

*And Thou Alone Art,
Thou, my Heart,
Thou.* (p. 203)

This work is akin to other spiritual treatises that have become accessible throughout the ages which were also initially intended for the writer alone. Yet, as this work continued to provide substantial support for the author, perhaps like in other eras, it was thought that it might be of benefit to others on a spiritual path. The author elaborates on how this work came to be composed:

At first he wrote them down without thinking of them as the content of a book, but to preserve them for future reference as a means of awakening and recovering the experience they described and from which they emerged. In time, of course, it became clear to him that they could serve an analogous function for others. This book is being published in the hope that it may facilitate that goal. (p. 2)

It was with the author's hope that *Heartbeats of Hinduism: Living the Truth of the Immortal Dharma* may provide the seeker with a glimpse or definite taste of Being-Consciousness-Bliss (sat-chit-ananda). This experience or direct knowing of ultimate reality (turiya) is primordial, beyond birth and death, transcending the appearances of the phenomenal world possessed with—"I" and "you"—most directly affirmed in the perennial injunction—Tat tvam asi: "That art Thou"—which this book unremittingly confers throughout every page.

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LIFE DREAMS: Field Notes on Psi, Synchronicity, and Shamanism

By Douglass Price-Williams
Pioneer Imprints, 2008, 454 pp.,
\$20, ISBN 13: 978-0981831817

Reviewed by Roland G. Tharp

Life Dreams is an astounding and admirable report of a long-term highly disciplined naturalistic inquiry into the means of knowing and communication that we call paranormal. After this work, we may need to rethink that label. Douglass Price-Williams is uniquely suited to the challenge he accepted. An anthropological psychologist of curiosity and intellectual courage, he brings scholarly and natural-scientific logic and discipline to the analysis of thousands of pages of carefully recorded observations over more than a decade.

The result is a book of major importance to the human sciences. Fascinating for those already interested in the paranormal, amateurs and professionals alike, the skeptic and the agnostic will also find it uniquely disciplined, and will be drawn to the author's intellectually rigorous methods of inquiry and analysis. Because of its importance, it is sure to draw the closest scrutiny, and to excite controversy.

The characters in this drama consist of partially overlapping small social networks, some actual and pre-existent, some experimental-virtual—that is, organized by Price-Williams purposefully. His inquiry began as an attempt to understand the work of Carlos Castaneda, whose series of books, published from 1968 to 1998, chronicled the story of Don Juan, a "mysterious and powerful Yaqui sorcerer". For his third book, Castaneda was awarded a degree of Doctor of Philosophy in Anthropology by UCLA; the award itself became the subject of academic controversy, not to say scandal, as the very existence of

Don Juan, while celebrated by New Age readers, was met with growing dubiety. Thus the "pursuit" of Don Juan was undertaken by many, from would-be apprentices to diligent debunkers, and by Douglass Price-Williams, then a professor of anthropology at UCLA, and a founder of cross-cultural psychology with an international reputation for quality work and a particular interest in shamanism.

Price-Williams's pursuit of Don Juan necessitated a pursuit of the elusive Carlos, through mutual acquaintances, including especially the circle of women who both insulated and nurtured him. After some time and many interactions, Price-Williams agreed to participate with Carlos in a series of tests of paranormal communication. Thus began the intellectual adventure with his cast of improbable characters (mostly given pseudonyms) who range worldwide, including the famous and the obscure, professors and shamans, artists and business people, from Los Angeles to Tibet to South American cities and jungles to Pueblo villages of New Mexico.

The drama of this eleven-year intellectual odyssey lies in the author's wary circling and final penetration of his own agency in energizing the complex of dreams, synchronicities, prescience, and coincident experiences that make up this inquiry. In the process, he solves the specific mysteries: the nature of Castaneda's work, whether fiction or ethnography; the nature of Don Juan, which he shows to be in part, in fact, Price-Williams himself.

