Consciousness Revolution: Transpersonal Discoveries That Are Changing the World

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RIA Novosti

Moscow, 2010
Published by the decision of Presidium of the International Academy of Psychological Sciences.


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The book contains material of the 17th International Transpersonal Conference "Consciousness Revolution: transpersonal discoveries that are changing the world", Moscow, June 23 - 27, 2010. The mission of the Conference is to present, both experientially and didactically, breakthrough discoveries revealing the fundamental role of consciousness in all human affairs and the value for humanity of our growing insights into the nature of consciousness and of the world. The Conference presents not only a comprehensive overview of the forty years of the transpersonal paradigm through the voices of its founders and pioneers, but also outlines its future perspectives. The lasting legacy of this conference is the publication of its materials from authors from many countries of the world, exploring the relevance of transpersonal research and ideas for science, politics, economy, ecology, religion, art, and other fields.
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CONSCIOUSNESS IN A CONTEXT OF DIRECTIVE, CONVENTIONAL AND CONSOLIDATING DISCOURSES

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The special status of a theme of consciousness in a modern science is caused by variety of certain circumstances. To the first of them it is possible to carry rather considerable growth of quantity of scientific publications in last quarter XX – the beginning of XXI centuries New splash in interest of scientists to the consciousness problem, considerably surpassing all previous, in many respects speaks transition of a modern society from a phase postindustrial to information, and also the newest philosophy, new scientific ideology, ideas of a postmodernism, etc.; there were such new integrated fields of knowledge, as neurosciences, cognitive a science, a consciousness science. In the practical plan it is necessary to ascertain more and more active and scale purposeful intervention of the person in processes of the physical, biological and social world and not always distinct comprehension of long-term consequences of such intervention.

Other prominent feature of a problem of consciousness is the impossibility of reference of this theme exclusively to any one area of a science or to any one psychological direction since including human thinking; the consciousness is included in any sphere of activity and activity of the person. In the psychology the consciousness anyhow, is presented in all psychological platforms and directions – from behaviorism with its negation of consciousness, to humanistic psychology with its utilitarian installation of consciousness finished to a limit.

Foreign researches on a consciousness problem can be considered in a continuum from neuroscience approaches of studying of mechanisms and functions of consciousnesses to cognitive approaches in the description of kinds of functioning of consciousness. Continuum borders are adjoined by attempts of research of consciousness with use of physical variables (quantum, wave, and molecular mechanisms) and computer programs on an artificial intellect. In explanatory schemes of foreign authors it is met as display extreme biologism (Searle, 1997;
2000), and system substantive (Chalmers, 1996; 1997). As a whole, the modern space of studying of consciousness can be presented in two measurements developing of «continuum» of unitary-interdisciplinary researches, with their extreme measures in forms phenomenalism (introspection) and phisicalism; and a value-utilitarian scale with extreme measures of mystical spirituality and manipulation.

High theoretical engagement and an insignificant demand of consciousness in applied works it is impossible to recognise developed position casual for existing system of psychological knowledge and practice. As in variety of new directions of domestic psychology the consciousness «works» not only as a base category, but also is distinct application concept. It, in particular: the psychosemantic concept of consciousness developed by V.F.Petrenko both in theoretical, and in rich appendices aspects; psychologic of consciousness as new general the basis of psychology developed by scientific personnel under the guidance of V.M.Allahverdov; a scale cycle of researches of V.V.Znakov on understanding and self-understanding psychology as major displays of consciousness and life of the person; V.A.Labunskaj's new researches on realised and not realised components of nonverbal expression of the person; A.O.Prohorov's unique researches on a problem of semantic determination of mental conditions; istoriko-psychological and «naradigme» V.A.Shruratov's approaches, in particular, to a communication problem of dissociation the person and consciousness genesis; cognitive E.A.Sergienko's platform in consciousness researches in early ontogenesis the person; V.E.Semenov's original concept about polymentality of consciousness in a modern society, etc. From the resulted list, clearly, that in most cases teoretiko-applied researches successfully develop, if all is mentioned catagory consciousness volume, and only certain plane, a foreshortening – psychosemantic, cognitive etc. More universal theoretical designs of consciousness (A.N.Leontev, V.P.Zinchenko, A.G.Asmolov, F.E.Vasiljuk's structural approaches) while bring less exits in practice, unlike particular variants (psychosemantics of consciousness, the psychologician of consciousness, polymentality of consciousness etc.). Universal structures – being and reflective layers of consciousness, a biodynamic and sensual fabric, value and sense,
in bigger degrees «serve» itself concept of consciousnesses, rather than its exits in practice. And in the consciousness to rest comprehension that is accessible, on what the consciousness, but not the mechanism of comprehension is directed.

«New intention» has defined also search of a new method of the research analysis and designing of complete knowledge, namely, a method of the subject caused by specificity – consciousness, that is a method funding any knowledge, presented in the form of scientific search, in its retro - actual and transpective projections (Klochko, 2008). Meaningful dialogue appears possible at all tightness of «conceptual partitions». At the same time V.E.Klochko's statement that «in common divided context» is washed away, providing interaction of concepts, a context acting as «a condition of intrascientific communications» is fair. In this plan it is very important not to lose communications common language, that is, in common developed and the past test by time scientifically-conceptual. Today, during the postnonclassical period, on the forefront there is not an absolutization (authoritative knowledge) and not the convention of knowledge (the co-ordinated thinking), and consolidation of efforts on free realised (reflective) to a choice of regulations of searches and corresponding discourse. And if the response (contact is come into) relevant communications with prospect of development into scientifically-semantic dialogue and metacommunications under the maintenance of various researches are possible also is received. Here the context with-knowledge, i.e. joint knowledge, knowledge divided-united with someone is especially important. Therefore, valuably and significantly any statement of the carrier of consciousness «armed» with scientific experience about consciousness. At the heart of a method – comparison and forming of limiting set of judgements, opinions, estimations and statements of the big number of researchers to the fixed experience of studying of a problem, and also scientific contacts, communications and the dialogue, confirmed to some extent thinking freedom in forms of the realised choice, creativity, creation. Such construction can be considered as display of «communicative methodology» (Mazilov, 2003), or a special genre – a version of the qualitative methods similar нарративу certain format (the scientific text) with parallel or the subsequent
metanarrative analysis. Certainly, everyone «нарратоединица» (statement) has the context, genealogy, logic, the valuable or personal bases. Therefore in such original «puzzle-designing» or intenstionalno-regulated assemblage (drawing up) it is essentially important, besides or other metanarrative bases, hronotopik compatibility of «collected» texts (topological «muster» of texts, mental «gone» forward or returning to sources from actual time).

As is known, one of the main signs of classical thinking – use of binary oppositions; logic dichotomies are «a characteristic sign of rational classical thinking» (Asmolov, 2002). And it that we often meet in consciousness definitions: dialogue and generalisation (a system and semantic structure of consciousness) at L.S.Vygotsky; knowledge and the relation at S.L.Rubinshtejn; value and sense at A.N.Leonteva; nonverbal and semantic in V.F.Petrenko's concept; logic and paradox at V.M.Allahverdov; storing and understanding at A.J.Agafonov, etc. Agreeing with omnipotence initial binary divisions of all real (finally, a binary code – at the heart of progress and «incomprehensible efficiency» information technologies), at the same time we notice heterogeneity and variety of those bases or other dichotomies. In particular, the binarities opening the maintenance of consciousness or its structure, structure or layers, an initial condition or result, a condition or process, whether sources (conditions) or factors etc. It is possible to speak it about a rational choice of the bases and about that, how many they can (should) be? Other feature consists that opposed members of dichotomizing pairs are not quite oppositional, that is do not connect logic or, even, dialectic contrasts. But whether there is any advantage of multiplication of dichotomies, or they bear in themselves exclusively valuable basis of possibility (freedom) to think and, hence, to «exist». Apparently, there is a logic in freedom mental opposition, and it is logic of search of the bases, that is that sometimes name funding knowledge. One of such «root» dichotomies, obviously, the opposition «I» - «Another» which base basis just and is put in pawn in L.S.Vygotsky cultural-historical psychology which distinct contours especially become stronger is substantive, than more we «hide» for a virtuality screen, trying, in search of adherents to separate from the divided consciousness of a two and many. Proceeding from this
fundamental for filo – ontogenesis oppositions can be understood, why at Vygotsky initial, defining consciousness, as messages dialogue and generalisation act; at Rubinstain – knowledge and the relation (including the relation of another to this knowledge, that is the relation through another); etc., etc. It is possible to assume, that intuition or M.Buber's revelation it has been quite prepared by «shoulders of giants», and personal character (personal knowledge) expressions (form) of the maintenance of a base dichotomy is not excluded. In this sense the consciousness and, accordingly, any theory of consciousness, cannot be unique, as well as universal; initial both finished; full and consistent (Akopov, 2008). Other root dichotomy directly interfaced with first, is the opposition: the association-division, in details investigated V.I.Molchanov in a variant: distinction – synthesis (identification) (Molchanov, 1992). Connection of the chosen oppositions («I» - «Another», Association-division) defines, in our opinion, all variety real and conceivable in the widest limits of their displays.

Modern discussions about methodology in the Russian psychology and some decisions: polyphony (M.M.Bakhtin), methodological pluralism and (A.V.Jurevich's) liberalism, etc. still have not found the universally recognized the form in connection with necessity the subsequent cardinal reorganisation of all system of psychological knowledge. Optimum in this plan the communicative methodology (Mazilov, 2003), defining principles of an establishment of interrelations and mutual relations of various psychological platforms in processes of unbiassed scientific communications of the direct or mediated character, whether it be traditional monism or modern liberalism is represented.

The communicative methodology, in our opinion, appreciably carries remedial and in a smaller measure effective character. The last in bigger. is presented degree in methodology of the consolidated knowledge. If to take advantage fixed concerning structure of consciousness of the term «forming» (A.N.Leontev, V.P.Zinchenko), besides the settled sheaf – value and sense (later – being and reflex consciousness layers), expressing a system and semantic structure of consciousness, quite
«efficient» could be and another also belonging Vygotsky formula – dialogue and generalisation.

Probably, that «corner stone» which have seen both opponents and followers here has been hidden. It is necessary to notice also, that dialogue, is immanent and rather frequent implicit participating in processes of scientific research, knowledge, experimental training, etc., is not always included in structure planned, registered etc. (i.e. considered) variables. Anyway, the psychological sense of last sheaf (dialogue and generalisation) is more transparent for consciousness «design», rather than linguistic the burdened term «value» and addressed a consciousness synonym rather widely and vaguely treated category of sense. Unfortunately, partly voluntary, partly administratively established convention for long enough time has deduced dialogue from a number of categories, directly and appreciably defining consciousness. It is necessary to note significant efforts of some known researchers in this area (A.A.Bodalev, V.A.Labunskaja, A.A.Leontev, B.F.Lomov, V.N.Mjasishchev, V.N.Panferov, B.D.Parygin, V.V.Rubtsov, V.E.Semenov, etc.). However in these works funding character of dialogue for design consciousnesses of the person (the individual, the subject, individuality) to the full is not mentioned. In A.G.Asmolov's some works and, in particular, F.E.Vasiljuk studying earlier structural forming consciousnesses in a context of a conventional discourse and brought new contribution to development of idea forming consciousness after A.N.Leontev and V.P.Zinchenko dialogue, along with activity, installation and the relation, the basis of basic categories of domestic psychology forms.

The scientific consciousness as dialogue (interpersonal or internal dialogue, a reflexion of the scientist) and generalization also can be subject to installation influence, i.e. the general, obvious or implicit arrangement, and be realized in a plane of conventional methodology of scientific activity, proclaiming one principle and rejecting others. Additional to conventional the consolidating methodology, in our opinion, is. The discourse of consolidation of contributions of domestic psychologists about consciousness in a broad sense represents new type of knowledge and the relation to development of representations. Designed концепт: activity-dialogue,
installation-relation, allows to unite organically theoretical and experimentally-applied plans of researches of domestic psychologists of different schools and the periods.

In this sense (intention consolidations) the dialogue category gets so universal character, as well as consciousness since its (dialogue) process (A.V.Brushlinsky) is equally claimed as for human life and its understanding (V.V.Znakov), and for scientific knowledge of forms of the individual and group subject (A.L.Zhuravlyov). In such dialogue integrating ontologic and gnoseological plans of consciousness as existential and substantial characteristics of communications and metacommunications can globally reveal as it is reflective-urovnevogo stratifications. The last can act as individually-personal display or valuable quality of group consciousness.
INDUCED VISION, ENERGY OF EMOTIONS AND THE EXPERIENCE OF SUBJECT-OBJECT NON-DUALITY: DZOGCHEN PERSPECTIVE

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The aim of this article is to bring attention to certain aspects of our existence. It shouldn't be considered a kind of “explanation” or “description” of what's going on. It is rather an instrument to become aware of what's going on. In the ancient teaching of Dzogchen we can discover through our awareness that very facts of our existence already are full and perfect knowledge and that having our direct experience we do not really need it's artificial substitution called “explanation” or “description”. In Dzogchen we are not trying to either intentionally change ourselves in order to move from “ignorance” to “knowledge” or forcefully “create” some knowledge that didn't exist before. We rather effortlessly discover what has already been there. That's why the material for this article is both everyday experience everyone could have or some well known facts.

