target conditions: with and without a trance-significant symbol (a figure of a cult "possession" deity). In general, cultists were expected to manifest PK, to perform better with than without the deity target, and to perform better than controls. Also, over all three studies, a linear trend in PK scoring was expected, Candomblé>Caboclo>Umbanda, reflecting the disintegration in shamanic training across cults.

The results were in the predicted directions for the Caboclo and Umbanda studies. In the Caboclo study, cultists scored significantly better with than without the deity target ($t[9] = 2.62, p = .014$, one-tailed), and the with-deity-target mean score was independently significant ($t[9] = 2.18, p = .029$, one-tailed). In the Candomblé study, the predicted scoring differences were slight and in the wrong directions. In the combined analysis of all studies, there was significant hitting both overall ($Z = 2.67, p = .008$, two-tailed) and in the cult data alone ($Z = 2.22, p = .022$, one-tailed). The cultists' mean PK score was also significant ($t[29] = 1.79, p = .048$, one-tailed); their performance with the deity target was nearly significantly better than without it ($t[29] = 1.62, p = .058$, one-tailed); and the with-deity-target mean score was independently significant ($t[29] = 2.085, p = .023$, one-tailed); The scoring of all three noncult groups was the reverse of the cultists' and the interaction of Training (cult vs. noncult) and Target Type (with vs. without deity target) was significant: $F(1,58) = 4.88, p = .031$. The linear trend prediction was not supported.

It is concluded that PK manifests for Caboclo and Umbanda cultists according to their trance healing beliefs (scoring better with the trance-significant deity target than without it), suggesting that they utilized their PK in their healing rites, and the PK manifests for noncult subjects according to their goatish reactions against such beliefs (i.e., noncult subjects scored better without the deity target than with it). The Candomblé's high reactivity to PK testing and possible experimenter effects are also discussed, including the researcher's personal conflicts with, and observations concerning, the research and its protocol, and differing cult reactions to the whole research endeavor and its premises.

(The above abstract is reprinted by the author's permission from the *Journal of Parapsychology*, Vol. 49, December 1985, p. 329.)

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Trance States: A Theoretical Model and Cross-Cultural Analysis

Trance states associated with magico-religious practices are based on varied manipulations of the organism, all of which lead to a parasympathetic dominant state characterized by the dominance of the frontal cortex by slow wave discharges emanating from the limbic system. In addition to a wide range of techniques and manipulations that induce this state, conditions related to temporal lobe dysinhibitions also predispose individuals to enter these states. The differences among trance practitioners with respect to a variety of trance induction procedures and characteristics support the model of trance states outlined here. Although the differences among the trance induction procedures and characteristics are continuous, the differences are strongly associated with the differences between those practitioners that have characteristics of temporal lobe discharges, and those that utilize deliberate trance induction procedures. Those trance states labeled as possession trances are significantly associated with variables assessing temporal lobe discharges, and with societies with political integration beyond the local community.

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(The above abstract is reprinted by the author's permission from *Ethos*, Vol. 14(2), Summer 1986, pp. 174-203)

Requests

Shamanism and ESP: Research psychologist Max Kramer is producing a report on shamanism and ESP and other psychic phenomena for presentation at the annual conference of the Academy for Psychical Research and Religion. He would like to hear from anyone whose shamanic experiences have included ESP (clairvoyance, precognition, telepathy), OBE (out-of-body experiences), psychokinesis (movement of physical objects), or other psychic phenomena. Any information will be much appreciated, and reciprocated with a copy of his report. Contact: Max Kramer, 4420 Broadway, New York, N.Y. 10040, (212) 439-2468, page 2528 or (212) 567-5528

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