

ian societies. The experience of persons who undergo the rituals prescribed by the Shamans is described.

In my opinion, the outstanding chapter in the book is the last of the three articles on "Altered States of Consciousness." It is a powerful survey of the whole field, covering the psychological approach, the superindividual level, the transindividual level, and finally the "universal level." There are phenomena that can only be interpreted if there are pathways in the brain much faster than those that are effectuated by ionic currents. This leads to some elements of the theory of hypnosis and telepathy. The chapter is valuable in the electrochemical part, relating some processes in the brain to the dielectric properties of ionic solutions in contact with membranes.

The third part of the book consists of a survey of the EEG approaches to Consciousness studies. What kind of activity increases the rhythm? In what areas of the brain is the rhythm observed? How does meditation affect the EEG? What about the EEG in psychic healing? A study of a Qui Gong master is mentioned and here the rhythm was found in the anterior region of the brain.

The last part of the book, the New Paradigm, chooses anesthesia as an important method in the study of Consciousness. It is surmised that anesthetics work on the water structure of cells and affect the structural dynamics of the microtubules, which have been presented more recently by Penrose as a possible locus of Consciousness.

The last chapter is reductionistic and deals with EEG patterns, but it tries to begin a model for the functioning of Consciousness. Emphasis is placed on the properties of ionic solutions and ELF effects are discussed. Neuronetworks and information processing are related and compared to ELF phenomena.

Finally, in the last part, one comes back to what was mentioned at the beginning of the book, the reduction of the state vector. Wigner's concept is that this is determined by the Consciousness of the experimenter. It is speculated that nonlocality makes Consciousness of a given brain globally related in terms of electromagnetic field to other brains.

I consider this to be a valuable book. Consciousness is written about a great deal, but too much in terms of specialist papers. At present, I know of nowhere besides this book that covers so much ground in 300 pages. Indeed, the book could serve as a modern textbook of Consciousness.

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Searching for Eternity: A Scientist's Spiritual Journey to Overcome Death Anxiety by Don Morse. Memphis, TN: Eagle Wing Books, 2000. 428 pp. \$19.95. ISBN 0-940829-27-4.

Searching for Eternity is a timely overview of the area of spirituality and meta-

physics. This particular book is remarkable in its encyclopedic overview of paranormal events and religious/spiritual beliefs that point to the likelihood of an afterlife. The book includes an index 15 pages long while chapter notes and references take 31 pages. There are more than 100 illustrations of medieval paintings, biblical scenes, photographs of authors of spiritual teachings, and paintings done by the author himself. This encyclopedia of dying and afterlife literature should be on the bookshelf of everyone interested in the topic.

In the first chapter, Morse discusses the death anxiety experienced by almost all humans. He defines it as “overwhelming fear of death and/or dying that usually involves all-encompassing fear about whether or not one will continue to exist in some form or fashion after physical death” (p. 20). He also describes various techniques to allay death anxiety and candidly recounts his own near-death experience (NDE) and tells how it changed his views on death.

In the book, he expands on his own research about afterlife and how his discoveries can help others wrestle with death anxiety. This is an admirable task, as there is certainly a great deal of anxiety in American culture. Dr. Morse succeeds in providing a helpful overview to the concept that there is life after the death of the body.

Morse discusses many seers, religions, and metaphysical ideas, as well as paranormal events, without attempting to analyze them and delve for deeper levels of understanding. Morse is Jewish, and his concentration on Jewish views is a welcome change from the common focus on Christian sources more often found in books of this kind. An eclectic range of organizations and individuals is surveyed for their views on the afterlife, and from this, the author draws his conclusions on the nature of the afterlife.

In his survey of modern individuals' views on the afterlife, Morse includes such eminences as Emanuel Swedenborg, William Blake, and Edgar Cayce; all of them are certainly important thinkers on this topic. Trying not to miss anybody, he also includes L. Ron Hubbard, who is the founder of Scientology. Scientology is a controversial religion. Although the Internal Revenue Service has recognized Scientology as a religious organization for tax purposes, other countries have done the opposite. In certain countries, such as France, Belgium, and Greece, it is considered a commercial, rather than a religious, enterprise. Many people have publicly stated that in their opinion, Scientology is a destructive cult. It has been the target of much litigation of many kinds.

Some of the little-known individuals and groups Morse surveys, such as the Christadelphians, the Dutchmen Roel van der Meullen, and the German Anton Schneiderfranken, who wrote about afterlife in 1920 under the pseudonym Bo Yin Ra. None of them, however, are controversial in the manner of Scientology.

The strongest part of the book is the chapter on NDE. It is clear that Morse has done a good deal of research in this area and understands it well. There are many interesting examples of NDEs, as well as a discussion about their common characteristics. These include a tunnel, an experience of light and dark, psychic abilities, a life review, and the experience of some kind of heavenly

presence. Morse describes four different kinds of NDEs, including the unpleasant ones, which he calls “hell-like experiences.” This is an important addition to the book, because much of the NDE literature includes only descriptions of positive experiences. He also discusses the differences with nearing-death awareness, which often comes to those who are terminally ill. They differ in some important way from NDEs, notably in less often including a life review.

The chapter on out-of-body experiences (OBEs) and apparitions is also fairly strong. Although Morse gives some tantalizingly interesting OBE cases, there is not much analysis, unlike in the NDE chapter. In discussing apparitions of various kinds, Morse concentrates on after-death contacts (ADCs). This is a very interesting description. There are visual, auditory, and tactile ADCs, as well as spirit and electronic voice phenomena. This last is when the deceased person’s voice is heard through a radio, answering machine, or other medium. He also describes some other kind of visions, including predeath visions, dream visions, and mediumship. This last is a useful discussion, because the role of mediumship in the paranormal has not always been very clear.

The idea of reincarnation is all important to the afterlife, and Morse surveys it. His chapter relies on the work of the well-known psychiatrist Brian Weiss, whose books have made reincarnation popular.

Immortality, God, and the Origin of Universe and Life are the subjects of the following four chapters, while the topic of afterlife in ancient Egyptian, Greek, Hindu, Zoroastrian and Buddhist, and modern Judeo-Christian, Islamic religions are topics of the next six chapters. One chapter, a welcome and candid addition, is devoted to Morse’s personal concepts of the afterlife.

From all he has surveyed, Morse is trying to build a case for the idea of an afterlife that is not physical immortality but spiritual. His final chapters are an essential listing of probable characteristics of the afterlife, based on what traditions and recorded experiences tell us.

He concludes that the soul survives the death, and one’s life is a major determinant of the kind of afterlife one will have. Hateful and angry people will not have a pleasant afterlife, and thus it is much better to be loving, kind, considerate, and righteous. It seems slightly dogmatic, but Morse gives tips on how to order one’s life, especially in terms of stress management, to make life quality, and therefore afterlife quality, as high as possible. Morse stresses that the findings of parapsychology, religions, and spirituality, and even science, all point to an afterlife that is based on one’s own actions. The advice that is certainly quite sound is to live one’s life as respectfully as possible.

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