The article is based on more than 20 years' experience of studying and practicing Buddhist methods under the guidance of teachers from different traditions, first of all of Chogyal Namkhai Norbu, my root teacher from Dzogchen lineage, as well as on the 8 years' experience of teaching these methods in International Dzogchen Community.

What is our vision? Usually we consider our vision to be a combination of two factors: the way we see things (i.e. physical perception) and the way we think about things (i.e. our interpretation of what we perceive). We believe our vision. It means that even though everyone has rich personal experience of how deceiving our perception and how erroneous our ideas can be, still we believe that things we perceive are real and what we think about these things is true. The firmness of this belief is the other side of the fact that in controversial situations a tendency of trying to find confirmation for our view is much stronger than the opposite tendency of
trying to find defects of this view. In Dzogchen tradition this strong desire to be right is sometimes said to be a distinctive characteristics of a human state compare to other beings.

Of course, the relationship between our emotional attitude and our vision is quite noticeable but in terms of fundamental Body-Mind dichotomy emotions are considered to rather be a distorting factor than an integral part of our vision. This can be illustrated by long-term struggle to eliminate the emotional factor from such fields of human activity as science which should be “objective” or law which should be “just”. The field of spirituality is also quite severe with emotions usually allowing only few exceptions like “caring love”, “compassion” or “devotion”. We can also see that even though we can easily understand the weekness of the idea “the end justifies the means” this is how we mostly act. In this way struggling for “happiness” usually neglects actual emotions and results in suffering but not at all joy. So the place left for emotions is mainly art or private relationships.

If we observe our emotions well we can discover that they have energy, the capacity to make us feel or think (Mind aspect) as well as make us act (Body aspect). This is actually why emotions are considered “problematic”: they effect us and we can hardly do anything to oppose their impact. It means that in a certain way we do not really consider our emotions to be “us” seeing them as something external. And when emotions are something external then we can ether subdue or fight them.

But if from Body-Mind paradigm we transfer to the paradigm of Body-Energy-Mind then we can discover that instead of being a distorting factor our emotions appear as a co-creative power of our vision. Instead of fighting or eliminating emotions which is totally futile (because the very idea of fighting emotion is itself very emotional) we can discover that our emotions are Energy, a kind of bridge between Mind and Body, an attitude that we have towards what we are doing,
qualities that we have and can enjoy. We can relax and discover emotions as they are, an integral and inseparable part of ourselves.

Let's consider some simple examples that illustrate how emotions affect our vision. When we are full of jealousy then every action of our partner seems a proof of her/his adultery. When we are in fear then everything looks like a threat. If we are overcome by pride then all people around us look stupid etc. This is how emotions affect our minds and make us interpret things. But emotional states also influence our physiological processes: our breathing is changing, colour of our face is changing, we can tremble, become tensed and even faint because of strong emotional impact. Moreover, we start to see what does not exist: when we are deep in love then just walking in streets we have a strong impression of seeing from time to time the object of our passion on the other side of a street or in a bus etc. When we are obsessed with fear we can “see” dark shadows everywhere. If such vision becomes stable it is called insanity. We can also notice that the character of our dreams very much depends upon emotional background we generally have: fear brings nightmares, jealousy brings fighting, strong attachment creates the vision of attempts to get what we want and consequent frustration upon discovery that it's just an illusion etc. In fact, dreams are very good instrument for discovering how emotions create the vision. The tradition of Dzogchen is also saying that we experience pretty much the same when our mind reawakens after physical death towards post-mortal vision.

Let's now move to the inductive quality of emotions. We can easily notice how we can be emotionally induced by our environment. Particularly in crowd, such emotions like euphoria or panic are spreading even without noticeable signs. It's well known that animals very strongly react on emotional state of approaching human: it can be pacifying or provocative etc. We know that just the presence of a tensed person can irritate us and make us nervous and vice-versa the presence of calm and
peaceful person can relax us. The closer we are with someone the easier our emotions transfer between us.

So, emotional states can be induced. But emotions do not come alone, they bring corresponding vision. It means that the vision can also be induced. But we do not notice directly the changes of our vision, we can only discover it later through reasoning. This is very similar to the way we do not notice directly how we are getting old unless we look into the mirror or discover that we can no longer perform certain physical acts. In real sense our vision is ourselves and we don't notice ourselves because it is something always present for us and we cannot compare it with the situation when we do not exist. We can have an idea of ourselves, but what we call “ourselves”, call “I”, is not something which is available for our direct perception.

We are considered human when our vision is enough coherent with the visions of other people. It automatically brings coherence in energy. So, we can speak about “human energy” or “energy of human vision” which is different from that of wolves, monkeys etc. But is this “human energy” strictly linked to human biology? Let's take an example of feral children, children brought up by animals. Although usually feral children are viewed in the context of losing humanity (which is basically human vision) they can be also viewed in the context of acquiring non-human vision. Still having human bodies they have capacities of seeing, hearing, communicating etc. different from those of human but coherent with the vision of their foster parents. Even though they look human their vision is not. For having human vision it is not enough to be human in biological sense but the environment filled with the energy of human vision is indispensable. From the other side, a monkey, a wolf, or a bear never can have a human vision even being raised among humans, although their mental capacities will be much better than those of their wild relatives. It means that for acquiring certain type of vision we need two aspects – potential and environment.
This example can give a clue regarding the phenomenon of “transmission” which exists in some spiritual traditions like Tantrism or Dzogchen in Vajrayana. Tantric initiation usually looks like a complicated process that involves application of mudras (gestures of the body), mantras (special sounds) and visualizations (sequences of intentionally created mental images). This looks like a kind of technology that must produce desired result but in real sense all these applications constitute only secondary auxiliary means for the main goal which is a transmission of specific vision that is familiar for a teacher and new for a student. The main point of tantric initiation is the experience of this new vision directly manifesting for the student or at least the student should have certain impact that can be matured later. So this target experience cannot be constructed by just technical means of bodily movements, breathing techniques, sounds, and/or mental fabrications but requires precise collaboration with the holder of such vision in order to provide interaction on the level of energy.

The essence of tantric vision is basically non-duality of subject and object. It means that the mind which perceives object and objects perceived by the mind do not look as two different entities (dualistic vision) but are seen as a unique state. It is not so difficult to reach logical conclusion that what we see, hear etc. is not something external but is just an image provoked by something external. This image is a part of ourselves and is not different from the mind that perceives it. But even though we intellectually understand that what we see as a person in real sense is just our own mental activity, such understanding in no way changes our reactions. We still act and perceive as if this image truly existed as a separate entity. So, we can intellectually construct an idea of non-dual vision but it is hardly possible to construct through mental effort its direct experience. It is very similar to impossibility for a monkey to be raised as a human even though a monkey can be dressed and trained to perform some human-like activities.

What can be useful in non-dual vision? First of all it is free from mistaking mental images for real external objects. In this way we can discover that qualities we
perceive in objects, the qualities that make us chase objects or escape objects, do not really belong to objects but are rather characteristics of our own condition. While being in dualistic vision we mistake our own pleasant and unpleasant feelings for inherent qualities of an external object, in non-dual experience we are not deceived this way and therefore become automatically free from many tensions caused by attachements and aversions. And that very energy that at the time of dualistic vision manifests as egocentered emotions is automatically transformed into different aspects of clarity with no feeling of ego.

What we call problems is in real sense rather vision of problems than problems as such. And the vision of problems is directly linked to the feeling of ego. So, when there's no feeling of ego then all related to it visions of problems automatically lose support for their existence. There are different ways to go beyond idea of ego and liberate concomitant tensions, some of them require special transmission, some don't, so we can choose whatever is suitable and available for us.

And when we are becoming free this is not only for ourselves. Yes, we can be influenced and bound by emotions and visions dominating in our environment, but it makes no difference whether this emotion and vision are coming from inside or outside, they liberate the same way. But the inductivity of vision is a both way road, so if we are able to liberate tensions caused by emotions it also effects those who interact with us on the level of energy, first of all our family: parents, children, lovers. And the other way round our tensions first of all influence those who are closer to us and particularly those who depend on us: patients, students, subordinates, pets etc.

This interdependence can be discovered in our everyday experience if we have enough attention to notice what's going on in our condition both internally and externally. Mastering methods for liberating emotions and concomitant tensions needs also time, patience and qualified guidance and also courage to face ourselves. The practical experience of many generations of different spiritual traditions shows
that upon direct discovery of this interdependence in our experience, if we master such methods and learn to continuously apply them, we can notice that not only our internal condition becomes more relaxed and naturally happy but also our environment is becoming more harmonious.
LIBERATION FROM THE FEAR OF DEATH AND OTHER SORROWFUL EMOTIONS.

USING BUDDHIST METHODS OUTSIDE OF RELIGIOUS CONTEXT.

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The aim of this article is to show how to apply outside of religious context some methods of Buddhist meditation directed on developing awareness of one's situation both external and internal as well as on liberation of sorrowful emotions.

The article is based on more than 20 years' experience of studying and practicing Buddhist methods under the guidance of teachers from different traditions, first of all Chogyal Namkhai Norbu, my root teacher from Dzogchen lineage, as well as on the 8 years' experience of teaching these methods in International Dzogchen Community.

Sorrowful emotions constitute big psychological problem almost for all people regardless their nationality, gender, age, education, or social position. One of the most sorrowful emotions is the fear of death. The very subject of death is by large tabooed in modern society exactly because touching death is already creating heavy emotional background which itself is a very unpleasant experience. Various religions propose their respective methods for overcoming the fear of death but usually these methods require preliminary believing in those ideas regarding post-mortal experience in particular and existence of the universe in general that are cultivated within this or that religion. And since for various reasons modern people considerably lost trust in religions applying such methods becomes not possible.

However, ancient spiritual traditions, particularly different branches of Buddhism, contain many methods application of which in no way relies on believing in how universe exists but is directed on acquiring one's own experience by every
practitioner, so due to this a person can by his/her own discover and solve one's psychological problems. Application of these methods has no need in religious context which historically appeared in Asian countries and they can be used by modern person of any culture provided there's an interest to, diligence in mastering these methods and availability of a qualified source of such skills.

Applying methods of meditation is first of all based on observing one's condition, a capacity to notice arising thoughts and emotions. Not everyone has such capacity but if it is at least minimally present it's possible to discover following effect: if attention is continuously kept on emotion itself then this emotion very quickly disappears. Later this emotion can appear again but through direct observation it disappears again. If emotional background is very strong then the emotion can appear very often but through diligent application of observation this background is subsiding and finally disappears. This method is extremely effective for eliminating negative background, but its application usually encounters following obstacles: lacking capacity of directly noticing one's emotions and lacking capacity to maintain one's attention on the emotion. These capacities can be developed: in case when at least minimal capacity is present it developes directly through applying the method of observation, while if even this minimum is absent it's possible to apply special methods consideration of which goes beyond scope of this article.

Another difficulty in applying this method is that emotions are accompanied by bodily sensations that block attention through attracting it. The stronger are the emotions, the stronger are these bodily sensations. There simple breathing-body techniques based on deep relaxed exhalation and consequent short retaining of breathing. These techniques release intensity of emotions, so that it's becoming easier to apply the method of observation. However, certain emotional states, particularly connected to the experience of loss, can generate so strong unpleasant sensations that one just rejects to endure them and intentionally switches one's attention on whatever object for the sake of getting distracted. Other emotional states such as falling in love
on the contrary can provoke very pleasant feelings and strong rejection of anything that can destroy such sensations. Therefore applying this method often requires certain sobriety of mind and courage.

So, the description of the method as such is extremely simple: as soon as we notice an emotion we try to direct our attention on it and maintain it on the emotion until it disappears.

A wide-spread mostake is that instead of maintaining attention on emotion the mind gets involved into the flow of mental images produced by this emotion. Even though there's an impression of being continuously aware of the emotion in fact the attention is directed on mental images. It is similar to the situation when we are watching movies: the mind is captured by coloured images on a screen while the screen itself is not seen although appearing to perception. This mistake is related to the habit of the mind to judge its impressions and to get involved into discursive activity. To fight this habit violently is very difficult if not impossible because any attempts to cut mental activity are instead provoking it. That's why instead of fighting mental activity it is much easier and efficient to channel mental activity in a way which is conducive not really for developing the capacity of observing which is just the means but rather for liberation from the emotion which is the goal.

