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ELFIS - Conference Abstracts/Bios/Links

From: **Stephen MILES Lewis** <elfig@io.com>
Date: Wed, 19 May 1999 23:19:29 -0500
Fwd Date: Thu, 20 May 1999 11:30:42 -0400
Subject: ELFIS - Conference Abstracts/Bios/Links

Otherworld Reality Conference
Exploring the Ontological Status of Imaginal Consciousness
ABSTRACTS OF THE PAPERS
(With Additional Background Links)

Introductory Talk:

Paul Devereux
The Imaginal in Ancient Persian Religion and Modern Experience

Henri Corbin coined the term " imaginal" to describe a particular state of consciousness coveted by the mystics of ancient Persia. While this was understood within a religious context, the imaginal state still occurs in people today outside of any coherent cultural context. Rather, we have a fragmented range of contexts, so we talk of lucid dreaming, alien abductions, out-of-body experiences, hallucinogenic visions, and so forth. It is a remarkable level of mind in which the senses can seem to be operative within a stable visual reality possessing full spatial fidelity - it is just that the "reality channel" has changed. Is this simply the product of neurophysiology, or is some objective, if different and non-consensus level of reality involved?

Michael Grosso Death and the City of Imagination: William Blake and Otherworld Realities

William Blake, prophet of the Mundus Imaginalis, once declared that after death we enter the world of imagination. With the help of psychical research, and related studies, we can begin to map the nature of imaginal states: their distinctive properties, and how they may relate to the possibility of life after death. With Blake as our mentor, we conclude with remarks on how this might be of use in the art of living and dying.

Ian Marshall The Otherworld and the Physical World: Some Unifying Perspectives

I assume a double-aspect, emergent view of the universe; its basic entities possess mass, position, charge, proto-consciousness and proto-intention. Hence neurology and physics may cast light on mental phenomena. The brain EEG or MEG of lucid dreaming or trance resembles that of waking consciousness, except for the reduced or absent response to sensory input. This gives each person a private, subjective Otherworld. Can there be other forms of input to this state, to

give a shared, objective Otherworld? I will discuss three physical models which, though speculative, allow this to varying degrees.

Charles D. Laughlin Imagination and Reality: On the Relations Between Myth, Consciousness, and the Quantum Sea

While it is true that we may imagine worlds that do not exist, and may fail to imagine worlds that do, there often appears to be a striking correspondence between mythic stories and aspects of reality. We will examine the process of creative imagination within a neurobiological frame, and suggest a theory that may explain the functions of myth in relation to the hidden aspects of reality. True myth is peppered with archetypal entities and interactions that operate to reveal hidden processes in reality relative to the human condition. The imagery in myths in a sense "sustains the true." That is, mythopoetic imagery keeps the interpretative processes of experience closer to the actual nature of reality than rationality operating alone is able to do. Indeed, while the rational faculties can easily lead us awry, genuine myth rarely does. Explanations of events offered by traditional peoples are frequently couched in terms of mythic themes and events. This talk will focus especially upon those mythic themes that represent facets of the quantum universe, and which give us clues as to the relationship between consciousness, symbolism and reality.

Alan Worsley Lucid Encounters in the Imaginal State: Controlled Exploration in the Realm of the Metachoric

Convincing imaginal experiences - dreams, OOBES, NDEs, alien abduction - occur unexpectedly to people who are unprepared, possibly frightened, with specific cultural expectations. In these circumstances ontological considerations ("Is it real?") tend to be neglected. Consequently, coherent informed pre-arranged experiments concurrent with the experience are unusual. Techniques to induce comparable experiences predictably while maintaining clarity of thought allow intra-state experiments to investigate phenomenology. They afford opportunities to observe, even guide, subjective content and also obtain physiological measures (EEG, brain scan). Evidence thus gathered and verified suggests induced alternate realities can be as remarkable and realistic as spontaneous cases.

