

The experience of the non-ordinary states of consciousness is beyond mental and theoretical nature. There is a real opportunity to understand the mental material experientially. The experiential understanding has a transformational and healing potential to it.

They consider the roles of art, science, education, goals and values, world views, religion, spirituality and, above all, consciousness – for the state of our consciousness is the key issue underlying almost everything else. This post is the 1st in a series exploring the conversation among these three pioneers. The Consciousness Revolution is listed in our book library and can be purchased by clicking here. Could the spread of these insights and techniques in the Western world have a major effect on what we are doing? On how we are relating to each other – how we are relating to nature? I certainly believe that it could profoundly influence our world view and change our practical approach to life. If we look at the world view of the Western industrial civilization and compare it with those found in ancient and native cultures we find a profound difference. One aspect of this difference involves the depth and quality of our knowledge of the material world. Western science clearly discovered many things from the world of astrophysics to the microworld, all the way to the quantum level, that the ancient and native cultures did not know anything about. That is quite natural, something that comes with time and progress and something that one would expect. However, there is another aspect of this difference that is truly extraordinary and surprising. It is the fundamental disagreement concerning the presence or absence of the spiritual dimension in the universe. For Western science, the universe is essentially a material system that created itself. It can be, at least in principle, fully understood with reference to natural laws. Life, consciousness, and intelligence are seen as more or less accidental side-products of matter. In contrast, ancient and aboriginal cultures have a concept of an ensouled universe that has many ordinarily invisible domains and includes the spiritual dimension as an important aspect of reality. This difference between the two world views has usually been attributed to the superiority of Western science over primitive superstition. Materialistic scientists attribute any notion of spirituality to a lack of knowledge, superstition, wishful fantasies, primitive magical thinking, projection of infantile images to the sky, or gross psychopathology. But when we take a closer look, we see that the reason for this difference lies elsewhere. All the ancient and native cultures held non-ordinary states of consciousness in high esteem. They spent much time developing safe and effective ways of inducing them and used them for a variety of purposes – as the main vehicle for their ritual and spiritual life, for diagnosing and healing diseases, for cultivation of intuition and extrasensory perception, and for artistic inspiration. People living in these cultures regularly experienced non-ordinary states of consciousness in various socially sanctioned rituals. They experienced identification and deep connection with other people, with animals, with nature, and the entire cosmos. They had powerful encounters with archetypal beings and visited various mythological realms. It is only logical that they integrated these experience and observations into their world view. This has nothing to do with speculation, it is based on the direct experience of certain realities. The world view of traditional cultures is a synthesis of what people experienced in everyday life through their senses, and what they encountered in visionary states. Essentially the same thing happens to people who have the opportunity to experience non-ordinary states of consciousness in our own culture. I have yet to meet a single person from our culture, no matter what his or her educational background, IQ, and specific training, who had powerful transpersonal experiences and continues to subscribe to the materialistic monism of Western science. We have had fifteen international conferences with a stellar list of presenters, many of them academicians with impressive credentials. Sooner or later, they all moved to a much larger alternative vision of the cosmos that integrated modern science with perspectives similar to those found in the mystical traditions, Eastern spiritual philosophies, and even native cultures. They embraced a world view that describes a radically ensouled universe permeated by Absolute Consciousness and Superior Cosmic Intelligence. I believe that something similar would happen to our entire culture if non-ordinary states became generally accessible.

Chapter 2 : conscious chimera | Awakening Through Non-ordinary States of Consciousness

Non-ordinary state of consciousness occurs in the altered consciousness of sleep, hypnotic states, and chemically induced hallucinations. Our conscious processing is serial and relatively slow, but this focused state of awareness enables us to perform voluntary acts, solve novel problems, and communicate with others.

Personally I find fascinating experiences during the non-ordinary states of consciousness, both as my personal experience and as well as a facilitator. What is a Non-ordinary state of consciousness? In our everyday state of consciousness, we identify ourselves with a small fraction of who we really are. Although through our senses, we do receive and absorb the information from our environment. However we only take note of a fraction of this flow of information. We may call this state as normal state of consciousness, or daily state of consciousness. The received information is stored up in our systems in the conscious versus subconscious level of the mind. In a non-ordinary state of consciousness, the previously unprocessed information in form of memories, images, thoughts and visions are delivered into the mind. The experience of the non-ordinary states of consciousness is beyond mental and theoretical nature. There is a real opportunity to understand the mental material experientially. The experiential understanding has a transformational and healing potential to it. When we can realise and acknowledge what is the energy and experience behind our particular actions, feelings, or behaviour patterns, then all of those motivations can be brought up to the conscious level for transmutation. How to get into the possible experience of non-ordinary There are quite a few ways to get to non-ordinary states. These include drumming, music, chanting, rhythmic dancing, changes of breathing, fasting, meditation – just to name a few ways. Rebirthing breath work as a way to enter into non-ordinary states of consciousness The purpose of Rebirthing breathwork is to activate the healing potential of non-ordinary states of consciousness. In normal circumstances, we all breathe well under normal capacity. By breathing consciously to keep us focused upon a breathing pattern of connected breath, we are likely to have a greater volume of air passing through the respiratory system. There is no specific technique involved other than the surrender of the participant and the professional guidance of the facilitator to create the necessary change in consciousness. Laboratory studies demonstrate that the necessary change in consciousness occurs within five to ten minutes of conscious breathing. Necessary conditions or attitude of reaching this state: Authentic presence of trained facilitator.

Chapter 3 : What is the difference between ordinary and non-ordinary states of consciousness? – Kgb A

An altered state of consciousness may be defined as a short-term change in the general configuration of one's individual experience, such that the rational functioning is clearly altered from one's usual state of consciousness.