It is possible because emotions are egocentric, they are accompanied by the feeling of one's own “I”, some center that receives impressions and from where actions start. This “I” seems very concrete and real but upon investigation which will be explained below one can discover that this “I” is no more real than horizon which is distinctly seen as a border between sky and earth but cannot be discovered in direct experience.

The moment when emotion is discovered one can question where is that “I” that is experiencing this emotion? Is it inside or outside the body, is it the same with body
and mind or not, is it one or made of parts, has it form and colour etc. A sensation and the mind experiencing this sensation, are they the same thing or different etc. It's important to understand that the questioning serves here as a method of special instantaneous focusing of attention but doesn't require any verbal answer. Of course, due to habit of mind verbal answers will appear but it's important to not get involved into the process of thinking and to return the mind to the investigation. That very moment when one can refocus attention from the emotion onto the subject experiencing it one can discover that where the subject was supposed to be there's nothing. Applying this method again and again one can discover that emotional background is gradually subsiding and finally disappears, becomes neutral. Moreover, feelings of natural lightness, harmony, joy etc can appear instead. It is a sign for the correct application of the method. On the contrary, if heavy emotional background is developing it shows that the method was applied incorrectly. For example, if awareness of death and impermanence produces the feelings of futility of everything, apathy etc. it means that instead of directly observing emotion of loss one was involved into discursive thinking.

While applying these methods two considerably different situations should be recognized. First is the situation when strong emotional background is present, it is causing troubles and one wants to get rid of it. The second is the situation of learning when there's an interest to master the method but the emotional background is neutral or even comfortable. In the first case, unless someone mastered the method, it's difficult to expect that at the moment of strong emotional background the method can be applied. Still there's a possibility that qualified external assistance can help to refocus attention from the circulation of mental images right onto emotions and/or the subject which is experiencing emotions. In the second case, one wants to apply methods but doesn't have current emotional material to do this.

In this case one can use imagination to provoke emotional background and start working with it. It's better to do it gradually and accurately because too strong
emotions being provoked can overwhelm so strongly that the very readiness to apply methods can be lost for the moment. Later, upon familiarization with the skills of recognizing, observing and refocusing onto the subject, the method can be applied to any emotions no matter how strong they are. Still, there exist some individuals for whom training with very strong, peak emotions can be indicated.

Let's use the feeling of fear of death and loss for the example of how to provoke experiences. First of all, one should realize a number of facts provoking very strong attachments: our body and its parts, property, family, capacities, social position etc. Then we imagine how we lose one of these. If the imagination is enough vivid then an unpleasant emotion is arising and it should be observed. Imagining such situation it's important to not look at it from aside but vividly feel oneself present in it. Then the experience will be more distinct. If the emotion is too strong, one can make a deep relaxing exhalation and naturally retain breathing for a short moment before inhaling without tension. When the emotion is distinctly seen, one can continue to observe it without getting involved or refocus attention on searching its subject. After a while, the imaginary situation loses its potential to provoke fear, so one needs to turn to another situation. We can imagine how we lose job, property, marriage, friends and relatives, body parts or their functions etc. One can also imagine not simply losing something but giving it away to someone else. Sometimes a thought about one's own death doesn't produce fear because death seems something abstract. In this case it's better to imagine more concrete situations. As we provoke the feeling of fear and loss again and again it becomes more recognizable and distinct and liberates easier. Gradually one can proceed towards more terrifying situations. If enough skill is obtained, one can discover that even in real situation when fear arises it's very easy to overcome it.

In a similar way one can work with other problematic emotions like jealousy, anger, offence etc if there's a tendency to experience them. One can imagine both situations that actually occurred and those that might happen in future. Our emotional
reaction on imaginary or real situation differs only in intensity since imagination only slightly touches the material level of our existence. That's why imagination can be used as a testing area for mastering such methods.

These methods are first of all meant for individual practice. When sufficient experience of their application is acquired, in certain cases this experience can be used to help others. But then it's important to bear in mind that individual reactions and capacities are very peculiar and the methods must not be mechanically transferred into someone else's situation without precisely understanding it. Those who want to help others need special training that allows to enter others' dimension. The key-point of such training is deep and sincere feeling of compassion but this issue is still beyond scope of this article.

As a conclusion it should be mentioned that methods proposed in this article pertain to approach that is in Buddhism sometimes called analytical. They use discursive ming operating within the framework of subject-object division. Help from a qualified teacher is highly important for obtaining precise mastery over these methods though their application doesn't require any special initiation. Other methods pertaining to so called resultant approach (including Vajrayana tantras and a special method of dzogchen) imply going beyond dualistic vision, the experience that cannot be produced through analysis, mental fabrication and/or manipulating attention but can be obtained through interaction with a bearer of such experience.
The way of resolving the life contradictions (constructive, risky, and passive) characterizes social-psychological and personal maturity of a person. The maturity reveals itself in the ability to bring individual peculiarities, position and age potentials, and one’s own claims in conformity with requirements of the society and surrounding people. It is the ability to realize this combination that determines the life strategy. Life strategy in the most common sense suggests continuous adaptation of a personality and his features, of the temper and way of life to surrounding circumstances; building up the life first using one’s individual capacities and abilities, then using those acquired in the course of life.

Young people approaching for psychological assistance very often demonstrate contradictions between different aspects of their strategies that are caused by a conflicting combination of ideas on themselves, on their own features and capacities on the one hand, and on the potentials of a particular social and cultural environment on the other hand. Immaturity of a person reveals itself in non-acceptance of the fact that capacities are given to a person irrespective of his will and efforts, that he should build up his life such that to be able to apply his capacities in the best way, not to ruin them and to develop on their base socially valuable professional and individual features. Life strategy is an individual organization, continuous monitoring of the course of life in the direction corresponding to the values of a given personality and his individual features that finally results in awareness of one's own life as successful and full of sense.

K.A. Abulkhanova-Slavskaya (K.A. Abulkhanova-Slavskaya, 1991) singles out three main indicators of life strategy: selection of the way of life, resolution of contradiction “I want – I have”, creation of conditions for self-realization, and creative search. We also add rational organization of time and space that includes...
resolution of contradictions between internal and external conditions, between social
and personal time.

We work with a client as with a tale character who perfects himself following
the developed program of building up the life strategy. The client’s tale transforms as
the psychotherapy process progresses. Identification of a client with a tale character
helps him to become aware of his strategic and tactical contradictions, to realize time
and energy resources needed for achieving the goal. The major aspect is assessment
of efforts required for changes; they must be both required and sufficient at a
particular moment of life, so far as many clients think in an excessive way and
assume that efforts and time span available for changes are incredibly large.

Further we give an example of the tale transformation for one of the clients, that
clearly demonstrates changes in the life strategy and in its components.

At the moment of therapy commencement our client was 33 years old, she was
divorced four year ago, lived with her 10-year-old son and with her mother in a two-
room apartment. She asked for therapy against her depressive states she often
suffered. She also wanted to understand why she could not build up close, long-term
relations with men.

For diagnostics of her life strategies she was offered to create and put down
several tales. A tale that was initially written told about a blue-tit bird. They loved her
in her family, fed her, caressed and cared, and taught her. When time came to fly to
the sky for the first time, she feared and did not want to make the first step. But she
felt that everybody wanted her to do that as she was grown-up already. She put her
will-power together, closed her eyes, flew up and suddenly realized that she liked to
fly. Soon she met another blue-tit bird. He was a clever, strong, sensitive male bird.
Those were new relations, new sensations. It was a fantastic period. They decided to
live together. But they did not have their own nest and decided to live in the nest of a
female blue-tit bird.

The old parents’ nest was small and not comfortable. A small kid-bird emerged
soon, but joy disappeared from their relations. The female-bird suffered from their
relations, her mood impacted people around her and that fact aggravated the situation.
Soon her friend left her. He made a nest at the other end of the forest and since then she knew little about him. Those were hard times for the tit-bird. She was lonely and lost. She had to double her efforts to look for food. She was flying from morning till late at night. Her mother looked after her son. Life seemed to her hopeless, and she felt herself an old woman. With time everything calmed down, the son grew and the tit-bird could fly farther and see more. Everything looked fine, but sometimes in her dreams she saw far countries, boundless seas, green valleys, but she feared to fly there. And she felt herself tied up to the nest by a rope that held her and did not allow her to fly far from the nest.

Thanks to the tale symbols we see that life strategies of our client are filled with romantics, are characterized by delicate organization of spirit and high degree of infantilism. Unreal acceptance of reality often results in depressive moods. In the complicated life circumstances she uses the following destructive behavioral strategies:

- Desire to correspond to other’s expectations;
- Lack of ability to analyze difficult life circumstances, hope for fabulous resolution of own problems, retreat to the world of fantasies in difficult life periods;
- Delegating her duties to surrounding people;
- Retreat to negative emotional experiences (depression, offence) and their demonstration to relatives for achieving her goals;
- Inability to specify goals and take steps to their achievement.

The tale demonstrates her resources as well, i.e., ability to get support from close people and relations with them, availability of developed creative abilities, high endurance, capacity to work.

Initially our work with the client was aimed at forming the awareness of own destructive life strategies, then an effort was made to form skills enabling her to outline more efficient life strategies using the available resources.

At the end of our session the client rote a tale about a girl who lived in the Middle Ages in a small cozy garden where she was reading books and admired
beautiful flowers. Once somebody drove her out of that garden and closed the gate behind her, and she had no chances to get back to that garden. There was a long road ahead of her and she had to go. It was a long way; autumn came with cold winds and snow that beat her face. Her clothes was torn, shoes were worn out, she was hungry and felt lonely. On her way she met an Unfriendly Town. She needed a rest but people of that town drove a poor woman away, they threw mud at her, shouted insulting words. But the girl knew that she could not turn away from the road. And she was going through shame, pain, fear, through the wall of spite. After that town she came to the Town of Craftsmen.

Meanwhile, winter was over, and spring came. The girl was going further and further. In the Town of Craftsmen she learned different craftworks, did a lot of work, her hands became skilled. She was to go further. Summer came. One nice day the girl found herself near the town of Elfs. The town was beautiful, bright and many-colored. People of the town were very friendly, very beautiful and could both walk on the ground and hover in the air. They gladly opened the gates to the girl and invited her. But she was not a small girl, she was already a grown-up girl. She looked at her torn clothes and worn out shoes and realized that in order to live in this beautiful town she must put herself into order. She remembered all the skills she mastered in the Town of Craftsmen and started sewing, washing and mending her clothes, washing her face and combing her hair. At last she was ready to come into that town. Now she knew that in order to live with elfs in that beautiful town she was to learn to hover in the air and walk on the ground as lightly as elfs do.

After interpretation of this tale we see a different picture of life strategies. There emerged constructive behavior trends in the critical circumstances; she learned to realistically assess the circumstances and her own forces; there emerged desires and abilities to use a creative approach towards problems solution; she learned to identify certain real goals and specify ways for their achievement.
ANALYSES OF OBJECTIVES AFFECTING THE GENDER IDENTITY OF A CONTEMPORARY WOMAN

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The routes of gender identity of men and women are related to different mechanisms of occurrence and differ in contents, value and extent in the structure of a personality, in the degree of stability, in the period of existence and have no unique interpretation.

K.G. Young considered that Anima plays a major role in the development of gender identity of a man. As to women, this role belongs to Animus. So far as Animus characteristics are different from those of Anima, then processes of forming the gender identity of men and women are different. According to K.G. Young, Anima generates mood, whereas Animus generates opinions, therefore, men’s moods originate from profundity of unconsciousness, and, similarly, women’s opinions are based on unconscious, a priori prerequisites. Animus' opinions are often identical to convictions or principles that are difficult to vacillate as they originate from unconsciousness and are accepted without doubts. Hence, Animus is represented by absolute truths, principles of morality and common sense that were unconsciously learned in childhood. Animus’ opinions always have collective nature, they are beyond personal judgments. Woman’s Animus, being unconscious, tends to extraversion, rather than to deliberate critical analysis of reality, and impacts the formation of a certain behavior pattern.

In studying the gender identity of women we used the classification of gender types that was proposed by integrity psychology. Unlike the social psychology that traditionally considers three types of gender identity – masculine, feminine, and androgen – the integrity psychology proposes 12 types of female and 12 types of male gender identity types that are related to the concept of archetypical structure of social unconsciousness.
The idea of selecting these types of gender identity of a personality is based on the concept that all the ways of behavior are conditioned by archetypes.

Typology of the gender identity of women in the context of integrity psychology that is presented in the theory of Prof. V.V. Kozlov is based on four typical female behavior archetypes of Anima: virtue, intellect and female wisdom, emotionality, sensitiveness and impulsiveness (V.V. Kozlov 2007). Their respective conventional names are Mary, Sophia, Helen and Eva. Each type of gender identity is additionally divided into three subtypes. One of those subtypes relates to availability of ideal concepts on some or other traditional female behavior (light), the second one demonstrates the degree the behavior is adapted to existing social conditions (passion), and the third subtype of behavior relates to destructive tendencies of a particular gender type (darkness). Characteristics of those subtypes depend of the quality of energy they are represented by (light, passion, darkness).