Jacques F. Vallee The Rise of the Replicants: Four Scenarios Impacting Consciousness in the Years 2000 - 2025

At a time when the stability of the world's economy is in question, and the technical community faces its greatest challenge ever in the passage to the Euro and the Year 2000, it is not difficult to think of dramatic developments impacting the human environment. History teaches, however, that profound change in consciousness is subtler than mere extrapolation of today's crises. Here we attempt to reframe several future scenarios around fundamental issues: will the development of novel technical structures such as the quantum computer challenge the very notion of what it means to be human? Can the new communications media continue to grow without precipitating a major restructuring of social systems, and what are the implications? Survival (both individual and societal) will mean something different in the next century, and so will novel spiritual movements based on the Web. These developments will carry danger as well as seduction. Those who try to ignore them may find themselves trapped in visionary fantasies with which humanity hasn't had any previous experience.

Day Two Line-Up

Peter M. Rojcewicz Beware the Physical in the Material: Imaginalia, Folk Belief and the Eclipse of the Literal

Imaginal phenomena are first and foremost archetypal images, self-originating and autonomous manifestations of the psyche, fundamental ground of mind and nature. Our every idea, perception and bodily sensation is a psychic event existing first as an image. All realities physical, social, mythic, religious - are inferred from psychic images. They are the

fundamental stuff of consciousness. The continuum of extraordinary imaginal encounters with ETs, fairies, dream figures, angels, ghosts, Men in Black, apparitions and other anomalous entities are archetypal images of ontological and epistemological complexity. Their paradoxical nature is described in folk belief traditions as simultaneously psychic and somatic, physical fact and creative fiction, personal and impersonal. Archetypal images are simultaneously immanent in and between people and transcendent of people. We can never be sure if we invent them according to patterns they set, or they invent us. Any definition of imaginal reality is, therefore, an approximation at best, a metaphor remaining "as-if." Imaginal encounters help us to recover a mythopoetic vocabulary of the soul.

Imaginalia are nudges by the soul toward developing the capacity for personifying images as real "persons" and assuming an aesthetic perception of reality. Extraordinary encounters with imaginal others returns the psyche/soul to its non-human imaginal ground. Our century has lost vital contact with soul, seeing it as an outdated notion. When we can see deeply through images to realities beyond the literal, we enlarge our imaginative capacities and expand the soul through aesthetic modes of knowing. It is as if the ego must undergo encounters with non-human entities or abductions to otherworlds of the soul where we ourselves are images, in order to help us recover our aesthetic ability to take in the world and see images as true realities and actual powers. The images we create in turn create us. The ways we imagine the world provide us with images by which we view ourselves. As such, encounters with imaginalia are experiences of death. We die to the ego's illusion of ourself as a literalism of biology and society when we realise that we are multiple personifications of the life of images within us, objectified images of the imagination. By engaging imaginal persons immanent in all people, things, and events, we realise that the greater part of the soul is outside the body and thereby shatter the illusion of the world as without psychic life. A life lived along the psychic and extrapsychic continuum of imagination avoids spending itself in either unrestrained sensual materialism, or tinkering bell-headed spiritualism. Folkloristic, aesthetic, and archetypal perspectives will be used to discuss the movement of consciousness toward imaginal perspectives.

Richard Rudgley The Ethnography of the Imaginal

Henri Corbin used the term imaginal in order to provide an adequate cultural translation of Iranian notions concerning the faculty of imagination, finding our word imaginary having been subverted by reductionist thinking. The relevance of his pioneering research in this sphere has not been appreciated by anthropologists. The potential of an 'ethnography of the imaginal' is outlined. The idea of the imaginal world is used in the interpretation of Amerindian and Melanesian cosmologies. Particular emphasis is placed on shamanism and ritual activities involving psychoactive plants. Indigenous beliefs concerning the ontological status of the imaginal world (and the role of hallucinogenic agents in entering altered states of consciousness) are compared with our own cultural ideas. Cross-cultural study reveals that the ontological and social status of imaginal consciousness is radically different in many indigenous societies and that our own denigration of this human faculty is the exception, rather than the rule, in human cultural experience.