This mini-lesson-with optional references to Internet Web sites-is a sample of the kind of work you could be doing with one of our distance-learning courses. The essence of personal transformation and spiritual growth is contained in a single word: What a remarkable human achievement that we are able to step aside in our awareness and ask ourselves, "What is the quality of my state of consciousness? Just how aware am I? The tendency is to call everyday awareness if there really is such a thing the standard and then to label everything else as an "altered" state of consciousness. In recent years, however, it has becoming increasingly clear to consciousness researchers that "normal" is a relative term, and they have begun to use the term "non-ordinary states of consciousness" for states such as dreaming, hypnosis, clairvoyant perception, meditation, psychedelic drug states, etc. In this mini-lesson, we will take a brief look at the meaning of "consciousness" and explore two fascinating examples of unusual states of consciousness: The problem is a long-standing one. Some researchers and scholars doubt that the term has much meaning. The Edgar Cayce readings and other transpersonal psychologies suggest, however, that our capacity to both "know" and to be self-reflective about our capacity for "knowing" is a very real and significant achievement. It is a matter of expanding the scope of our awareness and the refinement of how we process and interact with that expanded sensitivity. As Cayce put it, the very goal of spiritual evolution is the attainment of a special kind of consciousness: The Encarta online encyclopedia has an interesting entry about "consciousness. You may read it for yourself: Some even say that so-called non-ordinary states of consciousness are phenomena created by the physical brain and nothing further is required to explain such experiences, that they tell us nothing about the human mind or soul. While possibly not very appealing, studying such a position can be worthwhile. A good, brief online example "What Is Mind? For a more comprehensive, insightful Internet article, read "Mind and Body: Rene Descartes to William James," a book chapter by Robert Wozniak on the nineteenth-century roots of consciousness psychology. It provides a very useful historical overview of consciousness theories and is located: Hypnosis As a Non-Ordinary State of Consciousness Some spiritual psychologies suggest that most of us spend most of the day in a kind of "hypnosis," fooled into misunderstandings about what life is all about. Whether or not you agree with this rather dismaying assessment of the human condition, it is nevertheless fascinating to study the formal practice of hypnosis. The term hypnosis originated with the work of a Scottish surgeon, James Braid, in the s, and it comes from the Greek word hypnos sleep. It refers to a state of consciousness that resembles sleep but that allows a variety of mental and behavioral responses to stimulation. In response to suggestions to the unconscious, even memory patterns and the awareness of self may be changed during hypnosis. When hypnotized by someone else, the subject may appear to relinquish his or her own will-seeing, feeling, smelling, and tasting in accordance with the suggestions given. Depending upon the depth of the hypnotic state and the strength of the suggestions, the subject may even accept as being real certain distortions of memory and perception offered by the hypnotist. Hypnotic techniques have been used for thousands of years. Certain healing therapies conducted by priests in ancient Egypt, Greece, and China greatly resemble current hypnosis practices. The modern rediscovery of hypnosis is generally attributed to Dr. Franz Mesmer , an Austrian physician working in Vienna and Paris in the late s. He discovered that some ailing people obtained relief when magnets were brought near their bodies. Patients were instructed to sit as a group around an open container of water in which magnetized metal bars were visible. Occasionally, a patient would seem to fall into a sleeplike state and, soon after regaining consciousness, would be much improved or even fully cured. Later, Mesmer discovered that the magnets were unnecessary. He found that results could also be obtained in some cases simply by touching the patient or by touching the water before the patient drank it. To his mind, the touching of the water "magnetized it. Soon there were more than groups in France performing similar healings; they were called the Society of Harmony. The late nineteenth century saw a reawakening of interest in hypnosis. The Austrian physician, Sigmund Freud, learned about hypnosis techniques during visits to

France and was impressed by its potential for treating neurotic disorders. In his own practice, he began to use hypnosis to help some of his patients remember disturbing events from the past. As his system of psychoanalysis began to take shape, however, he rejected deep-state hypnosis in favor of the technique of relaxed-level free association. This may have been at least partly due to difficulties he encountered in hypnotizing certain patients. In the twentieth century, there has been an impressive amount of experimental research with hypnosis; however, no one theory is universally accepted by practitioners. Broadly speaking, there are two camps among professionals who work with hypnosis. On the one hand are those who feel that hypnosis is a distinct non-ordinary state of consciousness, in many ways resembling sleep. In this state of awareness, they believe, the subject responds to suggestion in a rather automatic and non-critical fashion. The perspective of hypnosis that we find in the Edgar Cayce readings seems to favor this first theory. On the other hand are those who feel that it is unnecessary to theorize about other states of consciousness in order to explain the workings of hypnosis. People operating from this perspective stress that behavior during hypnotic episodes can usually be explained in terms of social or interpersonal dynamics and learned behavior. As examples, they point to the placebo effect, which is demonstrated when a patient obtains relief from a neutral or inert medication or treatment simply because the patient has expectations that the remedy will work. There is also considerable information on the Internet about hypnosis as a non-ordinary state of consciousness. Two sources that you may find particularly valuable are: *Lucid Dreams and Out-of-Body Experiences*. Lucid dreaming is another non-ordinary state of consciousness that has received considerable attention in the last two decades. Most simply, it is the experience of knowing you are dreaming while the dream is still going on. Contrary to what some people assume, however, a "lucid" dream is not necessarily one in which you are any more clever, spiritually enlightened, wise, or any other attribute of "lucidity" than in an ordinary dream. Almost everyone who has had a lucid dream reports that it is, at least initially, a startling experience. Waking from a lucid dream may call into question the very nature of what is "real," with the dreamer concluding that the dream world they have just left seemed to be every bit as real as the material world before them in their bedroom. A lucid dream can be very unsettling, and yet strangely inspirational, because it throws the nature of reality into question. Stephen LaBerge describes with his coauthors the foundations of how to understand the phenomenon. Out-of-body experiences most often have been presented as case studies. Although such narrative data makes it hard to create a "science" of OBE, the stories and reports are fascinating for any student of consciousness. Profiles of five famous OBE experiencers are available online: The site also includes a profile of Susan Blackmore, the professor who wrote the case history summaries. More about various forms of non-ordinary states of consciousness will follow in a mini-lesson in the July-August issue of *Venture Inward*

Chapter 4 : Fearless Journeys & Epic Transformations: Stanislav Graf: Non-Ordinary States of Consciousness

The Healing Potential of Non-Ordinary States of Consciousness. (Walter Mead interviewing Stan Graf) Walter: You have now spent over thirty-seven years studying NOSC, pursuing with great.

