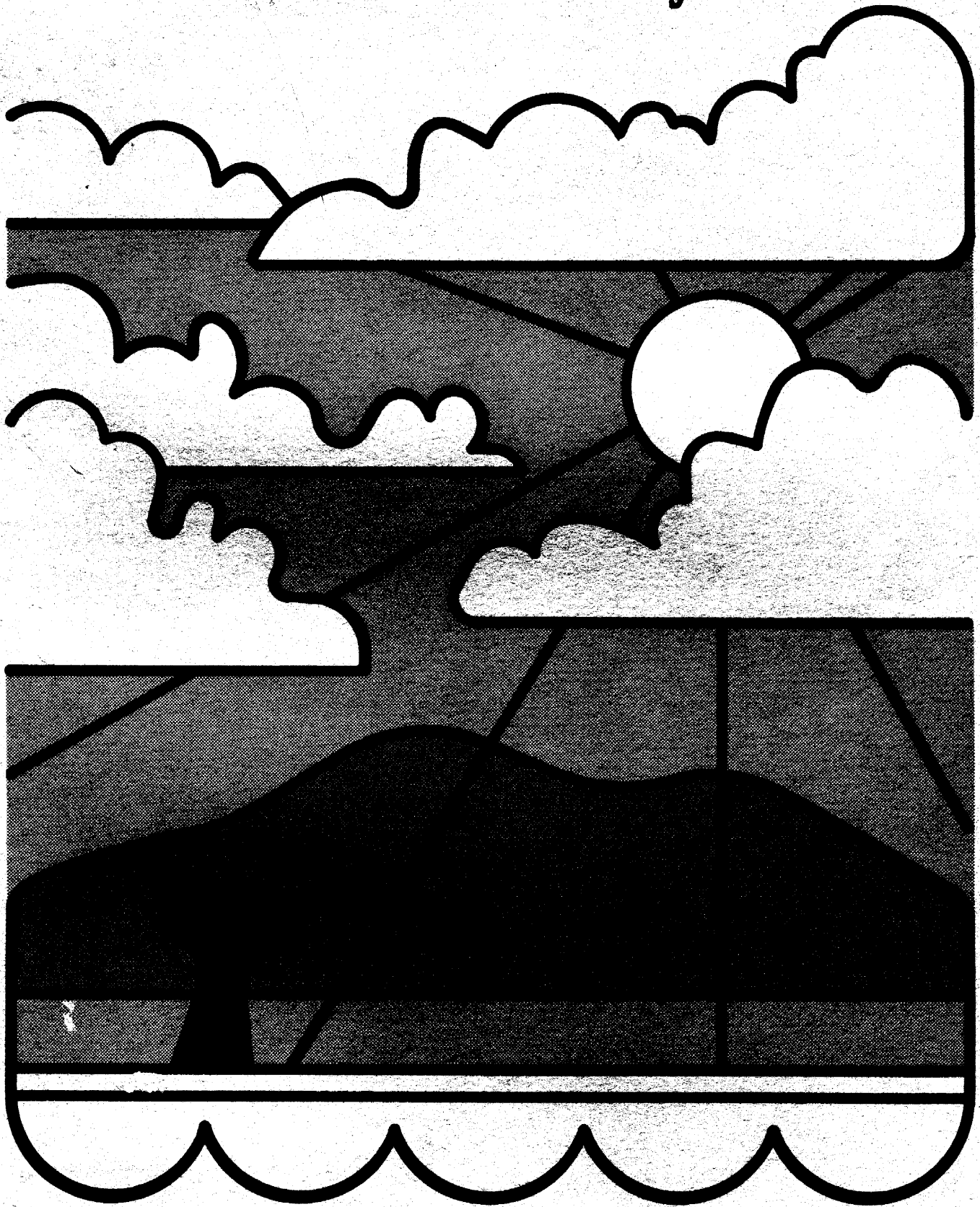


# PHOENIX

New Directions in the Study of Man



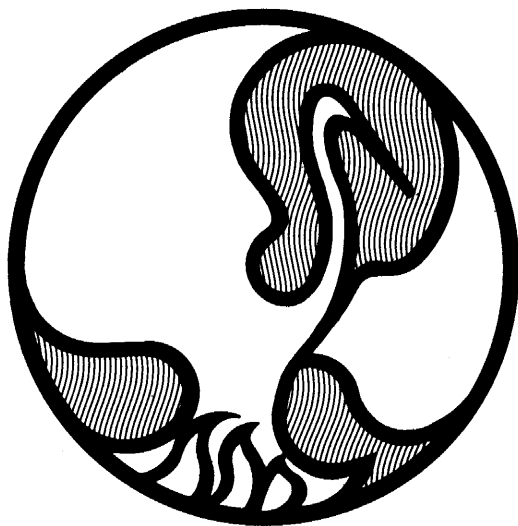
Volume I, Number 1

Summer 1977

# PHOENIX

Volume I, No. 1 Summer 1977

## New Directions in the Study of Man



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In submitting manuscripts for consideration by the Editorial Board, please use the following general guidelines:

(1) Main body of paper should be no longer than 25 pages typed as follows:

- (a) Double-space, except for quotations more than three lines in length;
- (b) Leave at least 1" margins all round;
- (c) Indent paragraphs.

(2) Number references in text, eg. (31), and list at end of paper alphabetically and chronologically, using the following format wherever possible:

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If paper is used for publication, reproducible art work for figures, if any, will be needed.

# The Whence, Why, Who, and What of this First Issue

The **Phoenix** literally arose from the ashes of the former *Bay Area Anthropology News* when several of us from that publication's Editorial Board discovered that we were in agreement on the need for a new kind of journal. Almost at once, the title came to us naturally and euphionously, and we realized that we were all attuned to the need for new directions and new awareness, especially in our own fields of anthropology. Since then, we have been impressed by the number of seeming coincidences that have eased the path towards the publication of this first issue.

We are sure that there are many other anthropologists—teachers and researchers—who, like ourselves, have become aware of the exciting new findings by researchers in the physical and medical sciences and in transpersonal psychology. These pioneers are leading the way towards a new understanding of the cosmos and man's place in it, often making use of anthropological data on shamanism, trance states, altered states of consciousness, dreams, visions and concepts of time. It has become clear to us that others beside ourselves recognize that anthropology has over-emphasized the scientific study of man's physical evolution and studied only the *results* of psychic evolution, to the detriment of a complete understanding of man—or humanity, if you prefer—as a whole. Moreover, in our quest for scientific orthodoxy, those of us who are archeologists have so far taken little notice of the potential value of assistance from psychic sources, although acknowledging that even the most rigorous must at times follow "hunches". We dedicate this first issue of **Phoenix**, which we hope and believe will turn out to be a lively forum, to those brave souls who have been and are willing to take risks in the pursuit of furthering our understanding of man's role in the total cosmos.