For studying the objectives that impact formation of female gender identity in contemporary conditions the “Anima” test was used that actually is a special questionnaire developed for studying the profound personal scenarios of a woman (V.V. Kozlov, L.V. Bysova, 2009). The data were interpreted using 12 scales corresponding to 12 types of female gender identity. The pronouncement degree of some or other objectives had three levels: low, mid and high.

We interrogated 670 women. Social characteristics of the group evidence its sufficient representativeness. The age of those questioned ranged from 17 to 80; they had different occupations and different educational levels. Their family status was diverse, they had different number of kids, whereas some of them had no kids. Results of frequency distribution for each type of gender identity are given in the Table below.

The data show that the pronouncement degree of unconscious objectives influencing the gender behavior typical of the Mary type is not high for all the three types of gender identity. Thus, 58.8% of women practically lack traditional motherly objectives, 38.4% of women have just certain ideas on them, and only 2.8% of women can demonstrate traditional motherly acceptance of a child. Moreover, 34.7%
of women use destructive methods in the relations with their children. The results allow us to assume that the idea of motherhood that is based on the unconditioned love of a mother towards her child is not fully understood and, therefore, is not realized by the majority of women questioned. Most of respondents are not aware of such a notion as ‘virtue’. Many of the interrogated women do not recognize the necessity to follow and maintain patriarchal traditions in the spirit of which the kids shall be brought up. Such a female behavior results in amorphous and destructive maternal tendencies, namely, in authoritarian motherhood, in psychological blackmail, avoidance of motherly duties, inconsistency of upbringing, in confusion of gender roles, etc.

The majority of women questioned (59.9%) did not demonstrate the objectives forming the tendency to observe the moral behavior during kids upbringing (Sophia - passion). Such gender types as ‘Sophia – light’ and ‘Sophia- darkness’ have a high and mid level of pronouncement – 57.5% and 54.6% of women questioned, respectively. Moreover, only 13% of respondents clearly understand that kid upbringing shall be based on high moral principles, but only 2% of women realize them. This fact just confirms the above assumption that in the present-day conditions of the Russian society it is difficult for a woman to identify those ideals, principles and means that would allow her to unambiguously solve the problems of upbringing the young generation. To be able to develop the means of real adaptation of a kid to life, a woman herself shall follow those permanent social traditions that would allow her to use the required knowledge and skills of flexible adaptation to modern living conditions. For this reason the share of women inclined to strict manipulation during kid upbringing is rather high. This fact may result in such negative consequences as bringing up the infantile and self-destructive young generation.

Pronouncement of objectives characterizing Helen and Eva types of gender identity are rather dispersed by types. Thus, 91.3% of questioned women demonstrated mid and high pronouncement degree of objectives that condition gender behavior of ‘Helen – light’ type, and 30% of women demonstrated that of
‘Helen – darkness’ type. More than half the women (56.3%) demonstrated low pronouncement level of ‘Helen – passion’ type.

Those indicators demonstrate that practically all the women questioned have high capacity towards joint emotional experience, but almost half of them are characterized by inconsistency in relations, their passions vary, objectives change often, interests are short-term. Frivolity of such women and their spontaneous actions may result in broken hearts. They justify their behavior by love that in their opinion is one of the most important values of life. Undeveloped moral ideals of behavior allow one third of women questioned to attain their goals using such low methods of female perfidy as flattery, slyness, slander, adultery, lie, and intrigues.

The majority of women questioned have highly pronounced level of ‘Eva – passion’ gender type (94%). 42% of women demonstrate mid and high pronouncement level of unconscious objectives forming ‘Eva – light’ gender type, 54% of our respondents tend to behavior typical of 'Eva - darkness' gender type. Indicators of pronouncement degree of those objectives suggest availability of some problems in the woman’s behavior. One the one hand, a considerable part of them cannot build relations with a man as with a person of identical spirit, and, on the other hand, pragmatic attitude towards men allow them to manipulate them in order to meet female demands. The majority of women try to conceal that manipulation behind the socially acceptable behavior. Moreover, modern society allows one to expect that many goals could be achieved via sexual relations. A large number of women consider that it is possible and necessary to timely ‘sell’ themselves, and to use ‘dividends’ from that sale.

Our investigation shows that female gender identity is formed under the impact of many objectives and, moreover, those objectives can overlap. This fact originates internal discomfort, contradiction, forms the base for internal conflicts, leads to internal instability and, as a consequence, may result in the inadequate behavior.
EXAMINING CONNECTIONS BETWEEN PSYCHO-SPIRITUAL TRANSFORMATION AND POST-TRAUMATIC GROWTH: A HOLOTROPIC PERSPECTIVE

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Aim

The literature suggests an increasing interest in the phenomenon of perceived growth following highly stressful life events. The aim of this research is to create an expanded conceptual framework that might more closely identify, acknowledge, and describe the important role that spiritual factors play in post-traumatic growth. Struggle, growth and transformation are common themes in many philosophical, spiritual and religious teachings and are significantly recognised in the work of humanistic-existential and transpersonal psychologists, and educators such as Rogers (1961), Frankl (1963), and Maslow (1971). This very human tendency to self actualise has more recently been referred to in terms which include “transformational coping” (Kobasa, 1979), “adversarial growth” (Linley & Joseph, 2004), “stress-related growth”, “benefit finding”, and “posttraumatic growth” (Tedeschi & Calhoun, 2004a).

Materials and methods

This research explores the role that psycho-spiritual experience plays in the process of post-traumatic growth by examining two psychological approaches to transformational growth: Richard Tedeschi’s and Lawrence Calhoun (1995) model of post-traumatic growth and Stan Grof’s (1985) holotropic cartography of psycho-spiritual transformation. The work proposes that transpersonal psychology’s explanation of psycho-spiritual transformation provides a useful lens through which to view post-traumatic growth. These frameworks were chosen because they both incorporate to a greater or lesser degree the understanding that in spiritual domains of experience individuals and groups engage in compelling processes of personal reconstruction, re-evaluation and learning resulting in experiences of positive psychological change and, at a fundamental level, a more authentic understanding of
their transforming relationships with self and other. It hypothesises that when these approaches are blended together the outcome provides an opportunity to view post-traumatic growth within the culturally and experientially richer context of psycho-spiritual transformation. It is further proposed that the consequent synthesis, in bridging these two psychological positions might stimulate the development of broader, more comprehensive explanatory models which allow helpers, individuals and groups to contextualise their post-traumatic experiences in transpersonal terms. The research also assumes that as both positions seem to share some fundamental understanding about human growth they can assist each other to more fully understand, map, and support individual’s and community’s experiences of stressful life events.

The work begins by briefly describing and examining each model, some observations are made about their shared understanding of the human potential for growth, and about the influence of the spiritual domain in the struggle to master distressing life events. For the purposes of this exercise Grof’s holotropic paradigm required conceptualising as a model so that a more direct comparison could be made between the two. The two models are principally blended together by identifying points of common understanding. The result of this synthesis is the presentation of an expanded model of PTG and psycho-spiritual transformation.

Results

As parallel processes of transformation and growth, the models of posttraumatic growth and psycho-spiritual transformation suggest alternative ways of viewing, defining, understanding and managing what is triggered by problematic and choiceless events.

Consequently, it is suggested that this new model might begin to assist survivors to explain and understand their spiritual experiences in post-traumatic terms and to offer the opportunity for helping professionals to identify and examine these experiences in a broader context. Whilst the presentation of this expanded model
might provide an opportunity for further discussions about domains of spiritual experience and the struggle toward growth it is understood that any additions to a current model should be testable and have clinical utility. Notwithstanding, blending of this kind does offer the knowledge and benefits of both paradigms and assists and continues to develop our understanding as researchers and professional helpers of the influence that spiritual dimensions of experience have on the post-traumatic growth process.

Summary

Spiritual domains of experience are understood to influence psychological growth and development in the aftermath of stressful life events. Tedeschi and Calhoun’s positively focussed model of posttraumatic growth provides a valuable starting point to explore relational questions about spirituality and personal growth. However, an individual or group’s struggle to engage with existential questions, meaning-making and the psychological negotiation of change challenges the researcher/clinician to position the spiritual variables associated with posttraumatic growth within more expansive frameworks of human development and experience. Grof’s holotropic paradigm identifies three important domains of spiritual experience which relate to psycho-spiritual transformation. With its emphasis on spirituality and healthy functioning transpersonal psychology provides a rich and appropriate resource for this work. Blended together both models suggest a broader perspective for current understanding and future research.
THE CONSCIOUSNESS QUOTIENT:
A NEW CONCEPT FOR EXPLORING THE CONSCIOUSNESS EXPERIENCE

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The author presents a new concept to be used in researching the consciousness experience: the consciousness quotient, along with a psychological and anthropological perspective that allows the measurement of the consciousness quotient. Six factors describing the conscious experience are introduced: physical, emotional, mental (cognitive), spiritual, social-relational and self-consciousness. The new perspective has a cognitive base: to be conscious means to have access to information.

A new assessment instrument is presented: Brazdau CQ Inventory (BCQI), composed of 62 items. A study on 2474 persons confirmed its psychometric characteristics, offering some correlations between the CQ and some socio-demographic and anthropological personal data. The CQ Inventory can be used in psychology and the medical field, along with the therapy field. The development of consciousness due to therapy or personal development methods can be objectified using this instrument.
TRANSFORMATIVE KEYS TO JEWISH SPIRITUAL TRADITION
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During the last decades, humanity has become more active in exploring Great Spiritual Traditions through Transformative, Integrative and Evolutionary paradigms. Oriental traditions (Buddhism, Yoga etc.) were among the first objects of research. Jewish tradition attracted much less attention.

On the one hand, the “tradition keepers” themselves were reluctant to reveal knowledge to the outside observers. On the other hand, Jewish secular researchers felt reluctance to penetrate his own tradition. As a result we have a tremendous amount of Jews among explorers of all traditions besides their own.

Before delving into our own study of the issue, we would like to present one explanation of this situation.

In modern science of consciousness there is a very important and powerful object – the “shadow”.

As Ken Wilber describes it - “The term “shadow” refers to the “dark side” of the psyche – those aspects of ourselves that we've split off, rejected, denied, hidden from ourselves, projected onto others, or otherwise disowned. In the language of psychotherapy, the shadow is referred to as “repressed unconscious” - repressed because we've pushed or “pressed” it out of our awareness, and unconscious because we're not aware of it!

But the fact that we are not conscious or aware of the shadow does not mean that it has no effect: it just expresses itself through distorted and unhealthy means – or what are typically called neuroses...”

One of the most important aspects of the shadow is its survival instinct.
When the shadow feels a threat to its existence it becomes very aggressive towards the source of threat.

**Jewish spiritual resources are among the most powerful “anti-shadow” weapons.**

If a person cannot differentiate between his interest and the interest of his shadow – as soon as he faces Jewish resources he starts to feel subconscious (manipulative) actions of the “shadow” geared to avoiding this “meeting”.

So, as result this tradition was among the least discovered ones.

The author – is an orthodox rabbi who has been working in the area of adult Jewish education for more than 15 years. He has a strong interest in transformative, integrative and evolutionary approaches and has actively applied these approaches to his main area of interest.

In recent years he has published 4 books and several hundred articles about this approach.

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Three major areas of Jewish tradition are – G-d, Torah and commandments (*mitsvot*).

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Text of Torah has a lot of interpretations, which were produced by sages during millenia.

When the text of the Jewish Torah was used for the Christian Bible – all layers of interpretation were cut off. As result, by now the text of the Bible is among the most known in the world but without access to its deeper meaning.
Interpretations of the Torah belong to three major layers.

Literal layer represents stories with their historical and ethnographical aspects.

Psychological layer reveals how the characters overcame challenges, depicted in those stories.

Transpersonal layer considers the characters as the powers that interact with one another and represent both outer world and inner world processes.

Here are some examples.

Second sentence of the Torah talks about creation of the world. It is written “The earth was empty and chaotic, with darkness upon abyss...”

Emptiness, chaos, darkness and abyss are the four main dimensions of the shadow. Snake in the Garden of Eden also represent the shadow consciousness as an active power with its strategies.

In every story where we see interactions between characters the Torah reveals to us the dynamics of powers within the human inner world.

There is the “camp” of negative personalities such as Snake, Pharaoh, Ishmael, Eisav, Lavan, Amalek, Korach, Bilam etc. who represent the powers of the shadow.

On the other hand, the Torah teaches us about a process of the maturity of consciousness. It reflects main powers of our spiritual part – through positive characters: Avraham, Yitzchak, Yaakov, Yosef, Yehuda, Moshe, Aharon etc., and Sara, Rivka, Rachel, Lea and Miryam.