Mental development Recreational Emotions influence behavior that alters the state of consciousness. Emotions can be influenced by various stimuli. Avner, professor of clinical pediatrics, a crucial element to understanding accidental and pathological causes to altered states of consciousness ASC is that it begins with reduced self-awareness followed by reduced awareness in the environment Those with personal experience of conditions such as Depersonalisation often cite the opposite, that it is an increased awareness of the environment and the self that results in altered states of consciousness. The specific conditions below provide clarity on the types of conditions compromise accidental and pathological causes. Traumatic experience[edit] The first condition, traumatic experience , is defined as a lesion caused by an external force Trauma. In Merriam-Webster Dictionary online, Examples include impact to the brain caused by blunt force i. The reason a traumatic experience causes altered states of consciousness is that it changes how the brain works. The external impact diverts the blood flow from the front of the brain to other areas. The front of the brain is known as the prefrontal cortex responsible for analytical thought Kunsman, When the damage becomes uncontrollable, the patient experiences changes in behavior and impaired self-awareness. This is exactly when an ASC is experienced Spikman et al. According to Medlineplus [31] epilepsy can be described as a brain disorder that causes seizures During the seizure it is said that the patient will experience hallucinations and loss of mental control Revonsuo, Chaplin, and Wedlund, [32] causing temporary dissociation from reality. Oxygen deficiency[edit] The next item of interest is oxygen deficiency , questioning how oxygen deficiency impacts the brain is an important part of comprehending why ASC occurs when there is oxygen deprivation in an environment. Infections[edit] In addition to oxygen deprivation or deficiency, infections are a common pathological cause of ASC. A prime example of an infection includes meningitis. The medical website WEBMD [34] states that meningitis is an infection that causes the coverings of the brain to swell. This particular infection occurs in children and young adults. This infection is primarily viral. Viral meningitis causes ASC and its symptoms include fevers and seizures The Impairment becomes visible the moment seizures begin to occur, this is when the patient enters the altered state of consciousness. Sleep deprivation[edit] Sleep deprivation is also associated with ASC, and can provoke seizures due to fatigue. Many patients report hallucinations because sleep deprivation impacts the brain. Patients were also prone to be a lot clumsier than if had they not been experiencing sleep deprivation. Fasting[edit] Coupled with deprivation of sleep and oxygen, another form of deprivation includes fasting. Fasting can occur because of religious purposes or from psychological conditions such as anorexia. Anorexia, as previously mentioned, is a psychological disorder in which the patient is irrationally afraid of gaining weight. Therefore, he or she restricts the intake of calories on a daily basis. Anorexia can lead to seizures due to malnutrition Hockenbury, Don, and Hockenbury, Sandra, The dissociation caused by fasting is not only life-threatening but it is the reason why extended fasting periods can lead to ASC. Thus, the temporary dissociation from reality allows fasting to fall into the category of an ASC following the definition provided by Dr. Psychosis[edit] Another pathological cause is psychosis , otherwise known as a psychotic episode. In order to comprehend psychosis, it is important to determine what symptoms it implies. Psychotic episodes often include delusions , paranoia , derealization , depersonalization , and hallucinations Revonsuo et al. Studies have not been able to clearly identify when a person is reaching a higher level of risk for a psychotic episode Schimmelmann, B. Therefore, ASCs cannot only be caused naturally but they can be induced intentionally with methods including hypnosis meditation, amongst others. There are also ASCs which are caused by less recreational purposes; people who utilize illegal substances, or heavy dosages of medications, as well as large amounts of alcohol, can indeed comply with the definition of an ASC Revonsuo et al. The altered states of consciousness experiences are very subjective, thus a wide range of aspects have to be considered while collecting the information. Along with questionnaires, personal interviews are also a good source for comparing the responses of the participants and to draw a general

conclusion. Psychometric questionnaires[edit] The Altered States of Consciousness ASC questionnaires have a long history of use in laboratory studies of hallucinogens and with the improvements in the definition of consciousness , there have been significant changes in the questionnaires as well. The intent of the questionnaires is to categorize the different behaviors, traits, or conditions associated with ASC. A good questionnaire should cover a broad spectrum of phenomena and also aim at comparing different induction methods that will help to identify the immediate conditions that must be met for a particular subjective experience. The primary classification is based on OAV, which stands for the German equivalents of the original three dimensions used: It assesses five primary dimensions and one global dimension of ASC. The main factors of the instrument are: OB, which concerns euphoric or exalted states of non-self or being at one with everything, often accompanied by time distortion or sense of timelessness. AED comprises thought disorder, anxiety, arousal, and loss of self-control. VR gauges changes in meaning and perception; these questions are clustered on basic illusions and hallucinations, background hallucinations, synesthesia, altered the meaning of percepts, aided memory, and facilitated imagination. The AA scale measures auditory illusions and auditory pseudo- and Finally, the RV component relates to states of drowsiness, reduced alertness, and diminished cognitive function. Here more dimensions of consciousness are included, such as spiritual experience, fear, anxiety, love, etc. It is one of the most widely used types of the questionnaire in laboratory research.

Brain imaging techniques[edit] Altered states of consciousness can be assessed by observations and imaging of the brain such as functional magnetic resonance imaging fMRI , computed tomography scan CT , magnetic resonance imaging MRI or electroencephalography EEG which records the electrical brain wave activity. Default mode network , Psychosis , and Psychedelic drug A theory, informed by neuroimaging research, that investigates and utilizes the psychedelic brain state in particular, to make inferences about other states of consciousness, is the entropic brain hypothesis by Robin L. It is proposed that a general distinction can be made between two fundamentally different modes of cognition: Primary and secondary consciousness. Primary consciousness is associated with unconstrained cognition and less ordered higher-entropy neurodynamics that preceded the development of modern, healthy adult, normal waking consciousness. Examples include the psychedelic state, rapid eye movement sleep REM or the onset phase of psychosis. Secondary consciousness is associated with constrained cognition and more ordered neurodynamics. Examples include normal waking consciousness, the anesthetized or the depressed state. The theory further proposes that via induction of the classic psychedelic substance psilocybin , the brain is able to enter into a primary state of consciousness the psychedelic state from normal waking consciousness. This "phase transition" between these fundamentally different states of consciousness is facilitated by a collapse of the normally highly organized activity within the default mode network DMN and a decoupling between the DMN and the medial temporal lobes MTLs , which are normally significantly coupled. Task-positive networks are associated with the inverse of these things, e. The entropic brain hypothesis emphasizes the great research potential of the psychedelic state of mind for gaining more insight into general human consciousness. Sensory gating , Psychosis , and Psychedelic experience Extensive scientific investigation on altered states of consciousness and their relationship to drug interactions with receptors in the brain have been performed. Particularly the study of the neurotransmitter serotonin and the effects of psychedelic drugs on the brain has been intensively researched over the past sixty years. It has been hypothesized that hallucinogens act either as an antagonist or an agonist at serotonin-2A receptors and will elicit a state that shares some common phenomenological features with early acute stages of the group of schizophrenia disorders. To investigate the underlying causative neurotransmitter mechanisms of this phenomenon, the CSTC cortico-striato-thalamo-cortical loop model has been formulated based on empirical neurobiological work. It is indicated that the common hypofrontality overactivation of frontal brain parts and cortical activation pattern induced by serotonergic and glutamatergic hallucinogens is due to a common disruption of thalamic gating of sensory and cognitive information. The CSTC feedback loop plays a major role in gating or filtering out external and internal information to the cortex. Thereby it influences the regulation of the level of awareness and attention. Disruption of the CSTC loop system is proposed to significantly influence information processing, e. Failures of these attentional gating mechanisms might overload patients with the excessive