Karl Jansen Ketamine (the Mental Modem) and the Near-Death Experience

Ketamine (K) is a dissociative anaesthetic which can produce trips to other realities which are identical to near-death experiences. In this session, I will discuss the most recent explanations for this finding. These range from events in the brain itself to the possibility that the brain acts as a transceiver, converting energy fields beyond the brain into features of the mind - as a television converts waves in the air into a visible and audible drama. K may retune the brain to provide access to certain fields which are usually inaccessible. This retuning may open doors to realms which are always there, rather than actually producing those realms, just as the

broadcast of one channel continues when we change channels. The dramatic effect on the mind of adding K to the brain raises important questions about the relationship between the Universe, Spirit, Mind, and Body.

Dean Radin "No career track for parapsychology. Reality isn't what it used to be." (No Official Abstract Available)

Audience/Panel Question and Answer Session Moderated by Stanley Krippner -Imaginario -States, Structures and Planes -Sex, Gender and Everything -Dreams, Lucid, Psychic and Otherwise

BRIEF BIOGRAPHICAL INFORMATION

Michael Grosso received his Ph.D. in philosophy from Columbia University where he also studied classics. He is presently chair of the Philosophy and Religion Department at New Jersey City University. His main interest is in consciousness, creativity, and the parapsychology of religion. Books include: *Frontiers of the Soul*, *Thg Millennium Myth*, and *Soulmaking: Uncommon Paths to Self-Understanding*, he has also published many articles in popular and scholarly journals on topics ranging from Marian visions to out-of-body experiences. He is currently completing a monograph titled *Consciousness and Survival: Expanding the Paradigm for The Institute for Noetic Sciences*. Recently he wrote several papers and gave presentations on the theme of what he calls "creative dissociation." The latter studies in dissociation led Grosso in 1995 to take up again his early love of painting. His work attempts to bridge the gap between surrealism and psychical research. He has opened a studio in Warwick, New York, and exhibits in NYC. Website address:

<http://www.parapsi.com> <http://www.njcu.edu/core.htm>
<http://www.helsinki.fi/kasy/nokol/blake.html>
<http://jefferson.village.virginia.edu/blake/>
http://www.hutchison.org/allen/poetry/poets_a_to_h/william_blake/index.html
http://207.200.73.135/Society/Religion/Spiritual_Personalities/William_Blake/

Karl Jansen was born in New Zealand where he graduated as a medical doctor. He then completed a research degree in human brain science, and moved to the University of Oxford, England, where he gained a Ph.D (D.Phil.) in clinical pharmacology, focussing on the mind/brain interface. Moved to London to train in psychiatry at the Maudsley and Bethlem Royal Hospitals: is now a Member of the Royal College of Psychiatrists. His current main interest is in uniting lessons from altered states of being with aspects of quantum physics to develop a 'quantum psychiatry.' He is based at the new South London and Maudsley NHS Trust, and welcomes messages so mailto: K@BTInternet.com

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<http://maps.org/news-letters/v07n2/07221bbc.html>
<http://www.resproject.com/> <http://www.entheogen.com/>

Stanley Krippner, Ph.D. is Professor of Psychology at Saybrook Graduate School in San Francisco. A leading researcher and teacher in the field of consciousness studies, he has in many books and more than 500 articles investigated developments in consciousness research, education, and healing. In 1972, in Tokyo, he read the first paper on parapsychology ever accepted by an International Congress of Psychology. He has served as president of the Association for Humanistic Psychology, the Parapsychological Association, and the American Psychological Association's Division of Humanistic Psychology and Division of Psychological Hypnosis. He is a Fellow of numerous other institutions and is co-author of *The Mythic Path*, and co-editor of *Broken Images, Broken Selves: Dissociative Narratives in Clinical Practice*.