All conflicts between Yakov and Eisav represent the dynamics of conflict between the spiritual part and the shadow part. For example, we have two stories: one about the twins being born, with Yakov holding onto Eisan’y heel, and another
about the exhausted Eisav exchanging his firstborn right with Yakov for the lentil soup.

These stories help us learn how to overcome the dominance of the shadow.
The first one explains to us that when the shadow starts to act outside person (birth of Eisav) it is much easier to stop it (catching its “heel”) while it is still “inside”, rather than overcome it later when the shadow became already dominant.

The second one represents idea that the shadow can also be exhausted after its activity. When it's in the exhausted state, we have a chance to take over the situation by giving the shadow some “food” for its survival.

The third story – about Yakov coming back from Lavan and preparing for the meeting with Eisav reveals more mature and sophisticated strategies for overcoming the dominance of the shadow.

Another name of Eisav is Edom. Names of two major opponents of Yaakov translated from Hebrew as Red (Edom) and White (Lavan). Knowing Hebrew we can decipher a lot of messages from Torah, using symbolic qualities of these basic colors.

The text of Torah is full of such descriptions of our strategies and that’s why it is very important to make this information available to people who read the Bible and have no access to its underlying messages.

It is important to be aware that we can interpret not only a text of the Torah itself, but also the commentaries written by classical authors in the course of many centuries.

Many of commentaries themselves reveal important details.
The most famous “Mega-commentary” on the Torah is the famous mystical book Zohar which is built around Torah stories.
As a matter of fact, even if Torah itself (through Christian Bible) is easily available to all humanity, Jewish commentaries -- which are the treasure of ideas -- are still limited to a narrow circle of people. So, our job is to give the humanity access to different sources of our wisdom.

By recognizing messages of the Torah we can build very interesting practices around them.

For example, there is a famous practice of “Six colour hats” by Eduard de Bono. Every hat represents the mode of thinking. If a person imagines putting on a hat whose color represents a specific mode, our unconscious mind starts to work in this mode.

In the Kabbalah there is the system of sefirot, which represents also set of character traits of person.

Every sefira has character in Torah which represents this trait.

After learning enough about every character we can make something similar to gestalt, imagining that this character becomes us (like putting on color hat). It prompts our consciousness to start expressing a corresponding trait.

This is especially important if we are preparing to face some challenge and need to present ourselves through some mature reactions.

In addition, there are a lot of very powerful symbols like the famous “Yacov's ladder”, “Miriam's well”, “Manna in the desert” etc. which can also be activated within us.
One of the most powerful images in the Torah describes animal sacrifices in the Temple. Most people consider them barbaric stories of killing animals in the ancient world.

The most effective application of these stories is in spiritual transformation of our inner world.

We will use for our exercise the image of an animal together with its owner and the fire.

In Hebrew the name for Temple “sacrifice” is “korban” which can be translated as “approaching”. We should imagine that an animal itself represents the power of the Shadow which is then put into the spiritual fire (the light and heat of fire dissolve shadow substance). When this structure is burned out we start to feel that our higher part (represented by owner of this animal) feels connected to the Ultimate source of life.

The reason for the effectiveness of this exercise is obvious. “Shadow” structures are energy suckers and when they are removed a person feels that this energy becomes available to him/her. Possession of this energy gives a person the feeling of more closeness to the Ultimate source of energy, and that's why this procedure is called “korban” - approaching.

This exercise is very effective before writing a creative article. It removes many obstacles and organizes for author a much more creative mode of thinking.

I want to remind that such practices are very dangerous to the Shadow itself, and that is why so many people come up with different reasons for avoiding these practices. All these reasons (or excuses) are products of the Shadow itself.
Many such practices are published in my recent book, “Transpersonal dimensions of Torah – theory and practices”.

* * *

Let us look at the system of **commandments** (some people like to use the world ritual, often with a negative flavor).

By discovering our own Shadow we can separate the two sources of Shadow resources – natural and culture-produced.

G-d says to Avraham: “**Go to yourself from your country, from place of your origin, from the house of your father**”. Our sages interpret it this way. Every person has “culture-produced” shadow resources that are generated by country, place and family. “Go to yourself” – means to liberate yourself from “shadow” resources which will, in turn, bring real access to your Ultimate resources – mature, creative, spiritual.

But it is not just a command to go, it means that G-d in His Torah gives us real tools **for our liberation from the hold of the shadow in order to “go to ourselves”**.

Let us discover an interesting aspect.

In developing new technological devices our civilization gives people new opportunities. But every serious system is a “package” so to speak containing both opportunities and dangers. These dangers target our consciousness and are considered the weapons of the shadow. So, a more powerful civilization generates a more powerful shadow. We should be absolutely aware of it.

We have good news in this regard -- the Jewish system of commandments adjusted to work effectively against the most powerful shadow weapons.
The more powerful weapon *shadow* has, the more useful and effective commandment can be to neutralize dangerous influence of civilization.

So, in our time this system is much more relevant and valuable than a hundred years ago.

Some examples.

1. Jewish system of *strengthening family life* is much more relevant now, when contemporary society cannot overcome the problem of a family destruction.

2. *Shabbat* is powerful tool in breaking the patterns of many addictions – Internet, TV, computer games, etc. Many people coming from work immediately cleave to computer monitors until it is time to go to bed. During Shabbat such individuals would have no choice but to detach themselves from this destructive habit.

3. *Prayer* helps us learn how to control our attention. Communication with G-d means that we should focus on the most “*unobtrusive*” partner. It is very difficult to focus attention if we have problems with controlling attention like ADD (attention deficit disorder), but using special exercises we can dramatically improve our ability to control our attention.

*It is in our plans to publish a book describing how commandments can overcome challenges and threats of modern life.*

* * *

Let's describe the experience of using G-d in psycho-therapeutic practices which I personally use.

As has already been mentioned, all Jewish resources exist to oppose and defeat the weapons of the *shadow*. 
G-d as a “provoker”.

Our practices include regression to the point in time when a person had traumatic experience. But as this experience was very painful the shadow pushed it out of the sphere of awareness and hid it behind the protective psychological barriers referred to as “blocks”.

Here is how we resolve such situations. We ask a patient to relax his/her body. After that we ask to remember some pleasant episode in their life (beautiful landscape, happy event, etc.) We then ask a patient to imagine that this episode is a gift from G-d to him. We suggest him to feel appreciation directed to G-d for this experience. We further prompt him to imagine that this feeling spreads throughout his body as warmth and light. The entire body is filled with this positive feeling. What happens as a result?

Every psycho-trauma leaves a trace in the body (psychosomatic “wound”). When we asked people to feel G-d inside, these “wounds” would start to “rebels” against these feelings in the body. Such “wounds” would be perceived as negative blockages – for example cold, dark or painful. That's our goal. We ask patient to focus on one of such negative feelings. After that we can move on to the story itself using other tools.

So, G-d was used as a “provoker” to revealing the secrets of the shadow. We can describe it as the shadow resists light and revealing itself in this challenging situation.

Seeing it in the “new light”.

One of the situations which can be improved is that person lived a part of his life without any positive events and he feels it as very depressive.
We ask a patient to imagine himself in the picture from that time. Then, we ask him to imagine that **G-d's light fills the picture.** As a result, it very often happens that “suddenly” some **positive** episode floats to the surface of his memory, which makes the entire story seem much less gloomy. We “pour” light into the picture through this episode.

An example from my practice. One woman was very talented in her school years.

Her parents moved to a small town and sent their daughter to very mediocre school where she felt totally bored. When we did the exercise she “suddenly” remembered how her teacher invited her to class, spoke to her about very interesting things and encouraged her. Later she completely forgot about it, but due to “G-d's light”, memory restored this episode, which brightened her memory and made her more happy.

So, “**G-d's light**” helps us retrieve positive from the negative, and reveal negative from the positive.

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Most of the practices don't **require** a person to be Jewish and keep all traditions. If a person understands how it works, he can integrate it into own life.

We represent a small portion of effective transformational tools, which were produced due to applying contemporary approaches to classical tradition. It is just beginning of fruitful process.

Author invites all creative and talented researches join us in this exploration.
The purpose of the present work of the author is the study of aspects of autonomous complexes’ appearance (13, 14) (fission-fragment psyche, deep states), their transformation and integration into individual actual reality, as well as the search for ecological methods of influence upon them. The study of the process of restrictive convictions’ formation (7) developing into the systems of condensed experience as a result of external environment recurrent effects (4, 5, 6) is undertaken on the extended time line that includes subjective time of past lives.

The present work represents the analysis and generalization of the author’s real therapeutic experience. The research was carried out in the group of 15 patients of both sexes aged from 22 to 45. Each of the monitored persons has the status of mentally sane and sufficiently successful social realization. Each of them turned for help due to his/her own individual reason connected with detection of undesirable phenomenal psychic reactions in response to definite effects of external environment.

The methods of the research are based on basic experience of work with deep states (1,2,6,13,15,16,17,21), time line therapy (7, 19, 20), reimprinting (7, 9, 12, 22, 23), corporeal therapy (21). The main assumption of the study was the supposition that all potential solutions of psychological problems, regardless of localization of the latter ones, are accessible to the patient and can be realized here and now. Therapy effectiveness within such suppositions is stipulated by two processes: maintenance of authentic dialogue with the requested fraction of the unconscious and detection and realization of opportunity to introduce the corresponding changes. In order to maintain the authentic dialogue with the requested fraction of the unconscious the patient, generally, was subjected to one session of corporeal therapy. Its purpose was to establish the contact between the patient and his/her sensations, to allow the body language to speak and to deliver to the individual the experience of
observations over the subtle changes of corporeal sensations. In the process of the session the patient concentrates his/her attention on the energy flow movement in the organism, discovers blocked areas, directly participates in blocks’ elimination. This experience of direct listening to body language allows to establish the contact with the unconscious on a deeper level, to intern the patient’s psycho-emotional reactions and to achieve the high quality of the subsequent rapport conditions.

In the intervals between the therapy sessions the patient was recommended to monitor his/her own phenomenal reactions. As a rule, the initial picture of correlations between external environment effects, appearance of definite symptoms and localization of these symptoms in the patient’s body appears as a result of weekly observations. The further work was built on the supposition that each of the detected symptoms is the manifestation of one of sub-personalities (fission-fragment psyche, complexes, parts), reacting in such a way on the corresponding effect of the external environment. The reaction of a sub-personality is stipulated by direct relation between the external effect and the restrictive conviction of this sub-personality that was formed earlier. In order to clarify the circumstances and the time of the restrictive conviction appearance and the process of its fixation, the technique of the work with deep states and time line therapy were applied. During the therapy the series of episodes that appear, as a rule, in a retrospective order and clarify the reasons for appearance and fixation of restrictive convictions, is discovered. As the sub-personality presents the plots clarifying cause-and-effect relations, the therapy was carried out with the purpose to create substituting successful experience. The patient himself/herself with the therapeutist’s support discovered the resources allowing to execute these changes. The main criterion for the completeness of the spectrum of the episodes traumatizing the psyche and discovered in the course of the therapy, as well as of the executed corrections, was the complete disappearance of the initial symptomatology. The therapy results in resolution of problem situations from the patient’s individual history, the conflict loses its relevance and the energy spent on suppression of the individual’s confrontation with fission-fragment psyche (part, sub-personality) is liberated and successfully actualized by the patients in
his/her further activities. The individual percepts this process as finding of integrity and fullness, as return of energy resource.

The subsequent therapy is directed at conscious formation of new identity appearing in the absence of routine restrictive convictions. Behavioral response, tactics and even strategic aims of the individual formed in the conditions of unconscious imprints’ presence are the product of the imprint imperative effect and the evidence of absence of alternatives in the patient’s response. As a result of reimprinting, the individual faces the choice: either to respond as he/she did before, but deliberately, or to respond differently at his/her discretion, as there are no restrictions on the reactions any longer. The simplicity of such a choice is insubstantial enough as in the absence of skills of behavioral responses’ formation within the new identity paradigm the individual acts mechanically, though nothing forces him/her to act in such a way any more. The work on the new identity formation is reduced to sequential realization of new opportunities for behavioral responses, strategies and tactics related to the absence of restrictive convictions, as well as to organic integration of the new potentials into the individual’s life.

The evaluation of the therapeutic work effectiveness was carried out in accordance with the aggregate of the following indicators:

1) Disappearance of the symptoms (kinesthetic sensations, psycho-emotional reactions, etc.) that were the initial reason for a visit

2) Change of behavioral responses as a reaction to the effect of the external environment that earlier caused the aforementioned symptomatology.

3) Acceptance and realization of solutions that are fundamentally new and strategically important for the patient and that were not conceivable for him/her before the therapeutic work.