processing of both sensory and cognitive stimuli, which could lead to a breakdown of cognitive integrity and difficulty in distinguishing self from non-self and failure to integrate an overwhelming flood of information. Descriptive elaboration of the mentioned effects can be found in the literature on schizophrenia as well as in descriptions of hallucinogenic drug action. Despite strong evidence linking serotonin and psychosis, novel research indicates that some behavioral effects of drugs such as psilocybin appear to be independent of the classical 5-HT_{2A} receptor-agonist actions, implicating that the model described here is not the only underlying framework at play. Interdisciplinary research enterprises have set out to study the convergence of serotonergic and glutamatergic models of psychosis and dynamic neurotransmitter interactions, derived from the study of hallucinogenic drugs, in the future.

Chapter 5 : Embracing The "Non-Ordinary" in Ordinary Living - Stillness Speaks

of Consciousness Transpersonal and Archetypal Astrology reveals the deeper meaning of experiences in Non-Ordinary States of Consciousness and assists with the process of integration and healing. Astrology supports your co-creative participation in personal growth and conscious evolution.

Science has demonstrated that there is an energy field that connects us all, and that at its core, all matter is consciousness. Collective Consciousness plays a huge role in how we define our world functions, based on our collective beliefs. What do you believe is possible for yourself and for humanity? Do you feel we are capable of creating a world where we can thrive? Do you find yourself thinking humans are not capable of much? These beliefs affect the world around us deeply. Want to see change in the world? We have to change collective consciousness. And in order to do that, we must change ourselves. This has been the core message of Collective Evolution since our humble beginnings in Because collective consciousness is something at the centre, or core, of what connects all of us. Beyond that, consciousness is also at the crux of everything. We sit at an interesting time in our history where the need and desire to change our world has become something almost all of us feel. Whether we witness the apparent chaos of daily life, the turmoil that happens in areas around the world, or whether we witness the challenges in our own life, we feel this need for change. Deep down, something about the human experience, as it is, seems outdated and almost stale. We want to experience something new, rich and deep. This is showing up in political activism, the search for who we are beyond our identities, the search for meaning in life and wanting to do careers that we love. Ultimately, we are searching for peace and a deeper understanding of our reality. So how do we do this? How do we end our suffering and war with one another to truly create a world where we can thrive and have abundance? Collective Consciousness If you are gaining curiosity reading this, great. You are feeling something that has been growing within you, and all of us, for quite some time. If you think these ideas are laughable, and that none of this change is possible, then great, because the video below is for you too. Collective consciousness is an energy field, if you will, by which groups of people or all humans connect to and share ideas, beliefs and understandings about our world. This is not a physical space, but one that is energetic or conscious. A project that initially started when a student was curious to study the effects of the human mind and intention on the surrounding environment, turned into a rigorous testing lab where Dr. Robert Jahn and his lab assistant spent many hours experimenting to determine whether or not the mind has an effect on our physical world. Jahn and his assistant were able to determine that the human minds interactions with the machines demonstrated a relationship that was not physical in nature. The mind was able to affect and change outcomes of the machine in ways that were beyond standard deviations. In essence, consciousness was having an effect over the physical world. The machine would essentially mimic a coin flip and record the results over time. The machine performed flips per second and produced an average mean of as one would expect. The interesting results came when human intention started to interact with the machine. While the effects of the mind over the machines was not large, it was enough that contemporary physics is unable to explain what exactly is happening. Perhaps this is where the quantum world can shed light? The implications of this research on humanity is quite fascinating given it could reach into the realms of creating a world of peace, a thriving world and abundance. If intentions and thoughts can impact something the way it has been demonstrated above, why not explore the boundaries of how far this can go? It is my feeling and understanding that we create our realities with our intentions and state of consciousness and I feel science is starting to confirm this. In time we will realize the true power of our minds and intentions. The video below is a very brief synopsis of the Princeton Engineering Anomalies Research laboratory of Princeton University, whose research into mind-matter interaction forms the foundation of Psyleron Technology. If we wish to understand collective consciousness more deeply, and how we are all truly connected, a great place to start is to begin exploring what we are discovering in the field of post material science as we study consciousness. We have a great deal of content to explore on that by clicking here. To explore deeply who you truly are, you can listen to this CE Podcast episode. Free David Wilcock Screening: He shared some incredible insight that is insanely relevant to

today.

Chapter 6 : # Non-Ordinary States of Consciousness – Smart Drug Smarts

Altered and Non-Ordinary States of Consciousness A Vow to Walk the Fiery Path Extracts from The National Geographic April article "Ceylon" by Donna K. and Gilbert M. Grosvenor, pp.