In this preface we pose several pertinent questions, and present our own answers. The first question—**What are some of the new insights and findings that are beginning to alter the scientific establishment and alter our Western world view?**—is answered by our lead article (page 5), "Toward a Future Medicine Based on Controlled Energy Fields," by Professor William A. Tiller, physicist and member of the Materials Science and Engineering Department at Stanford University. Professor Tiller considers some of the remarkable experimental data that violate our present scientific world picture and

presents a description of a new world picture that is qualitatively consistent with these observations. This paper, the first of three by Professor Tiller which we plan to publish, is addressed particularly to new approaches in medicine based upon controlled energy fields. The theoretical framework on which he has been working is presented, and he makes it clear that the world of physics and the world of psychic phenomena are part of a single and theoretically comprehensible and comprehensive universe. From his article, we learn of such seemingly exotic phenomena as dowsing, Vivaxis, and the human as an antenna system—all highly relevant to anthropologists. And the general thrust of the paper should be of particular value to medical anthropologists.

Tiller's insistence on the need for a new scientific world picture to meet newly understood realities leads us to our second question: **Has the scientist as we know him had his day?** Even as a system appears to have reached its peak, so it is in fact nearly ready to topple, undermined by events foretelling a different future and casting their shadow before them. Such events begin in a small enough way, but then they begin to reach crisis proportions. Back in 1962, Thomas Kuhn wrote about the "emergence of the crisis" in the scientific community. He said the crisis was coming about because the old conceptual framework for designing hypothesis models had developed such massive anomalies that it could only be corrected if a new conceptual framework or structure were accepted (7).