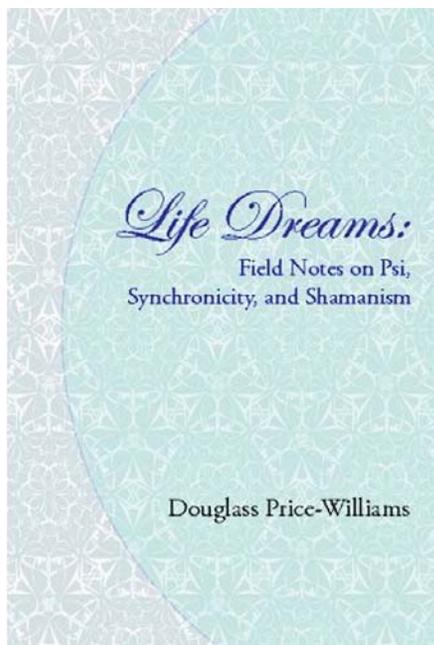
But the heart of this inquiry is far more than detection. What is the nature of paranormal connection and communication? How are these psychosocial phenomena organized into structures of meaning? How may tests and experiments be constructed to pursue the questions? May rigorous intellectual and logical analysis be brought to bear in understanding these "unscientific"

concepts, as they occur in long-term and meaningful undertakings? Here the author has broken ground indeed, most notably in his ultimate analysis of the entire complex of his evidence. The spiral of inquiry led pointedly and inevitably into the author's own person. He remains unflinching. At the end, he astonishes us.

A word about the veracity of the Price-Williams data, which are contemporaneous journal entries: I, the author of this review, appear in the book as a minor character, the pseudonymous "George". Price-Williams's reports of "George", which I had not seen prior to this manuscript, accord perfectly with

my own notes and recollections of those events, and with my memories of contemporaneous conversations with other of Price-Williams's players. Nevertheless, participation is some of these events necessarily raises a question of my objectivity in judging the quality and import of the work, particularly in the central issue: Is this work a convincing demonstration of the meaningful paranormal? In further disclosure: During the time of the book's events, I (and the few other characters of my acquaintance) experienced many of these coincidences as eerily real. As for their existence as elements of a meaningful complex, I was then agnostic—as we all were, being certain that our knowledge of Price-Williams' activities were only partial. For whatever my opinion now is worth, I am convinced by

the author's scrupulous rules of evidence, time-line analyses, and logic. Convinced, that is, of this: There are subterranean rivers of connection and communications in human life, which most people most of the time hear only as distant and muffled, and thus as perhaps imagined. Price-Williams has given us a tentative draft of the map of those rivers as they traversed his and his acquaintances' lives, their real lives



over a period of years. It is by such studies that the "paranormal" will be clarified. This book reinforces the belief, mine and many others, that we do not now know all there is to know about human connectivity, to consciousness, to each other, and to the cosmos. I predict that this book will persuade open-minded

readers that the rivers are almost surely there, and in need of further exploration. Now we need more such scholars as Price-Williams, if those there be, to journey on.

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SOLITUDE: Seeking Wisdom in Extremes: A Year Alone in the Patagonian Wilderness

BY ROBERT KULL
New World Library, 2008, \$23.95,
354 pp., ISBN 978-1-57731-632-9

Reviewed by Barbara Wolf Terao

Robert Kull wrote this book to describe his year alone on an uninhabited island, seeking enough peace and quiet to hear himself—and the world—breathe. The book is a combination of his journal from that year, along with a distillation of his Ph.D. dissertation on the effects of solitude, which is a more engaging combination than one might imagine. It helps that his writing is lyrical, especially in his close attention to nature. There are more questions than answers in this book, keeping the reader present in the struggle, Kull's struggle to understand and to fall back in love with the world. There is great appeal in finding some time alone—or in learning from one who has.

The book covers Bob's stay on the remote island from February 2001 to February 2002, with information on his preparations before and his re-entry after. Jump ahead and read the account of Patti, his trip collaborator. She provides valuable context to the journal entries. Diary