Friday, February 5, Stanislav Graf: Born in Prague in the former Czechoslovakia in , he began his studies in medicine, and obtained an M. Because – well, they really cannot be separated. Everyone wants to go on and on about how We. But paradox abounds, so as much as the essence or Whatever of the Divine is in us, we are ALSO separate, discrete, unique – umm – individuals. She twirls in the sun. A continuum of me. Just like your body, your mind, and your spirit are a continuum of you. Honestly, this is why I used to just cringe at church potlucks. Have you ever been to one? Seen the crap people bring? The amount of food they shove in their pie holes and then what, pray? Expect to receive some revelation about the scripture when you can barely waddle out of your chair? Okay, a personal pet peeve. Back to the Grofs – “because they are A-Mazing” and that table of contents, for their book, well, here are some of the chapter headings that had me wanting to throw a consciousness, we-might-just-not-destroy-the-world party: Holotropic states of consciousness: MIND And what does holotropic mean? MIND The role of spirituality in human life: BODY Healing of emotions and psychosomatic disorders: BODY Effect on personality, worldview, life strategy, and hierarchy of values: Their work organically incorporates the indigenous wisdom of shamanism and the natural world, the cultural and historical basis of consciousness, and the far-reaching breadth of modern physics and systems theory. In it the personal and the universal are equally valued, the physical and the biographical, the cultural, evolutionary, and spiritual dimensions of our humanity are included. This is actually a huge leap as transpersonal consciousness would be vast: The idea that peri-natal experiences contribute significantly to our psychological make-up is intriguing. Everything always comes back to the unlimited creativity of the Cosmos. We are, after all, snowflakes. Therefore, theories, models, generalizations simply fall apart the closer and closer you get to truth. Recognizing the limitations of exclusively verbal strategies in therapy. If the body does indeed hold trauma, just talking about it is not going to be adequate to relieve those blockages. Valuing non-ordinary states of consciousness that are commonly perceived as pathological. If the belief in the God or Goddess occurs in intelligent persons, it is seen as an indication that they have not come to terms with infantile images of their parents as omnipotent beings they had created in their infancy and childhood. And direct experiences of spiritual realizes are considered manifestations of serious mental diseases – psychoses. Let it sink in. However, whether or not one participates in the breathwork, the advances the Grofs have made in understanding the inner life of the individual in relation to the cosmos is a Door-Opener. There IS much more to us, around us, and beyond us than most of us perceive. If you put together things like: How does this relate to mysticism? Well, number 1 and number 4. Mysticism is always about plugging into a broader intelligence, a larger Self, of which, self-healing is an attribute. Mystical experiences are simply beyond the verbal. Us as mediators of Cosmic Consciousness. The more quantum theory reveals, the more the experiences and revelations received by mystics throughout time are validated, and the bridge between science and spirituality is strengthened.

Chapter 7 : Non-Ordinary States of Consciousness by Nadja Meta

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We are seeing lately an expanded interest in psychotherapies, human growth-promoting workshops, and spiritually focused methods of inner exploration, which have in common the use of nonordinary states of consciousness to access deeper and more intense experience and emotion. At first glance, these approaches may appear new, deviant, or even radical. In actuality, however, they represent means of rediscovering access to realms of the psyche that have been familiar to ancient peoples and non-Western societies from the beginning of recorded time. Shamanic healing, mysticism, kundalini yoga, naturally growing hallucinatory plants, meditation methods, and ecstatic religious experiences are but a few of the ways that human beings throughout history have opened themselves to the deeper regions of the psyche. The imbalanced rationalism of the Western mind has succeeded in separating us from this fuller knowledge of ourselves and the universe in which we are embedded. But in his almost exclusive focus on individual biographical development and experience, Freud turned away from the staggering implications of what he was discovering, leaving it to others to map more fully the virtually infinite reaches of the human psyche. Freud extended the use of hypnosis from its limited application by Liebeault and Bernheim as a means of removing symptoms by suggestion to its fuller use as an investigative method. It is striking that these words are being written almost exactly a century after Freud gave up the therapeutic use of hypnosis in favor of the concentration method and then free association, which led to the development of psychoanalysis itself. Although he abandoned hypnosis for complex reasons, including that he did not consider himself adept in it, Freud continued throughout his life to acknowledge his debt to hypnosis for opening to him the vistas of the human unconscious. A reconsideration of the principal reasons why Freud gave up hypnosis can help us to understand why therapists and patients are returning a century later to the use of nonordinary states of consciousness, including hypnosis, for treating a variety of emotional disorders and for the deeper exploration of unconscious psychological forces. During the time that Freud was still using hypnosis therapeutically, his illustrations of how he would work indicate the peremptory and radically nonanalytic way he might speak to patients: More than a decade after he stopped using it, and had developed the free association method, Freud still viewed hypnosis in this authoritarian light. The idea that hypnosis necessarily required a virtually slavish attitude of the patient toward the hypnotist may have been a carryover of 19th-century beliefs from the days of Mesmer, Puysegur, Braid, Charcot, and others. It surely was inconsistent with the emphasis on the analysis of resistance that became central in Freud's therapeutic method. The belief that the patient must be a more or less passive agent, surrendering his or her will to the authority of the hypnotist to whom he or she is emotionally bonded, Svengali-like, has, I believe, prejudiced the professional view of hypnosis and perhaps our attitude toward the therapeutic use of other nonordinary states of consciousness as well. In spite of the negative associations, it was perhaps inevitable that interest in using nonordinary states of consciousness in general and hypnosis in particular for exploring the depths of the psyche and treating emotional disorders would be revived. For with the discoveries of psychoanalysis, together with evolving interest in this century in the richness and complexity of human emotional life, we have also learned the limitations of purely verbal methods for investigating unconscious mental content and processes. Hypnotic trance states facilitate almost by definition the suspending of attention to the stimuli of ordinary waking consciousness and enable the intricately layered affective and cognitive domains of the inner world to emerge. Gill and Brenman, Brenman and Gill, ; Gill and Brenman, , Hilgard, Frankel, Spiegel and Spiegel, Brown and Fromm, and Fass and Brown have established the extraordinary value of hypnosis as an investigative tool both for exploring human perception, trance, dissociative states, and ego functioning and for treating a variety of clinical conditions. Accessing, tolerating, expressing and integrating emotionally powerful experience are of central importance in the therapeutic use of hypnosis, for the vicissitudes of human development have for countless individuals included a wide range of encounters, stimuli, excitements, disappointments, and wounds whose pathogenic energies persist until their