<http://www.saybrook.org/>
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foreward)
http://paranormal.o.se/book/advances_in_parapsychological_research/vol_5.html

<http://goertzel.org/dynapsyc/1996/stan.html>
<http://www.asdreams.org/search.pl?type=insensitive&search1=krippner&paths=basedir>

Charles D. Laughlin, Ph.D. is Professor of Anthropology at Carleton University, Ottawa, Canada. Trained in both ethnology and in the neurosciences, he is a co-founder of the neuroanthropological theory of consciousness and culture called "biogenetic structuralism" and has done ethnographic fieldwork among the So of Northeastern Uganda, Tibetan lamas in Nepal and India, and the Navajo in the American Southwest. His interests focus on religious ritual and states of consciousness, healing systems, sacred symbolism, cross-cultural dream phenomenology, the evolution of brain and technology, and the biophysical interface between conscious brain activity and the structure of the quantum universe.

<http://www.carleton.ca/~claughli/biogen.htm>
<http://www.carleton.ca/~claughli/articles.htm>
<http://www.carleton.ca/~claughli/history.htm>
<http://www.carleton.ca/~claughli/allabout.htm>

Dr. Ian Marshall studied mathematics, philosophy and psychology at Oxford University, then medicine in London. He has been involved in hospital psychiatry and in Jungian and humanistic therapies, and is now in private practice as a psychiatrist and psychotherapist. He has published papers on ESP, quantum physics and consciousness. Books co-authored with his wife Danah Zohar are *The Quantum Self* (1990), *The Quantum Society* (1994), and *Who's Afraid of Schrodinger's Cat?* (1998). They are now completing *Spiritual Intelligence*, to be published world-wide in early 2000.

Dean Radin, Ph.D. has alternated between conventional telecommunications research (Bell Labs and GTE Labs) and experimental studies of psychic phenomena (Princeton, Edinburgh, and Nevada Universities, and SRI International). He was elected President of the Parapsychological Association in 1988, 1993 and 1998, and has received numerous research awards. Author of *The Conscious Universe*, 1997, and over a hundred journal articles and technical reports, Dr. Radin presently works at a major Silicon Valley think tank on theoretical and technological aspects of psychic phenomena.

Peter M. Rojcewicz, Ph.D. is a folklorist and Chair of Interdivisional Liberal Arts, The Juilliard School, New York City. Has taught and frequently lectures at the C.G. Jung Foundation, NYC. Was invited to Dharamsala, India, by the Fourteenth Dalai Lama to speak on the nature of imaginal phenomena. He is an award winning teacher and recipient of the Worcester Poetry Prize and the National Library of Poetry Award (2nd prize). See his article on the imaginal entitled "Between One Eye Blink and the Next: Fairies, UFOs and Problems of Knowledge" in Peter Narvaez, ed., *The Good People?: New Fairylore Essays*, 1991.

Richard Rudgley is currently based at the Pitt Rivers Museum, Oxford, undertaking research into the prehistoric and ancient use of psychoactive plants. In 1991 he became the first winner of the British Museum Prometheus Award which resulted in the publication of his critically acclaimed book *The Alchemy of Culture: Intoxicants in Society* (British Museum Press, 1993). He is also the author of *The Encyclopaedia of Psychoactive Substances* (Little Brown, 1998) and *Lost Civilisations of the Stone Age* (Century, 1998).

Jacques Vallee was born and educated in France, where he graduated from the Sorbonne and Lille University with a master's degree in astrophysics. Coming to (Austin, Texas) in the United States in 1962, he obtained his doctorate in computer science at

Northwestern University, where he was a close associate of Professor J.Allen Hynek, the Air Force's scientific consultant on the UFO problem. While he pursued a career in computer science, Dr. Vallee wrote extensively on technical and scientific subjects. His diaries, covering many aspects of paranormal research in the United States and Europe, have been published under the title of Forbidden Science, complementing his trilogy on UFO studies: Dimensions, Confrontations and Revelations. Jacques Vallee has also published several science-fiction novels in French, and was awarded the Jules Verne prize for a space-opera entitled Le Sub-Espace that anticipated current theories about non-human consciousness in a universe with multiple dimensions.