Tiller is one of several physicists who are attempting to erect such a framework. Another physicist, Fritjof Capra, has explored the parallels between modern physics and Eastern mysticism. The realization of these parallels came to him in one of those rare moments of truth. He says:

I had gone through a long training in theoretical physics and had done several years of research. At the same time, I had become very interested in Eastern mysticism and had begun to see parallels to modern physics. I was particularly attracted to the puzzling aspects of Zen which reminded me of the puzzles in quantum theory. At first however, relating the two was a purely intellectual exercise. To overcome the gap between rational, analytical thinking and the meditative experience of mystical truth was, and still is, very difficult for me (1, p.11).

This is a modified version of a paper presented by Shirley W. Lee on April 6, 1977, at the Southwestern Anthropological Association meetings in San Diego. The paper represents the thinking of the Editorial Board as a group.

This is true for all of us, but even so it seems that we may be entering a new period of human consciousness, a period when, as Tiller says, we must at one and the same time examine the microcosm in detail and view the macrocosm holistically (14).

This brings us to our next question: **Are we all capable of achieving some of the powers to which Tiller refers?** If most of us could indeed achieve such powers, we might then indeed reach the *suprarational* stage in human psychocultural evolution. This is the term used by Ronald L. Campbell, an anthropologist who is also an integral psychologist, in our next article, "Emergent Cultural Systems: the Psychocultural Evolution of Man" (page ). Campbell presents a paradigm for a new understanding of human development. Simply stated, he bases his model on three levels of development which he designates as the infrarational, the rational, and the suprarational, the latter a level so far reached only by the rare few who have reached an advanced state of higher consciousness combined with rational understanding. He discusses the kinds of transpersonal states in which the individual transcends the present normal human condition (which still tends to be at the infrarational level, rarely at the rational) In this transcended state, the individual is open to powers beyond himself, i.e., the transpersonal.

**To what extent have anthropologists been willing to admit the validity of, and make use of, such transcended states of awareness, especially in shamanistic informants, in the course of their fieldwork?** Carlos Castaneda has been one of the few, and certainly the best known, of recent pioneers among anthropologists to face up to the implications of using such experiential data (2), although as long ago as 1900 Andrew Lang called for putting "savage and modern phenomena side by side," believing that psychic phenomena as experienced by primitive people, "however darkened by fraud and fancy, repose on a basis of real observation of actual phenomena" (8, p. 45); he concluded that "Anthropology must remain incomplete while it neglects this field, whether among wild or civilized men. In the course of time this will come to be acknowledged" (8, p. 9).

Lang's plea is one of the useful points brought up by our next article, "Anthropology and Psychic Research" (page 27), by Robert Van de Castle. Dr. Van de Castle, who directs the Sleep and Dream Laboratory at the University of Virginia Medical School, calls attention to much valuable anthropological literature, takes anthropologists to task for neglecting the obvious, and makes suggestions for new approaches by anthropologists in their field work. Van de Castle himself has completed a comprehensive study of two hundred Cuna Indians in Panama, and correlated their dream activity with ESP levels. A comprehensive article on this research will be included in a new Handbook of Parapsychology to be published by Van Nostrand this coming summer. This will be an authoritative handbook on all parapsychological phenomena and should be extremely useful to anyone needing a ready and reliable reference work in this area.

**What about the field researcher's own powers of expanded awareness—can they also be used as a useful means of searching for truth?** In this context also, Castaneda has pioneered in facing up to the implications of using personal experiential data (2). There are others, and among their small but growing number may be found Philip S. Staniford, Associate Professor of Anthropology at San Diego State University. His article, "Inside Out: Anthropological Communication of Alternate Realities" (page 36) concerns the experiences of himself and several others during a day and night spent on Mount Cuchama, the mountain east of San Diego which Indians had traditionally considered to be sacred and powerful. He describes their remarkable experiences and discusses the implications for fieldwork, analysis and theory. In visiting Cuchama, Staniford was following in the footsteps of W. Y. Evans-Wentz, who not only visited Mount Cuchama and recorded his experiences there in the early part of this century, but also visited sacred mountains in Japan and India (3).