source can be identified and the affectively charged memories recovered and reworked. Hypnosis is perhaps the classically structured nonordinary state of consciousness, for it comprises both verbal and nonverbal techniques to facilitate and organize the emergence of affectively laden memories and to control the regressive intensity of the investigative and therapeutic processes. The therapeutic enterprise in general is being perceived increasingly in nonhierarchical terms, with the analyst or therapist functioning as a facilitator in a collaborative process or dialogue. Transference attributions naturally arise, but in contemporary mutual or collaborative approaches, the distortions of perception of the figure of the analyst, whose examination once constituted the backbone of the treatment endeavor, are less likely to be encouraged. This shift in our view of the nature of the therapeutic enterprise Mack, , has great implications for the use of nonordinary states of consciousness in clinical work. At the core of all theories of trauma are a fundamental state of helplessness and vulnerability and an inability to define, experience, express, or integrate disturbing affects that are brought about by such hurtful or threatening events. Trauma is thus the outcome of a relationship between the intrapsychic and the external worlds. In view of the intensity with which the ego strives to ward off the distress associated with traumatic memories, it is not surprising that use of a powerful therapeutic tool like hypnosis, which can overcome defensive barriers, would have led to the recovery of traumatic memories. As Freud gave up hypnosis and developed the psychoanalytic method, he also turned to the exploration of the intrapsychic world and, to a great extent, left behind the study of trauma, especially the pathological effects of incestuous sexual seduction on the young women he was treating. Gradually and inescapably, mental health clinicians have returned to the study and treatment of emotional trauma if for no other reason than that the pervasive, hurtful effects of physical and sexual abuse, war and the threat of war, refugee problems, racial injustice, economic inequality and losses, family breakup and instability, and separations of all kinds have forced us to reshape our theoretical formulations and reorder our clinical priorities. Several chapters in this book address the relationship between acute and persistent trauma and affective disturbances, and the renewed attention to trauma is enabling us both to discover the complex biological, psychological, and social forces involved in it and to discover new treatment approaches while returning to and rediscovering older methods that were left behind in the development of psychoanalysis. It is in this context "the return of our attention to trauma" that the renewed interest in the therapeutic power of nonordinary states of consciousness can be best understood. For it is through the use of such states of consciousness that clinicians can most effectively address buried memories and the associated feelings that could not be recognized, felt, or expressed at the time when the trauma was occurring. Hypnosis is used here effectively to identify, uncover, and work through traumatic memories and associated powerfully disturbing affects that were inaccessible at the time that the traumatic event occurred Brown and Fromm, In contrast to the early use of hypnosis primarily for undoing repression and for symptom removal through suggestion, contemporary applications to the treatment of trauma involve a systematic treatment process in which hypnosis is used in conjunction with other therapeutic methods such as self-hypnotic relaxation, guided imagery and hypnoprojective techniques, and various supportive and ego adaptive approaches Brown and Fromm, , p. In , he became one of the first physicians to experiment with LSD soon after it was discovered by Albert Hofmann at Sandoz Laboratories in Switzerland Hofmann, Intense emotions and powerful images associated with early experiences, his own birth, and domains outside of biographical history were opened up to consciousness with the use of LSD Grof, During the next two decades, Grof conducted approximately 4, research and therapeutic sessions with LSD in Czechoslovakia and the United States. In the s, he found that sessions using deep and rapid breathing with evocative music and taking place in a supportive and secure setting could access the same personal and transpersonal realms of experience as he was encountering with LSD. Over the past 15 years the Grofs have conducted thousands of holotropic breathwork sessions in small groups and workshops and have trained several hundred breathwork practitioners who are now applying their method in the United States and Europe. My own first direct experience with holotropic breathwork occurred in with the Grofs in a small-group setting at the Esalen Institute in California. During that session, in which two Soviets were also participating, I had my own introduction to the transpersonal realms of the unconsciousness, namely, a powerful experience of identification with a person, other being, object in nature, or force that lay outside of my personal history. Out

of this experience, my capacity to identify with Soviet fears, and seemingly unrealistic political defensiveness, increased greatly, enabling me to become more effective in the psychopolitical work on the Soviet-American relationship in which I was then engaged. Subsequent sessions of my own involved equally powerful and valuable biographical, birth-related, and transpersonal experiences. Buried biographical memories and feelings return with special vividness and power. Birth-related experiences that can be traced to the stages of the birth process itself Grof has identified four birth phases he calls matrices are relived with great power Grof, Finally, the breather is able to discover affinities outside of hitherto known interpersonal relationships, experiencing profound encounters or identifications with mythic figures and potentially all of the human and nonhuman elements in the cosmos. The transpersonal dimension of the work has a powerful spiritual impact, reconnecting the breather with primary religious experiences, a sense of sacred awe from which he or she may have been cut off since childhood. Powerful heart-openings and uplifting, luminous, or transcendent experiences bring the breather to a higher sense of value and purpose and of connection with the universe. Nature itself becomes imbued or reimbued with deep and ineffable sacred beauty and wonder, and the destruction being wrought by technology and material desire become intolerable. Perhaps the most fundamental difference between the breathwork method and psychoanalysis or the psychoanalytically derived psychotherapies lies in the role of the therapist. In the breathwork, intense feelings in relation to the figure of the leader or facilitator, or to other supporting figures, naturally arise, and such a figure may even be distorted, idealized or devalued. But the fundamental process is not based primarily on transference or even on the actual relationship with the clinician. As practiced in individual work or groups, a safe and secure space is found that provides enough room for the breather s to move around freely in response to bodily impulses or strong feelings that come up in the session. The leader is supported by other facilitators, one of whom attends to the music. A ratio of one facilitator to four to six pairs seems to be ideal. The sessions begin in a somewhat darkened room with the breathers lying on their back in a comfortable, open position, sometimes covered with a blanket or using eyeshades so as to block out light. A brief relaxation exercise starts the process of turning inward, and instruction is given to breathe more deeply and rapidly, after which the music begins loud and driving at first, eventually more steady, and heartfelt or celestial, with variations according to the choices of the facilitator. As the turning inward process deepens, and the busy-mind activity we ordinarily associate with everyday consciousness is left behind or allowed to pass by as also occurs in meditation , powerful emotions, body sensations and impulses, and strong images come into consciousness, which may relate to biographical or perinatal experiences or to transpersonal realms that have little to do with the known history of the individual. It is difficult to generalize, but from an ontological standpoint, the quality of the experience at its height tends to lie somewhere between fantasizing and being fully present to a new reality. One may, for example, be fully engaged in a struggle with a god or other mythic being or become quite completely a fish swimming under water. At the same time, however, a small but steady, observing ego is recording what is being experienced and can usually report on it later. From an affective standpoint, the intensity and range of feelings are greater than I have generally noted in therapies that do not use a nonordinary state of consciousness. This is especially true when repositories of warded off feeling have been identified and brought into full consciousness and expression by effective bodywork techniques Grof with Bennett , p. The sessions generally last from two to three hours and are concluded by completing a mandala drawing, which may express central elements of the experience, even when breathers consider themselves inept as an artist. Again, transference elements may arise: But this dimension is secondary. The breathwork underscores, however, the important pathogenic role of trauma in human development. Trauma, as Herman this volume discusses, may range from a single severe physical assault to complex, chronic, and catastrophic physical and psychological affliction. Grof distinguishes traumas of commission, such as parental cruelty, childhood surgery, rape, varieties of physical and sexual abuse, war and refugee experiences, or the birth process itself, from those of omission, which are associated with deprivation, loss, or unmet emotional needs. In both instances, the therapeutic power lies in the capacity of the breather to access in the altered state of consciousness past experiences that had originally occurred under conditions in which the experience often could not even be defined and feelings could not be identified, felt, or expressed. The traumatic history may be quite well known