These indicators correspond to different logical levels and in the aggregate can be the evidence of successful deep psychological corrections.

One should separately note several safety aspects. Due to the absence of any external influence in the course of the therapy (special hypnotic methods are not applied, any psychedelic substances whatsoever are absent, etc.), the internal
protective mechanisms of the psyche are able to restrict the information received by the patient. These mechanisms are realized through the aforementioned complex of symptoms, the presence or disappearance of which represents the controlling element of the process of private history study. The analogue for such a restraint can be seen in Toltec practices of re-review that are already used in psychological correction (22). The mechanism of protection there appears in the image of a door-keeper who has the right either to admit or not to admit the patient into “the cave of initial trauma” for the information.

All the results of the research, due to diversity of symptomatic manifestations, can be generalized in accordance with the criteria of traumatic experience structure and qualitative changes in the patient’s state.

In such a format only several cases can be quoted as examples of the work carried out.

Patient A. turned for help with a strong emotional dependence that threatened to destroy his family. At the moment of his visit A.’s anxiety level was considerably increased, the sleep was disrupted, the fear of non-realization of these relations and the sensation of constant chest constriction appeared. Having established the contact with the sub-personality responsible for this symptom, A. requested the information about the trauma that caused this part formation. Practically immediately he found himself a five-year-old boy (judging by the clothes and set-up A. supposed that it happened in Russia during Soviet times, approximately at the end of the thirties). The child was in deep despair, as at this moment some people were taking his mother, to who he was deeply attached, away. That was the last moment when the child saw his mother, soon the child himself died from a disease in children's home. A. identified the child’s mother with the girl, the feelings towards which represent his actual problem. In the process of receipt of all this information A’s eyes are closed, the posture expresses tension and fear, the face takes the expression of extreme childish grief, with tears running over the face.

In order to correct the traumatic experience, we return to the point where the separation does not threaten to the mother and the son, A. finds an ecological
opportunity to avoid the separation and creates in all the representations the experience of happy living through the further destiny of this child. In this process A. simultaneously acts as a child and as a grown-up who is responsible for this child and creates for him the favourable conditions. As a result of the executed changes chest constriction fully disappears, sensation of filling with light, state of calmness and confidence appear. Ecology test did not reveal any conflicting parts, the resource state was secured with the anchor and the work was finished.

As a result of one therapy session (in accordance with the patient’s evaluation) the emotional dependence totally disappeared, sensation of intimacy with the family appeared. Within several hours after the therapy the patient called his girlfriend and absolutely calmly said good-bye to her. His sleep restored, sensation of integrity returned. After the patient has lived through this experience, his attitude towards his children changed, the deeper feeling of community and responsibility for their emotional safety appeared.

Patient C., a woman of 35 years old, has a hard time due to parting with her civil husband. C. declared for work naupathia problem that acutely manifested itself during her first trip abroad without her husband. The recollection of this situation resulted in acute intensification of the symptom. C. felt nausea and vertigo. Having established rapport relations with the part responsible for the symptom, we start moving along the time line. On the fifth month of intrauterine development we discover activation of the symptoms and examine the picture that accompanies the problem state of the sub-personality. C. sees how her mother, being pregnant with C. for the fifth month, decided to go for a ride in the attraction park. The very first signs of the effect on vestibular apparatus cause strong panic reaction of the fetus. The observed emotional and physical condition of the mother at that moment is, on the contrary, quite usual and even is a bit high. Without going into the root of the reasons of such a boisterous response, we change the mother’s manner and send her for a walk along the embankment, as far as possible from the attraction park. The symptomatology abates a bit, but does not pass entirely. Then C. offers to the “talkative” sub-personality to show the time and circumstances of its formation and
the problem that gave birth to her. Fairly quickly C. sees the picture of a European town at night time that reminds her of old Tallinn. She sees it from above, from a high tower, she sees how a young woman in long dark clothes dives from this tower. C. identifies herself in this woman’s womb. Looking through the events preceding this scene C. finds out that the woman was left by the child’s father and that she decided to commit a suicide due to this reason. During the correction we return to the moment when everything is fine and C. creates the new course of events stipulating for happy life of this couple, successful birth of C. as a long-awaited child and further life without any problems till old age. This time the symptomatology fully disappears, evident resource state appears, ecology test shows full harmony of the parts. The C.’s case is one of the brightest ones in terms of result demonstration. Two days after the session she went on vacation to the seaside where she took a ride on a yacht in heavy sea. The symptom did not appear. From this moment C. started treating her freedom more calmly, she found to it an adequate use and even interrupted the therapy for a while intending to fully enjoy her new attitude. The complicated complex of restrictive convictions as a result of tough negative experience was composed long before the C.’s conception. It was exactly this complex that made the five months’ old fetus worry, having made him to experience the fear of death at similar vestibular sensations, and to fix the accompanying restrictive convictions related to loneliness, opinion of the society and notion of honour. Not being relevant in modern life conditions (C. is capable to provide for the comfortable living to herself and her child, she was the one who also partially supported her husband), the activated experience created for C. serious psycho-emotional problems.

The experimental material of the study allows to make a supposition that the human being constructs his reality in accordance with complicated dynamic imprint systems of individual experience that include both personal and transpersonal constituents. These systems have their own mechanisms of reproduction as they respond in case of experience of similar emotional or physical experience, thus fixing the way of responding to such an effect. In the process of overlapping of new
layers and existing experience, the imprint accretes new complicated offsets, the field of emotional and physical effects, causing the phenomenal response, becomes wider. This results in considerably greater vulnerability of the individual and decreases his/her potential of deliberate response.

Conclusions. The executed researches allow to suppose that there is a peculiar genus of individual unconscious that accumulates the past lives’ experience and realizes the strategies (restrictive convictions) generated by this experience. The language which this area of unconscious speaks – the language of symptoms - is the evidence of the experience individuality.

The initial psychic trauma, forming the complicated imprint as the basis of the condensed experience system, in the majority of cases lies beyond the bounds of individual experience in its classical interpretation. The information of the experience traumatizing the psyche, as well as the strategies formed on the basis of this experience, are able to pass to an individual from his/her past lives. Having lost its relevance in the patient’s present life, this experience, nevertheless, has a tough control effect on the individual’s behaviour and feelings. Not being deliberate and transformed, it is realized in the form of alien restrictive convictions and is percepted as a problem.

The transformation of past lives’ experience represents effective, highly accurate and ecological method of psychological correction. The used technique allows to receive an access to activation of the superior programs (in accordance with the classification of T.Liri (10, 11)) without usage of any psychedelic substances, rituals or hypnotic techniques.

The results of the research allow to have a new look at the role of a symptom. Psychosomatic symptom acts not only as a problem indicator, but also as a criterion for accuracy and effectiveness of the executed changes. The increased attention towards the symptom ensures ecological compatibility and conflict-free internal process of the integration of the latter ones.

The work in the extended time space allows to realize the return of the “broken” parts of “I” that results in discovery of both, psychic and energy, integrity, the patient
receives an access to his/her truly resource states that were not available for him/her earlier.

In the course of the therapy, namely in the process of re-review of the individual history that is executed with the eyes closed, fast movements of eyeballs are observed in patients. This symptom is characteristic for peculiar increased brain activity inherent usually to the stage of rapid eye movement sleep. There is an opinion that at this stage the brain executes an important function of putting the information in order, the mechanisms of psycho-control are being formed (3, 17, 18). Thus, one can suppose that the changes executed by the patient have a deep nature and happen in accordance with the laws and algorithms inherent to proper natural mechanisms of psychic self-administration.

The integration of the individual’s past lives’ experience allows to considerably widen the horizons of his/her actual consciousness, displaces the emphasis in the formation of views, evaluations, solutions towards tolerance, acceptance and positive constructive thinking.

For more accurate evaluation of the technique effectiveness the measurement of brain biorhythms’ changes in the course of the therapy is supposed to be carried out in future. This will allow to objectively evaluate the depth of the effect, for instance, in case of comparison of the patient’s state with similar states received as a result of religious or psychedelic experience.

The present study did not cover any clinical case. It is possible that the use of such therapy will be also appropriate in case of more serious psychic traumas.
DEGENERATIVE EVOLUTION, ECOCRISIS AND SPIRITUAL REVOLUTION

Capriles E.M., Venezuela, Mérida

The purpose of this paper is to present my own, contemporary version of the degenerative philosophy of history shared by Dzogchen, Tantra, Taoism, Zurvanism, and Greco-Roman systems including those of the Cynics and Stoics.

The method is the analysis of ecological crisis, social decomposition & individual neurosis as results of the development of the basic human contradiction—the delusion referred to as avidya—to its paroxysm, and the contrast of this vision with those of Hegel and Wilber.

The results are that the view of spiritual and social phylogenesis as constant improvement and progress contradicts higher forms of Buddhism, Hinduism, Taoism, etc., some of which Wilber (though certainly not so Hegel) claims to follow and agree with.

Summary: The traditions in question portray spiritual and social phylogenesis as a process of degeneration starting from the condition of perfection and truth qua absence of delusion in India called kritayuga (age of perfection) or satyayuga (age of truth). I assert the motor of this process to be the development of the basic human contradiction / delusion, which on the basis of Bateson (1972), I have explained in terms of the interaction between the mental processes Freud (1954) called primary and secondary and the respective brain hemispheres, which due to the discrepancy between their codes tends to produce positive feedback loops (Capriles, 1994, 2000, 2007a vol. II & III, work in progress 1, work in progress 2). Past a threshold, these loops give rise to the dynamics of inverted effect characteristic of the most degenerate of eras—the kaliyuga or era of darkness—which, in his analysis of alcoholism and “schizophrenia,” Bateson (1972) identified with the Freudian Thánatos, and which, in phylogenetic social evolution and in psychological processes, is at the root of the systemic functioning I call wayward self-
organization/dys-morphogenesis. Ecological (psychological / social / biological) crisis represents the empirical *reductio ad absurdum* of the basic human contradiction / delusion and the whole of the social, cultural, political and economic institutions and patterns that developed with it, and as such it calls for, and makes feasible: the spontaneous liberation of contradiction in the species; the eradication of the social, cultural, political and economic institutions and patterns that developed with it; and the beginning of the millennium of spirituality, fulfillment, social harmony and ecological awareness prophesized in the *Kalachakra Tantra*, the *Apocalypse*, Ismaili works, etc.

The secondary process aspect of this development involves the phenomenological negation that occurs in that which Jean-Paul Sartre (1980) called *bad faith*, and which Ronald D. Laing (1961) referred to as *elusion* and described as follows:

*Elusion is a relation in which one pretends oneself away from one’s original self; then pretends oneself back from this pretence so as to appear to have arrived back at the starting point. A double pretence simulates no pretence. The only way to “realize” one’s original state is to forgo the first pretence, but once one adds a second pretence to it, as far as I can see, there is no end to the series of possible pretences. I am. I pretend I am not. I pretend I am. I pretend I am not pretending to be pretending...*

![Diagram](image)

The positions A and A₁ on the perimeter of the circle are separated by an impermeable barrier which is thinner and more transparent than one can imagine. Begin at A and move towards B. Instead of going back in a clockwise direction to A, continue in an anti-clockwise direction to point A₁. A and A₁
are “so near and yet so far.” They are so close that one says: “Is not $A_1$ just as good as $A$, if it is indistinguishable from $A$?”

Logical processes are by definition reversible and as such atemporal: the negation of what was formerly established simply annuls it (the negation of no-$a$ brings us back to $a$). If we define *phenomenological* processes as those that involve a succession of human states of being, we find them to involve, on the contrary, the irreversibility proper to temporality: in them the negation of the negation of whatever was formerly manifest, rather than taking us back to the original condition, produces a *falsified* new condition, as in Laing’s diagram. $B$ is the *phenomenological, existential* negation of $A$. Whereas in a logical process negation of the negation of $A$ results in $A$, in a *phenomenological, existential* process the negation of the negation of $A$ (i.e., the negation of $B$), rather than giving us $A$, gives us a *falsification of $A$*—which the diagram represents as $A_1$. Thus *phenomenological, existential* negation, just like Hegel’s *Aufhebung* or sublation, incorporates the preceding condition rather than excluding it. However, contrarily to Hegel’s *Aufhebung* or sublation, which is supposed to increase plenitude and truth yet is never observed in actual processes and therefore is no more than a chimera, our *phenomenological, existential* negation increases fragmentation and spuriousness. (Washburn [1995] posited *Aufhebung* / sublation in Einstein’s negation of Newton’s physics, but in science only *logical negation* occurs, which here was applied to aspects of the theory only. J.-D. García Bacca [1985] asserted the Hegelian negation in question to occur in the new physics, but José Gaos [1975] showed this to be incorrect.)