The concept that certain places on the earth's surface are particularly powerful is to be found in many, if not all cultures. In addition to specific places, there also seem to be lines that connect these places and exert influence on those who follow them. In Britain these are called ley lines, and were first noticed and described by Alfred Watkins in the 1920's, although he stopped short of calling them more than trade routes from an ancient time (16). John Michell is probably closer to the truth when he describes them as:

...ways of the earth spirit, not merely secular routes but natural channels of energy, first traced out by the creative gods, followed by the primeval wandering tribes and still in settled times used by religious processions or pilgrims to a shrine (10, p. 10).

Guy Underwood spent a number of years until his death investigating these lines, their possible relation to the Neolithic religion in Britain, and water divining. After learning to be a dowser himself, he followed deep underwater currents below the ley lines over many parts of Britain, found that sacred sites appear to be at the convergence of such currents, and noted their effect on dowsing, as well as on animal and human behavior (15).

Frederick Bligh Bond was another British pioneer. He became director of excavations in 1907 at ruined Glastonbury Abbey, and used psychics in his work. This brings us to another relevant question: **What is the potential use of psychics in the excavation of sites, sacred or otherwise?** A long and detailed account of Bond's work on the powerful and sacred site of Glastonbury, a Druidic holy place and probable site of the first church in Christendom, is presented by Jeffrey Goodman in his forthcoming book, *Psychic Archeology* (5). David Jones of Florida Technological University has reviewed the book (page 47), gives a generally affirmative and encouraging answer to our question above, and briefly discusses his own use of psychics in archeological excavation. A more detailed account of this work, "An Experiment with

Non-Scientific Discovery Procedures in Archeology", by Jones and Ronald L. Wallace will appear in our next issue.

In this first **Phoenix**, we have barely skimmed the surface, but it *is* a beginning. One thing is clear—all of these developments remind us that we are in a bewildering new world (or perhaps an old world again made manifest) in which accepted paradigms begin to appear inadequate because they do not take account of the whole of reality. Rudolf Steiner, founder of The School of Spiritual Science at the beginning of this century, wrote in 1904 of prejudices arising from the materialistic scientific outlook and predicted:

...today there exists a possibility of coming to know the supersensible world in just as "scientific" a manner as the interrelationships of sensory facts. The one who familiarizes himself with the science of the spirit in the way this is possible at present, will be preserved from many superstitions by it, and will become able to take the supersensible facts into his conceptual store, thereby divesting himself of the superstition that fear and need have created this supersensible world.

The one who is able to struggle through to this view will no longer be held back by the idea that he might be estranged from reality and practical life by occupying himself with the science of the spirit. He will then realize how the true science of the spirit does not make life poorer, but richer. It will certainly not mislead him into underestimating telephones, railroad technology, and aerial navigation; but in addition he will see many other practical things which remain neglected today, when one believes only in the world of the senses and therefore recognizes only a part of the truth rather than all of it (13, pp. 261-2).

This brings us to our final question: **What will be the role of anthropology in bringing about a new world picture?** Like the other social sciences, cultural anthropology, and even archeology, have had to work hard to achieve acceptance within the scientific establishment. From this long and necessary struggle to get to the point of respectability comes some of the defensiveness that one detects, especially in the efforts of those who have tried to reduce at least some aspects of human behavior to the precision of mathematical formulae. But in that struggle, have we not lost sight of the value of the poetic insights of Ruth Benedict, Edward Sapir, Levy-Bruhl, and others with a holistic vision that is now mostly remarkable for its absence? And have we not also tended to fall into the trap of being objective only in terms of our own culture, Western scientific objectivity being itself a mental construct? A fundamental premise of anthropology is that legitimate inquiry should be restricted to the acquired shared characteristics of man, the bio-social animal. And as Marvin Harris pointed out in a recent article in *Current Anthropology*, our goals have been to scientifically discover, describe and classify the social facts. Such limitations have no doubt been necessary for the accumulation of the vast body of data we now have. But now there is a need to develop the wisdom to reinterpret the knowledge we have already gained, and this means

opening our minds to the transpersonal (reaching beyond the personal to the infinite) in order to heighten and widen our understanding of what is truth. If we do not do this, we shall increasingly be victims of cognitive dissonance as the intellectual times change and leave us behind.

