

carried around, and why do they stop in front of specific people with voices coming from people who seem to be dead relatives of the people in front of them, and how can the trumpets be raised up many feet above the ground?

In seances which he arranges himself (in the light), Cornell finds tables which stand up on two legs. He lies on the floor under one of them to see that there is nobody lifting them. Some of the phenomena which he reports from the seance room satisfy him that extraordinary events really do take place, but he is very leery of the spiritualistic interpretation and suggests several times that “this all comes from the minds of the sitters.” Whether such an unspecific suggestion proves anything seems to me to be doubtful. In the conclusion, he agrees that the seance room is neglected and that there are things happening there which must be looked into. The key to it all—as he multiply stresses—would be use of the infrared camera which can take pictures in the darkness. It is, of course, suspicious that the mediums all say that they would welcome photography, but when Cornell attempted to introduce it, he was forcefully prevented from doing so.

He describes several cases in which he believes there is evidence that the medium did not move from her chair during the performance in which so many strange things occur (including materialization of people), and he confirms that the medium is usually exhausted at the end of the performance and often has to be helped up from her chair.

He concludes that there are paranormal things at work; telepathy or PK occurs, and perhaps precognition. But Cornell wants to eliminate the spirits and interpret the phenomena as “psychokinesis.”

Although he finds fault in some cases in the seance room, there are others where he does not, and he can only say that the effects occur and that he can't explain them.

This is a sound book. The phenomena reported are difficult to disbelieve. As to the interpretation, Cambridge University's Cornell just cannot accept a spiritistic one and so he has to fall back on an unknown energy by which some humans must be able to bring about “impossible” effects.

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Consciousness Studies: Cross-Cultural Perspectives by K. Ramakrishna Rao. Jefferson, NC: McFarland & Company, 2002. 326 pp. \$65.00 (hardcover). ISBN 0-7864-1382-4.

Consciousness Studies is an encyclopedic work that will appeal to university professors in the fields of philosophy, psychology, religious studies, and intercultural studies as well as to researchers working just outside their fields of

immediate expertise and who may require a credible overview of related topics concerning consciousness.

Part I, the Western Tradition, includes chapters on: What It Is Like to Be Conscious; Primary Awareness; Paradoxical Awareness and Pathological Awareness; Paranormal Awareness; Consciousness, Mind, and Intentionality; Philosophical Discussions; Consciousness, Brain, and the New Physics; and Psychologies of Consciousness. Part II, the Eastern Tradition, includes chapters on: Yoga: Royal Road to Higher Consciousness; Vedanta: A Philosophy of Pure Consciousness; Buddhism: A Psychology of Consciousness; When East and West Meet: The Case of Meditation; and Confluence of Two Streams: East–West *Sangamam*.

I would seriously consider using this book as a primary text for my own course in this area. However, no course could do justice to all of the material. Hence, I would expect most instructors to select appropriate sections to be supplemented with additional primary sources. *Consciousness Studies* makes it easy for students and instructors whose interests might be primarily focused on, say, paranormal phenomena and the mind-body problem to become more interested in topics heretofore unexplored, such as meditation and Buddhist psychology. An extensive bibliography matches the equally broad spectrum of topics covered. Indeed, I delighted in coming across so many issues and individuals that one would not necessarily expect, for example, Henri Bergson on the evolutionary benefits of repressed telepathic interaction between minds within a collective unconscious. Rao's education, teaching and research at universities and institutes in both America and India position him to undertake such a cross-cultural project. His contributions to the field of parapsychology are well known to psi researchers.

This having been said, I found the book curiously unbalanced in places. No two authors will weigh such topics equally. I was surprised, however, to find virtually no significant treatment of Ken Wilber's theories (one of the giants of consciousness studies, in my own opinion) either in the text, where his name is alternately spelled (p. 180), or at least in the bibliography (three references), while Rao's own research record is amply set out. Michael Sabom's pioneering work with near-death experiences, especially his more recent account of the extraordinary Pam Reynolds case, is not mentioned at all. Perhaps this is due to Rao's skepticism regarding the hypothesis of discarnate survival, which leads him to stress psychological or naturalistic explanations of NDEs, rather than to fully engage the arguments that might suggest a survivalist interpretation. This also occurs with Ian Stevenson's work on reincarnation. To cite a different example, Stephen Braude's work on dissociative identity disorder and its parapsychological aspects receives a well-deserved and comparatively extensive treatment, given the space constraints of the book. Yet some of this space, together with that of other expositions, might have been used to review the literature of local and nonlocal healing, concerning which there is no treatment at all!

Rao's treatment of Eastern theories of consciousness exhibits clarity, excellent

conceptual mapping, and a nice balance between classical and contemporary views. His chapter on Vedanta focuses on the predominant school of Advaita with particular reference to the nature and possibility of pure consciousness. Other schools of Vedanta are not discussed, in particular the minor school of Bhedabheda, whose cosmological outlook of “unity in difference” in this reviewer’s opinion not only poses a viable alternative to the nondual Advaita but also suggests practical applications in various cross-cultural interfaces.

Rao’s integrative analysis of the psychological, philosophical, and cultural aspects of various theories of meditation is as fine as I have seen in a single paper or chapter. His review of the Transcendental Meditation literature unfortunately does not extend to the recent attempts of the TM organization to experiment with and document the “Maharishi Field Effect,” variations of which are now being applied to crime, war, and other social ills. Indeed, this is but one of many claimed interesting effects that a properly focused consciousness may be instrumental in bringing about, for example, in the use of visualization for self-healing or the focusing of unconditional love to assist the healing of self or others. Academics are generally inclined to write off such ventures as too “New Age” to merit serious research. I prefer to call this part of the evolving “New Paradigm Dialogue” that is slowly making its way into mainstream cultural awareness. In another ten years, books like Rao’s will carry major sections devoted to just such explorations.

Any comprehensive undertaking in the field(s) of consciousness studies is bound to omit topics of importance in someone’s eyes. Such omissions as I have drawn attention to do not substantially detract from Rao’s impressive cross-cultural project or from my recommendation of it for students and colleagues interested in this version of the “final frontier.”

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The Emerging Science of Homeopathy: Complexity, Biodynamics, and Nanopharmacology (rev. ed.) by Paolo Bellavite and Andrea Signorini. Engl. trans. by Anthony Steele. Berkeley, CA: North Atlantic Books, 2002. xii + 409 pp. \$27.95 (paperback). ISBN 1-55643-384-0.

Aimed at physicians, this book is a serious work in academic style with exhaustive referencing to peer-reviewed journals. The reasons for the near downfall of homeopathy in the USA and its many limitations are frankly acknowledged; but hundreds of positive examples of it are given, refuting the epithet of “The Ultimate Fake” applied by certain skeptics (Kauffman, 2002a). For treatment of diseased individuals with particular symptoms, a drug (or mixtures) that cause(s) similar symptoms in healthy, sensitive individuals (“provings”) is given to those with the symptoms in high dilutions, sometimes