In Hegel’s view the only reality was Begriff (concept), Geist (spirit, as a rule rendered as “Mind”), etc.—he used different words in different texts (Hegel, 1955, 1968, 1988, 1990, 1991)—and this reality, of which he took the physical world to be a projection, functioned in digital terms. Hence any new condition, whether in physical or psychic reality, had to be the *negation* of the preceding condition. Since he required spiritual and social evolution to be a progressive perfecting, he needed the result of the negation of a state to incorporate the state negated, so that that result
would be truer and more complete than the preceding state. This compelled him to _fancy_ the _Aufhebung_ or sublation, which supposedly incorporated what it negated, giving rise to a truer and more complete condition. However, the sole negation that is different from logical negation has a role in phenomenological processes only, and is the one Laing’s diagram illustrates, which increases fragmentation and falsity (cf. Capriles, 2007 vol. II & III, in press 1; less precisely Capriles, 1992, 1994).

In terms of secondary process, I explained our spiritual and social evolution as developing in a dialectics that has as its basis the above phenomenological negation, and which as such produces increasing fragmentation, unauthenticity and delusion (_Ibidem_). Past a threshold in the phylogenetic development of contradiction / delusion, the courses of action based on the latter produce effects that contradict the interests, as well as the wishes and ideals, of the actors involved—thus producing the social and psychological expressions of _wayward self-organization_ or _dysmorphogenesis_, which are proper to the _kaliyuga_. This systemic functioning reached its paroxysm as a result of the project of modernity, which, on the basis of the fragmentary consciousness Shakyamuni (Ed. P. Steinthal, 1982; Zimmermann, 2002) illustrated with the parable of the blind men with the elephant, pretends to control and transform the whole of reality (the natural world, society and the human beings themselves) through science and technology—begetting what Bateson (1968, 1972) called _conscious purpose against nature_, which in its turn gave rise to ecological, social and psychological chaos and conflict, bringing our species to the brink of extinction. In fact, it is as though the blind men, on taking as threats the tail they mistook for a snake, the legs they mistook for pillars, and the husks they mistook for hooks, decided to destroy them, and on taking as commodities the ears they mistook for willowing baskets, the trunk they mistook for a hose and the back they mistook for a sedan chair, cut them off the pachyderm in order to use them—thus killing the animal, which represents the ecosystem of which we are parts.

At this point the dysfunctional character of the modern project and of the contradiction / delusion at its root exposes them for what they are, upon which they
achieve their empirical *reductio ad absurdum* (which is what, according to Gregory Bateson [1972], is sought in alcoholism and some psychoses, and in general in the autocatalytic courses of action driven by Thánatos). Since primary process does not contemplate negation, a secondary process negation of the viability of that which must be eradicated would be read by primary process as an affirmation, which would sustain it: hence the need to exacerbate it until it breaks like a rubber band being stretched beyond the top of its resistance. If metatranspersonal spiritual traditions have become sufficiently widespread and have led contradiction / delusion to disconnect itself in a sufficiently high number of human beings, the *reductio ad absurdum* of contradiction / delusion could set up the conditions for its disconnection in the species in this way (Capriles, 1986, 1994, 2007a vols. II & III, in press 1). Since this dissolves the thoughts with which dialectics works, it interrupts degenerative evolution and restores the primordial order, so that a new cosmic time cycle starts, or, in our case, as predicted in the *Kalachakra Tantra*, Ismaili works and the *Apocalypse*, a final millennium of harmony and fulfillment begins. Though this may seem most unlikely in the light of the present world situation, it may be explained by the psychological connectedness between members of the same species reportedly discovered in the first decades of the twentieth century, which in the last decades of the past century was underlined by the so-called “holographic paradigm” and Sheldrake’s theory of morphic resonance (summary of evidence in Walonick, undated).

We have been conditioned in the modern vision which imagines Troglydotes striking ladies on the head to drag them to their caves and fighting for food and goods, but the “scientific evidence” showing this to contradict reality and validating degenerative evolution view is appalling; for some of this evidence and a discussion of its validity or not, cf. Capriles (work in progress 1); for further evidence, cf. Taylor (2005).

As to Grof’s comparison of the present world situation with a BPM 3, I think this is very much to the point, for the *kaliyuga* or era of darkness develops as a BPM 3 to
the threshold at which the transition to a new era of spirituality, harmony and fulfillment can occur. However, for this transition no to be a mere transition from BPM 3 to BPM 4, but to really give rise to the new era of Wisdom, it must be catalyzed by the traditions of Awakening, so that the resolution of the BPM 3 may involve the spontaneous liberation of delusion in the spontaneous Awake awareness or rang rig that makes the true condition of ourselves and all reality patent (Capriles, 2007a vol. 3, in press 1, in press 2).

As to Wilber’s modern view of spiritual / social evolution, according to which each stage is superior to the ones preceding it, it implies that the mental state that gave rise to ecological crisis, the persistence of which would put an end to human society and quite likely human life, is the highest stage achieved so far in the perfecting process he fancies! Just as the founders of the Theosophical Society believed they had improved Buddhism by making it agree with modern scientist beliefs, Wilber implies he is bettering Wisdom traditions by ridding them of views modern evolutionism has surpassed, and expresses the justification of neocolonialism that presents Europe and its extensions at the fore-front of a process of universal perfecting, and primal peoples as “backward” and inferior. Since he studied with Nyingmapa Buddhist Masters upholding the degenerative view of evolution, and yet rejects this view, we may infer that he considers himself to be in a higher stage of rationality than the primordial masters (tönpas [ston pa]) who introduced Dzogchen, and than the greatest Dzogchen Masters of the last 3000 years, and to have amended an error that plagued the Dzogchen teachings. As Steven Taylor (2003) noted, Wilber’s stance concerning primal peoples (just as those of Habermas, 1979, and Beck & Cowan, 1995) is remindful of the colonial mentality that saw those peoples as inferior or backwards and that posited modern European developments as demonstrating the superiority of Europeans, and as Sean Kelly noted (in Taylor, 2005), to claim that Paleolithic hunter-gatherers belonged to the typhonic stage of evolution and were at a pre-personal level of development, was close to suggesting that they were not persons at all, or even that they were nonhuman.
Wilber’s (2000c) political project seeks a synthesis of the positions of George Bush Jr., Bill Clinton (whose administrations refused to sign the Kyoto treatise, among countless other blemishes), Tony Blair (enthusiastic and most unconditional ally of Bush in the project and invasion of Iraq), and Gerhard Schroeder / Angela Merkel—excluding from his synthesis anything that may be on the left of the political spectrum, including moderate, mainstream, relatively environment-friendly policies like those of the European Green parties. It is significant that he employs the newspeak term “Compassionate Conservatism” as a way of referring to Bush’s policies against the poor in the US (e.g., his vetoing the law granting state medical coverage to poor children in October 2007) and against the peoples of the Third World (the latter of which led to the extermination of hundreds of thousands Iraqis and to the horrors of Guantanamo and Abu Ghraib).

Wilber is to transpersonal thought, Eastern spirituality, and in general to emerging spiritual forces in the West, what State Department propagandist Francis Fukuyama was to political ideology: his views are instrumental in keeping potential dissidents within the ego-camp, capitalist, anti-ecological establishment. His offensive criticism of ecofeminists, feminists in general, deep ecologists and so on may be due to the fact that they threaten the status quo: on the economic plane they are a threat to capitalism; on the social plane they are a threat to all manifestations of stratification; on the political plane they are a threat to the prevailing media-manipulated, lobbying-based pseudo-democracy; etc. Thus he averses the posture of Buddhist canonical texts and the most important Buddhist Masters, which as Engaged Buddhism has made it clear and as I myself have noted (Capriles, 1994, work in progress 2), express an egalitarian, social oriented political and economic perspective: in the name of Buddhism, Wilber contradicts the Buddhist vision of the Path of Awakening (Capriles, 2000, 2006, 2007a vol. II, work in progress 2), turns upside down the Tantric / Dzogchen view of history, and averses Buddhist political, economic and social orientations.
SVASAMVEDANA, THE NEW PARADIGM IN CONSCIOUSNESS
AND TRANSPERSONAL PSYCHOLOGY:
TRANSITIONAL AND METATRANSITIONAL THEORY
Capriles E.M., Venezuela, Mérida

The purpose of this paper is to distinguish those systems, methods and therapies that lead to what Buddhists call Awakening from those that do not, and explain the reasons why those which do not fail to do so.

The method is the comparison of the author’s own Dzogchen practice and his knowledge of Dzogchen and Buddhist theory, as well as his experience in the spiritual emergency he ran in India and Nepal, with the best-known transpersonal systems. Stages cannot be outlined.

The results are the finding that the best-known transpersonal systems do not lead to what Buddhists call Awakening, nonabiding nirvana, rigpa, satori, primordial gnosis, etc. Human awareness is nondual, nonthetic, nonpositional, and its true condition only becomes patent in nirvana; when the true condition of this awareness is ignored yet dualistic consciousness has not arisen there is kunzhi, where neither nirvana nor samsara is functioning. When in this awareness a dualistic, thetic, positional consciousness of object arises there is samsara. Transpersonal psychology has overlooked that nirvana, kunzhi and the formless realms of the top of samsara are equally transpersonal, yet only nirvana is liberation and only nirvana on the Path leads to nirvana as the Fruit. No BPM pertains to nirvana, and there are no good or bad BPMs; in Dzogchen the most conflictive conditions offer the greatest opportunities for liberation: the transition from samsara to nirvana begins with dysmorphogenesis or exaggeration of wayward patterns by means of positive feedback, which then is interrupted by a “metamorphic breakthrough” that turns it into eu-morphogenesis, where positive feedback constantly leads exaggerated wayward
patterns to spontaneous liberation, beyond conditioning by programs and metaprogams, thus going beyond eu-morphogenesis into what I call metamorphrthesis. Absolute mental health (Awakening) is free from the subject-object duality and all conceptualization. Unlike Buddhist Paths, Amerindian shamanism takes shamanic reality as true and ordinary reality as illusory, giving rise to bondage with regard to the former rather than to freedom with regard to all levels of reality. Among the various classes of spiritual emergency the Grofs list, some are potentially liberating, whereas other can only be sources of bondage.
A “NEW,” MOST ANCIENT PARADIGM IN CONSCIOUSNESS
AND TRANSPERSONAL PSYCHOLOGY:
TRANSPERSONAL AND METATRANSPERSONAL THEORY

Capriles EM, Venezuela, Mérida

The purpose of this paper is to present an ancient view of human awareness as a nondual Gnitiveness (the prefix “co” was deleted because it implies the subject-object duality) in which a dualistic consciousness of object may arise and dissolve, distinguish those spiritual systems, methods and therapies that lead to that which Buddhists call Awakening from those that do not, and explain the reasons why the latter fail to do so.

The method is the comparison of the author’s own Dzogchen practice and his knowledge of Dzogchen and Buddhist theory, as well as of his experience in spiritual emergency refuges he ran in India and Nepal, with some of the best-known transpersonal systems.

The results or findings are that the best-known transpersonal systems do not lead to what Buddhists call Awakening, nonabiding nirvana, rigpa, satori, primordial gnosis, etc., and that psychotherapy should acknowledge its limits and circumscribe itself to helping people achieve a more harmonic samsaric condition and (in the best of cases) by the same token open up to transpersonal realms.

Summary: As acknowledged by Third Dharmachakra Buddhist texts and the philosophical schools based on them (Chittamatra, Madhyamaka Svatantuika Yogachara, Uma Chenpo [Mahamadhyamaka], Uma Zhentongpa), as well as by the Dzogchen teachings, the basic human awareness is in itself nondual and, in Sartre’s (1980) terminology, nonpositional, nonthetic and nonreflexive (the latter, in the sense of being nondualistically aware [of] its own true condition, yet being incapable of becoming dualistically conscious of itself).

In this nondual awareness three ways of functioning are possible (Capriles,
2000a, 2000b, 2003, 2004, 2006, 2007 vol. 2, 2001, work in progress 1, work in progress 2): (1) One in which it fully reveals its true condition in a nondual, nonconceptual way, and in which its inherent freedom is unrestricted, which the Dzogchen teachings refer to as rang rig (Skt. svasamvedana)—which I render as spontaneous Awake awareness—and which constitutes the most complete, perfect type of nirvana. (2) One in which the true condition in question is concealed by an element of stupefaction that in Tibetan is called mongcha (rmongs cha), which the Dzogchen teachings refer to by the Tibetan word kunzhi (kun gzhi; Skt. alaya), and in which neither nirvana nor samsara are active (samsara being inactive because the subject-object duality has not yet manifested). (3) The one called samsara, in which there is a dualistic consciousness of object and which involves svasamvedana or svasamvittih (Tib. rang rig) in a radically different sense of the term: the one given it by Mahayana Master Dharmakirti, following his teacher Dignaga (e.g., Williams, 1998), and which involves the dualistic reflexive consciousness that since Descartes (1969), Leibniz (1986) and especially Kant (1966), has been called apperception—which, in my redefined (Capriles, 2007 vol. I) Sartrean (1980) terminology, may be said to consist in [nondual,] nonthetic, nonpositional, nonreflexive awareness (of) a [dualistic,] thetic, positional consciousness of object, and which in ordinary beings follows the manifestation of the already mentioned element of stupefaction in the state called kunzhi. The subject-object duality and with it active samsara arises as a formless (Skt. arupa) condition not involving the figure/ground distinction, which is followed by a state of form (Skt. rupa) involving the figure/ground distinction, and which is finally followed by a sensual (Skt. kama) condition that involves a passionate response toward the figure. (For an introduction to the latter sense of svasamvedana, which nonetheless the authors fail to clarify, cf. Williams, 1998, and Pettit, 1999, among others.)