to the breather. In my first breathwork session, another breather, a man in his mids, was screaming in fear and rage as he relived an attempt by his mother to choke him as a baby. In this first breathwork session, he told me months later, he felt in the nonordinary state of consciousness associated with this experience more relief from the fear and anger than he had felt during many years of talking about the event through other forms of therapy. Through this method, many patients are enabled to discover childhood surgery or parental relational neglect. They can obtain relief from disabling symptoms or constricting affects — emotions that have been walled off or frozen since the time of the trauma. The memories of many forms of trauma, such as infant and early childhood surgery and accidents or acute and chronic experiences of physical and sexual abuse, are stored in the body and locked away, it would appear, as much in the tissue cells themselves as in the brain. The process of accessing or reaccessing emotions in a nonordinary state of consciousness such as occurs in the holotropic breathwork method may be related to the emotions recovered through autonomic arousal as van der Kolk discusses in this volume. Memories that seem inaccessible through associative techniques may have been recorded initially as unexpressed or even unfelt physiologically anchored energies and may require a new context and means of accessing them in order to bring about relief of symptoms and integration of the crippling pathological impact of the original experiences. As traumatic memories and associated powerful feelings become accessed during nonordinary states, intense energies expressed through body tensions, shaking, sobbing, loud vocalization, and other emotional expressions may come to the surface. The expression of a full sound, such as a groan or scream, also helps to discharge the painfully stored emotion. In the case of situations of personal deprivation and loss, the reliving of personal wounds in a setting of caring and protection may be powerfully therapeutic. A sensitive sitter can provide comforting and holding, especially at the conclusion of the session, when the breather is most open and needy. It is important that the sitter recognize the special vulnerability and openness brought about by the altered state of consciousness in the breathwork session and not intrude his or her own emotional need to heal or rescue the breather. Above all, the safety provided and the opportunity to reaccess and tolerate by means of the altered state of consciousness the original loss and associated painful affects constitute the core of the therapeutic or healing process. Following the breathwork session, in which a great deal of affectively powerful material may have come forth, it is important that breathers be given the opportunity to integrate the experience of what they have undergone by sharing in small-group discussion and individual sessions with clinicians who are familiar with the therapeutic use of nonordinary states of consciousness and with the perinatal and transpersonal realms of the unconscious. After one explores the psyche through holotropic breathwork or other kinds of nonordinary states of consciousness, profound changes in worldview, values, and personal priorities are likely to occur. Most of these can be used therapeutically or for personal growth work and include shamanic journeys, psychedelic substances, religious ecstatic states, yoga, relaxation techniques, therapeutic touch, bodywork alone or in combination with psychological methods, various energy therapies and massage, and some types of music, poetry reading, and other forms of artistic experience and expression. Psychoanalysis and free association create to a certain degree a nonordinary state of consciousness, especially when dreams and associated affects are worked with intensively. But the reliance on verbalization, the interactive or ongoing relational dimension, and the interpretive process tend to limit the extent to which the method facilitates the creation of an altered state or can provide access to the deeper realms of the unconscious. Therapeutic nonordinary states and meditation also have in common the eliciting of thoughts and feelings from the deeper levels of the psyche and the creation of a new awareness of the unconscious and the inner world. Here the focus is on awareness itself and the process of self-observation. The self itself as the instrument of knowing dissolves, and the pure experience of interconnectedness or oneness can emerge. Affects, even when fully experienced, are allowed to be held in consciousness, but only so that the perception of them, like all other perceptions, can be allowed to pass. The ultimate goal of meditation is not therapeutic, or even to bring about healing. Rather it is to bring enlightenment by gaining control of and changing the very structure of perception and information processing so that egoistic concerns can be relinquished and the experience of love, compassion, and oneness may emerge. Stated differently, nonordinary states, when used therapeutically, seek to bring the deeper realms of the psyche into consciousness in order to expand self-knowledge and to integrate memories and experiences

from which we have been cut off or which afflict us through their actions outside of awareness. It is in this working through or integrative process that the greatest therapeutic value of nonordinary states may reside. Finally, nonordinary states of consciousness have value beyond their therapeutic applications for personal growth and the expansion of consciousness. As Brown discusses in Chapter 17, the turning of attention from outer stimuli to the inner processes of thought and feeling, as occurs among experienced meditators, permits the questioning of the structure of perception itself and makes available information from a realm of being in which the distinctions between inside and outside or between psyche and nature lose their power and in which a deeply fulfilling extension of the range of human consciousness can occur.

Non-ordinary meaning something that is different from your typical waking consciousness and according to Grof, these states can be reached with the use of psychedelic substances, trance-inducing states or Holotropic Breathwork.