One area in which anthropology might well make a signal contribution is that of symbolism. Philip Staniford—in a working paper on "Symbolism and Anthropology"—suggests that increasingly a number of social anthropologists "have been directing their efforts towards identification and analysis of symbolism as general process beyond more narrow cultural and analytical specifics". He points out that, as Sir Raymond Firth has recently indicated (4):

...this shift reflects underlying dissatisfaction with the limited contributions of anthropologists concerning economic and socio-political institutions. Our efforts have failed to achieve decisive results in the face of increasing population and shortage of resources. By-and-large, anthropological analyses have not yielded profoundly meaningful answers or effective programs of action (12, p. 1).

In a sense, there are two kinds of knowing—knowing with the head, of which we have had a surfeit in our era, and knowing with the heart, of which we have been starved. One could also express this another way, by reference to the left/right brain paradigm as utilized by Robert Ornstein, according to which the left hemisphere is the main locus of mathematical, logical, linear verbal expression—the kind of thinking that has dominated Western and scientific thought—and the right is the locus of the intuitive, holistic, imaginative mode (11). In any case, neither is complete without the other. Following the long mythological dreamtime of humanity, and the ensuing period with its reliance on the rational, conscious mind, we are now, it seems, approaching an era in which the two can at last be put together, or at least function in harmony without clashing. Interestingly enough, the sign for the coming Aquarian Age is that of two wavy parallel lines, indicating harmony yet separatedness, a point mentioned by clinical psychologist Stephen Larsen in his fascinating recent book, *The Shaman's Doorway*, in which he contrasts the modes of thought of the four kinds of specialists who have each dominated a particular period or area: shaman, priest, yogi and scientist (9).

To sum up, recognition of the need for more than one kind of knowledge is not new: Geza Roheim, Claude Levi-Strauss, Lucien Levy-Bruhl, Carl Jung, Rudolf Steiner, Alfred North Whitehead, Ruth Benedict and others have all based their contributions to human understanding on this premise.

For example, Jung's single most important work—*Synchronicity: An Acausal Connecting Principle* is mis-understood as being only metaphysical, mystical, and occult. In fact, however, his hypothesis is based on concepts of nuclear physicists Pauli and Einstein, and Freud's theory of energy. Jung noted the equivalence of the atom as the basic unit of the physical world and the psyche of the human being (6). His model can be applied

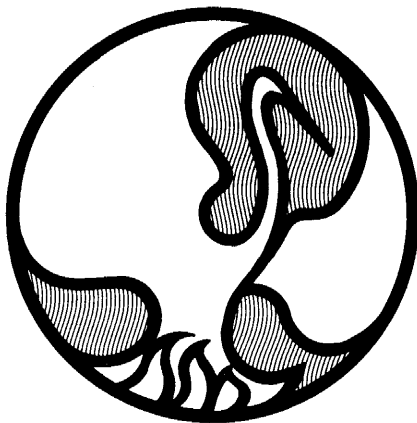
to cultures as well as to individuals. Synchronicity expands our concept of time as a linear progression, and within that context plays an important role both as a hypothesis for science and as a way of experience at the frontal edge of life where further evolution is occurring.

In the synchronistic model the rational scientific and the non-rational esoteric become two sides of a single reality. Nuclear physics, pre-scientific thought systems, linguistics, mathematics and Eastern philosophy amplify one another. Anthropological studies of shamanism, concepts of energy and time, biological rhythms, tensions of opposites in linguistics and psychology, and cultural configurations all take on new meaning. Less differentiated so-called "primitive" concepts become as correct in the perception of world view as do modern scientific concepts. A new model for perceiving man and the universe, and a new perspective on evolution, emerge.

In general, new points of view are not discovered in territory already known, but in out of the way places that may even be avoided because of their stigmatic name. We must therefore look in the most obscure corners and summon up the courage to break loose from old shackles if we want to broaden the basis of our understanding of where and what we are, as human beings, in relation to the cosmos. To that end we devote the **Phoenix**, believing that the anthropological plumage will be brighter than ever when the *Stone* is understood.

By the power of that *Stone*, the phoenix burns to ashes, but the ashes give him life again. Thus does the phoenix moult and change its plumage, which afterward is bright and shining and as lovely as before...Such power does the *Stone* give a man that flesh and bones are at once made young again. The *Stone* is also called the Grail.

*Parsival*: Wolfram von Eschenbach (16)



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