Alan Worsley is a psychologist and author, and conducts independent instrumented research into consciousness during sleep, dream guidance and lucidity induction. In 1975, at Hull University, England, he made the first communication from dream state by coded eye movement signals recorded by Keith Hearne on EEG polygraph. In the 1980s, he was subject and experimenter in experiments at St Thomas's Hospital, London, with Peter Fenwick, using conscious dream control to study correspondence between reported dreamed events and actual physiological activity. This study demonstrated Morse code communication from the dreamer, and, by showing the dreamer's ability to receive and acknowledge coded signals, possible two-way communication with and between dreamers. <http://www.au.spiritweb.org/Spirit/dream-faq.html>
<http://www.sawka.com/spiritwatch/papers/fatherx/toc.htm>
<http://www.amazon.com/exec/obidos/ISBN%3D051788710X/>

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Directors/Co-Founders

Paul Devereux. Author, international lecturer, broadcaster, and consultant. Has written twenty books to date (1979-1999), and his writing spans the range from academic to popular on archaeological and consciousness research themes and geophysical anomalies. Recent book titles include: Re-Visioning the Earth, The Secret Language of the Stars and Planets (with Geoffrey Cornelius), UFOS & Ufology (with Peter Brookesmith), and The Long Trip. Peer-reviewed papers have included:
 'Three-dimensional aspects of apparent relationships between selected natural and artificial features within the topography of the Avebury complex'. in Antiquity; 'Acoustical Resonances of Assorted Ancient Structures' (with Robert Jahn and M Ibison), in Journal of the Acoustical Society of America; 'The Archaeology of Consciousness', in Journal of Scientific Exploration. Is currently at work on three new books, and engaged (1999-2000) upon an extensive field research programme on 'shamanic landscapes' throughout the Americas. He is a Research Fellow of the International Consciousness Research Laboratories (ICRL), Princeton, and takes part in collaborative research on lucid dreaming, ancient sites dreaming, and geophysical anomalies. He is director of The Dragon Project, UK. Paul Devereux is also a speaker at this conference. <http://www.acemake.com/PaulDevereux>

Charla Devereux. Author, lecturer, and organizer of international conferences and symposiums. Senior program analyst, IBM; founder and executive vice-president of The Natural Oils Research Association; co-founder/co-organizer with Dr. Keith Shawe (National Research Institute, UK) and Professor James Simon (Purdue University, US) of the International Training Program in Essential Oils: Advanced Studies - the first academically certified course in its field in the US. Has developed an introductory course for aromatherapy, and is founder of Arome Essential Oils. Books have included: Diet Logic; The Aromatherapy Kit; The Lucid Dreaming Kit (with Paul Devereux). Recent lecture presentations include: 'Food as Medicine for Mind and Body'. New Aspects of Whole Health and Food Quality, Schweisfurth Stiftung, Neuss, Germany, 1998, and 'The Practice of Aromatherapy', 20th Congress, International Federation of the Societies of Cosmetic Chemists, Cannes, France, 1998. Member of the Education Steering Committee to establish educational standards for aromatherapy. Advisor to The

Environic Foundation International, Washington D.C. Has co-organized and hosted specialist tours in England, Scotland, Egypt.

Trish Pfeiffer. Career in marketing; a researcher in the Parapsychology Foundation's lab in NYC; founder and former director of the Center for Exploring New Dimensions of Consciousness; a founder of the Marion Foundation in Marion, MA; serves on the Advisory Board of The Friends of the Institute of Noetic Sciences (FIONS). Lifelong researcher in consciousness studies, quantum physics, anomalous phenomena, philosophy and alternative models of reality.

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