The conference ended yesterday, so today I am sharing my presentation with you, fellow dreamers. Extraordinary Announcing Dreams by Kimberly R. Mascaro, PhD This presentation offers a platform to explore the announcing dream and extraordinary dream intersection. First, I will introduce notions of the announcing dream, then, move into extraordinary dream conceptualization. After, I will provide six announcing dream reports that appear to fit into an extraordinary realm. This paper will culminate in a discussion of these phenomena. According to Stevenson, announcing dreams are commonly reported among the Burmese, the Aveli of Turkey, people across India, and the Tlingit An Alaskan Native American group and other peoples of northwestern North America. In my doctoral dissertation Mascaro, , and subsequent publications Mascaro, , I suggest broadening the concept of an announcing dream to include modern-day, secular dreamers existing outside of the reincarnation-based cultural belief systems. If an announcing dream is simply thought of as a visual, tactile or auditory pre-birth communication, then the prospect for reincarnation would not necessarily be the focal point of this phenomenon. Furthermore, an announcing dream moves beyond a mundane, fantasy-like baby dream. Instead it is often a unique, high-sensory dream perception resulting in the dreamer holding a belief that genuine communication has taken place with the future child Mascaro, Today, with access to advanced and fast medical care in the contemporary West, some dreamers have a pregnancy confirmed prior to an announcing dream, while, for others, it is the announcing dream itself that confirms the pregnancy. Announcing dreams, in general, may be considered extraordinary to some extent. But what is it that makes a dream truly extraordinary? For instance, an extraordinary dream may be an especially vivid, intense, unforgettable dream possibly easily recalled after decades pass. Yet, an extraordinary dream may also be of a rare, unusual quality, not easily explained, be indicative of telepathy, precognition, clairvoyance, or extend beyond ordinary thinking. The latter notion moves us beyond the well-known continuity hypothesis. After analyzing more than 50, dreams from different nations, Hall and Nordby formulated the continuity hypothesis. The continuity hypothesis makes sense given so many pregnancy dream reports reflecting breastfeeding struggles, the impulse to protect a baby from harm, babies being born with deformities, or concerns with the behavior of birth attendants. After all, pregnancy brings about a major life transition, filled with psychological stressors. Now, if we are to move beyond the continuity hypothesis when considering what makes a dream extraordinary, then the proposal that discontinuity be considered suggested by Richard Russo in his presentation at the June , 35th annual IASD conference , sits well alongside some of the dream reports I collected. Examine the following six reports all reports have been paraphrased and condensed for brevity: In her first trimester, of her first pregnancy, the dreamer dreamt of a baby girl. She then shared the dream sequences with her husband. The dreamer birthed a male child the following year. Not yet a mother, the dreamer had experienced many challenges with becoming pregnant over the past year. She prayed and prayed for a baby girl. While taking a break from it all, the dreamer dreamt of a male baby, huge " adult size, leaning on her bed, kneeling on the floor. The dreamer saw this extra large baby boy watching her and her husband sleep. She birthed a male child the following year. While in an unfulfilling, volatile relationship, and in the first month or two of pregnancy, the dreamer was contemplating whether to continue with it. During that first trimester, she dreamt of sitting with a little boy. The sight of him prompted lucidity. The boy would not answer her when she asked if he was her baby, instead he told her that he would like to be named Peter. The, now lucid, dreamer told him NO. She knew he was going to stick around. At 15 weeks pregnant, the dreamer experienced with inducing dream lucidity and provoking out-of-body experiences , reported an OBE by which she floated up toward the ceiling above her sleeping body. Then, she awoke, unable to feel that physical movement. The next day at the check-up, an ultrasound was performed showing an active fetus moving about. The dreamer felt affirmed which led her to contemplate future waking-state plans to connect with her baby when consciously dreaming next. From conception to the third trimester, the dreamer had

frequent interactive dreams with a male child. In the dream, her and the boy would play baby-like games “making funny faces back-and-forth; staring eye-to-eye” all very positive, she said. The dreamer was thrilled when ultrasound confirmed that the baby she was carrying was male. For the dreamer, this further affirmed the relationship that had been developing between her and her child before the birth. The experience also helped the dreamer believe that she would be a good mother even though she was unprepared and the pregnancy was an unplanned one. Upon discovering she was one month pregnant, scared and confused, the dreamer considered termination. The dreamer incubated a dream at that time asking for advice on how to proceed. In the dream she was holding a baby girl she believed to be the one she was carrying, feeling great amounts of love. Upon awakening, the dreamer reflected on the realness and vividness of the dream, and how Sophia was not a name she would have chosen. It is not surprising that those anxious with unplanned pregnancies produce dreams of babies. At the same time, there are nonordinary aspects of each of these six dreams placing them in the extraordinary realm. All dreamers found these dreams to be memorable, vivid, and rare, in that they did not occur outside of pregnancy or the time shortly before conception. Four dreamers were correct in their predictions of the fetal sex. Dreamer F did not include medical confirmation of the fetal sex in her report. In addition, Dreamer F said she came to learn the name through a telepathic sense. In conclusion, we have so much more to learn about these phenomena “extraordinary dreams and announcing dreams. Exploring how the two types of dreams intersect can bring forth greater understanding. After all, these are the nocturnal experiences that carry great meaning for so many individuals and families, and live on, in the mind, sometimes for a lifetime. The individual and his dreams. Visions, announcements and premonitions across time and place. Children who remember previous lives: I hope you enjoyed this paper, Kim.

Chapter 9 : Non-Ordinary States of Consciousness

Non-Ordinary States for Self-Exploration and Healing One method through which a non-ordinary state of consciousness can safely be experienced is Holotropic Breathwork, devised by Stanislav and Christina Grof.

Blog Tags Rebirthing is a potent tool for transformation, evolution and healing. As a complete system on the path of personal and transpersonal growth, Rebirthing integrates various tools, which are already potent on their own. One of the core practices of Rebirthing is breath work, which is more specifically a practice of a conscious-connected breathing pattern. How does Rebirthing breathwork practice serves us on the evolution and transformation? Normal breathing is involuntary in nature. Even if we do not pay attention to our breathing, it just happens on its own while regulated by the nervous system. Actually, the rhythm, length and depth of our breathing flow depends on our emotional, mental and physical state. We have a different way of breathing when being relaxed compared to being tensed. Our emotional and mental state has its reflexion in the breathing and different breathing patterns evoke different states of consciousness, and vice versa. When emotional, mental level changes our breathing pattern changes with it as well. Respiration can also be controlled to some extent as per our will. We can make changes in depth and duration of inhalation or exhalation. This is called conscious breathing. Since breathing pattern is different depending on different emotional, mental and consciousness levels, our breathing pattern has an impact on every level of our existence; physical, mental, emotional, spiritual. Conscious breathing has varying effects on different levels at the same time on the physical, emotional and mental level. As the breathing pattern changes the level of the consciousness changes with it. In other words through the changes of the breathing we experience an alternated state of consciousness called non-ordinary state of consciousness. During non-ordinary states of consciousness, the lower part of the brains that govern emotion and survival express their contents. This experience brings into awareness our unconsciously held beliefs and emotions, and also insights into the relationship with our body, ourselves and our world. Can I evolve by practicing conscious breath? When we consciously breathe with awareness, we make it possible to resolve, integrate and heal previously unresolved issues. This frees up much of energy previously tied up in negative emotions, thoughts, patterns and behaviours. Pain can appear from the physical level and be transformed into pleasant sensations. Negative emotions can surface and be accepted and integrated into our various levels of consciousness. We may also have insight on the spiritual aspects of our life. Participants may experience, in a cathartic purge, long-suppressed responses to situations from the past, releasing long-held negative emotional residue. They may have profound insights into the roots of their disorder in a meditative stillness. These may include experiences that can recalibrate long-held ideas, and participants can redefine themselves after such events, introducing new understanding with the potential for significant behavioral changes. Emotions can have a wide range and content of these experiences is often spiritual or mystical, feelings of oneness with nature, other people, universe, God and archetypical experience.