In the Dzogchen Semde (rdzogs chen sems sde) the above is illustrated by the simile of the mirror and the reflected, which may be complemented with that of an LCD screen and the images it manifests. Whereas in the mirror or LCD screen there is no distance between the reflective or image-producing capacity and the reflected /
produced images, in *samsara* an image that occupies no space and that hence has neither form nor color (the mental subject) manifests that *seems to be* at a distance from the continuum of spatial reflections and that unremittingly experiences the lack of the plenitude proper to that continuum—as well as recurrent conflict, for it is bound to reject some of the images that manifest. In *nirvana* the nonspatial image that is the mental subject (in Husserl’s terms [1977, in its definitive form 1982], the noetic pole of the noetic-noematic complex) dissolves and thus there is plenitude and lack of conflict, and the motility of awareness manifests unrestricted freedom. Finally, in *kunzhi* the nonspatial image does not manifest, yet the true condition of the mirror / LCD screen is concealed, clouded or fogged up by mongcha, whereas its motility is arrested.

(1) *Nirvana* is a transpersonal, fully holistic, atemporal, non-transient condition; (2) *kunzhi* is a transpersonal, nearly holistic, transient condition; and (3) the samsaric formless realms, in which the figure / ground dichotomy does not manifest, yet there is a subject-object duality and the subject identifies with the totality appearing as object, taking pride in being a totality, or in being a condition that is conceptualized as so absolutely inconceivable and indescribable as to not to be liable to be conceived as inconceivable to be or described as indescribable, etc., are transpersonal, holotropic, temporal, transient conditions (different types of concepts with which the subject identifies giving rise to the four formless realms). Thus it is clear that most transpersonal and holotropic states are *not* Awakening, liberation, *nirvana* or what I refer to as absolute sanity.

In fact, whereas *samsara* is marred by an unremitting lack of plenitude and by recurring conflict and pain, *kunzhi* is a condition that in ordinary people is as a rule followed by the manifestation of *samsara* and in which one’s lifetime is squandered without one having any chance of achieving the plenitude, freedom and consummatseness of *nirvana*. Hence the need for us to undertake the transition from *samsara* to *nirvana*, which, the way it occurs in the practice of Dzogchen (*rdzogs chen*), I have explained in terms of systems theory as beginning with an initial stage
of dys-morphogenesis / wayward self-organization in which wayward patterns are exacerbated by means of positive feedback, and which on reaching a given threshold is interrupted by a metamorphic breakthrough that turns morphogenesis or self-organization into eu-morphogenesis or wholesome self-organization and, beyond this, into what I have christened metamorphrhexis—where positive feedback loops constantly lead exacerbated wayward patterns to spontaneous liberation. (The neologism metamorphic breakthrough is due to the fact that in the moments when spontaneous liberation occurs, it results in temporary freedom from conditioning by programs and metaprograms and hence from fixed forms or patterns; in its turn, the term metamorphrhexis is compounded by the Greek vocables μετα/meta, meaning beyond or change; μορφή/morphé, meaning structure, configuration or form; and ρήσος/rhésos, meaning “flow”.)

No transpersonal system seeks or achieves this. Stan Grof (1985), for example, gets clients to revive what he calls perinatal matrices (BPMs)—which may correspond to stages of the bardo (Skt. antharabhava), and which, just as the latter, could be seen as expressions of a human constant that may manifest in different contexts. However, as stages in the process of birth they all involve inborn avidya of the type called mongcha, which as noted above obscures the true condition of our awareness and hence the true condition of ourselves and the whole universe, as well as incipient avidya in the sense of the dualism and delusion that is the core of samsara, and the propensity to develop this delusion into the passions of the samsaric realm of sensuality (kama loka or kamadhatu). Furthermore, though Grof divides BPMs and varieties of BPMs into “good” and “bad,” none of them is supremely good, as none of them is Awakening or nirvana, and none of them is in itself bad, as bad BPMs may offer the best opportunities for taking a leap on the Path of Awakening. For example, BPM 1 is an instance of kunzhi, in which the human lifetime is squandered, and, furthermore, in ordinary people it is as a rule followed by a formless (arupa) condition that is the first stage in the development of samsara—i.e., of the illness affecting all sentient beings—and which is a transient samsaric condition followed by a state of great suffering, for as a rule the re-establishment of
ordinary tunnel-like, fragmented consciousness elicits the mental subject’s claustrophobic reaction of forceful rejection—which, since at the moment the energetic-volume-that-determines-the-scope-of-awareness (Skt. kundalini; Tib. thig le) may be quite high and thus prevent the shielding of pain, is likely to give rise to a hellish experience. Therefore, it would be wrong to believe that in itself BPM 1 is good. And, in the same way, it would be wrong to believe that in themselves BPMs 2 and 3 are bad: in some of what the Grofs (1992) call spiritual emergencies, they may be the antechamber of a sudden release of conflict in the transition to a BPM 4 or a death-and-rebirth episode that, though it does not lead to nirvana, may reduce traumas and neuroses, as well as the propensity to develop tensions and conflict, and allow the individual to open up to transpersonal realms, thus having a relative healing power; in the context of Dzogchen practice, they may be the antechamber of the metamorphic interruption mentioned above, which initiates the process of metamorphrhis that may result in Awakening. In fact, BPMs 2 and 3 develop through wayward positive feedback, and then the transition to BPM 4 is partly analogous to the spontaneous liberation of delusion as a result of the development of wayward patterns in metamorphrhis—yet in birth or in the bardo there is no liberation of delusion in nirvana and hence the analogy is far from being a correspondence: BPM 4 is utterly different from the manifestation of rang rig (spontaneous Awake awareness) that goes along with the spontaneous liberation of delusion in Dzogchen practice. However, many other types of spiritual emergency have no healing potential whatsoever and should not be lumped together with potentially liberating ones.

As to the frequent equation by transpersonal authors of traditions of Awakening (including Buddhism in general and Dzogchen in particular) with shamanism, and Grof’s characterization of all shamanic experiences as transpersonal, it is important to note that shamanic experiences that fit Michael Harner’s (1973) definition of shamanism—those in which the nonordinary reality to which access is gained through shamanic means is viewed as the true reality, whereas ordinary experience is seen as illusory—are chains of bondage that make us depend on the whims of
spiritual entities over which we have no control. In fact, when Paths of Awakening induce experiences to some extent similar to those induced by shamanism, the purpose of so doing is to give the practitioner an opportunity to apply pith instructions that facilitate the *reGnition* of the true condition of both the experience and the experiencer, so that dualistic, deluded experience liberates itself spontaneously (in the term *reGnition* the particle “co” was deleted because in this event the subject-object duality and the interpretation of sense data in terms of concepts termed *recognition* do not occur). The idea is that, as a result of the constant repetition of this, the *karma* at the root of the emotions will be gradually neutralized, so that in the long run the practitioner will cease taking both *nonordinary and ordinary experiences* as absolutely true and important, will become immune to the influence of both human beings and what is perceived as demons, elementals and so on—and, at the end, will become established in nondual, nonabiding, nonconceptual *nirvana*, becoming utterly free from the sufferings of *samsara*. This is the central function of the Tibetan practice of Chö, in which yogis offer their bodies to demons and evil elementals, and through a conjunction of causes and conditions bring forth a dreadful visionary experience in which those entities attack and devour them—which they then use as the occasion for applying pith instructions that may result in the *reGnition* of the true condition of the experience and the latter’s spontaneous liberation. As a result of the repetition of this liberation, in the long run the individual no longer takes any reality—ordinary or shamanic—to be self-existing: in the Contemplation state (Skt. *samahita*; Tib. nyamzhak [mnyam bzhag]) there is no confusing conceptualization and hence no subject-object duality, and in post-Contemplation (Skt. *prishthalabdhā*; Tib. jethob [rjes thob]) all types of reality are seen as having the same status as illusions, and so the practitioner becomes immune to the power of all types of reality to affect his or her mind. And, finally, dualistic consciousness of object arises no more and irreversible Awakening obtains.

In fact, Awakening is not a dualistic, conceptually-tainted condition of the kind Stan Grof (1985) imprecisely calls hylotropic, but a condition free from the subject-object duality and from the element of stupefaction called mongcha; the condition
Grof posits is proper to the post-Contemplation state of bodhisattvas, yogis and so on, and can result only from the repeated manifestation of the Contemplation state that is an instance of nonabiding nirvana and that as such is free from the subject-object duality and from the element of stupefaction called mongcha; it cannot result from the mere reliving of BPMs.

As to Grof’s comparison of the present world situation with a BPM 3, I think this is very much to the point, as it presents an analogy with the ancient Eurasian view of spiritual and social evolution, in which the kaliyuga develops as a BPM 3 to the threshold at which the transition to a new satyayuga or kritayuga—or, in the present occasion, to the Millennium of the Kalachakra Tantra, the Apocalypse or the corresponding Ismaili prophecies—becomes possible. However, for this transition not to be a mere transition from BPM 3 to BPM 4, but to really give rise to the new era of Wisdom, it must be catalyzed by the traditions of Awakening, so that the resolution of the BPM 3 may involve the spontaneous liberation of delusion in the spontaneous Awake awareness or rang rig that makes the true condition of ourselves and all reality patent (Capriles, 2007 vol. 3, in press 1, in press 2, in press 3).
The Systemic Constellation approach, as developed by Bert Hellinger, is a powerful tool for unlocking hidden family dynamics and events that may still influence and entrap individuals many generations hence. This approach has proved helpful in resolving issues of depression, suicide, physical and mental illness, relationship difficulties and challenges in the workplace. My primary training in this approach most often applied to group formats.

The present form of the work with Family Constellations “according to Hellinger”, was developed during the last fifteen years by Bert Hellinger. It was based on the systemic thought introduced by Gregory Bateson in the last 50 years, which had already been practiced and developed by other therapists.

The therapeutic treatment of a patient, therefore, demands that his or her family – the system to which he or she is connected – be taken into consideration. In psychodrama, the Rumanian-American psychiatrist Jakob Moreno discovered, through the theater, the meaning of his clients’ social bonds, and came to recognize that the problems and psychic disturbances of a human being are related to his or her environment. The American social worker Virginia Satir, from Palo Alto, created the family reconstruction and the family sculpture (however, these are not identical to Hellinger’s Family Constellation). All the members of a family must work out together their connection to the chain of previous generations, and how to free themselves of the obligations taken over by their family.

Significant contributions were also provided by the works of Ivan Bosyomenyi-Nagy, which derive from Martin Buber’s thought, and emphasize the necessary balance between the acts of giving and receiving, in human relationships.

In parallel with these developments, Bert Hellinger works with each client the internalized image he or she has of his or her family, as it is presented by the
perception of the representatives of each family member that make up the Family Constellation. He is able to determine the fundamental posture and the therapeutic procedure, which will be developed from this point on as phenomenological.

What happens when a client places his or her family – or a case brought in for supervision or for therapy? In the first place, the client chooses, among a group of people, representatives for his family members - his father, his mother, his siblings, and himself; it does not matter who he chooses to represent his family members. In fact, it is even better if he chooses the representatives independent of external appearances, and without a predetermined intention. This is the first step towards the restraint and the renunciation of old intentions and images.

What has to be taken into consideration is the person’s sex; that is, men must be chosen to represent male family members, and women to represent female family members.

Once the representatives have been chosen, the client places them in spatial relationship to each other. At the moment of the placement, it can be of great help if the client holds each one by the shoulders, with both hands, and thus, leads him or her to the appropriate place. While assembling the constellation, the client remains centered, paying attention to his own inner movement and following it until he or she feels that the place where he led the representative is the right one. During the placement, the client is in touch not only with himself and with the representative, but also with a sphere from which he receives signs that will help him find the right place for each representative. The client follows the same procedure with all the persons everyone he choses, until each of them is on his or her place. Throughout his process, the client is oblivious of himself, so to speak. One can perceive immediately when a client is not in this state of self oblivion and containment. Any Family Constellation that is not assembled in this state of concentration ends in a blind alley, or in a confused way. The therapist also needs to rid himself of his intentions and images, so that the assembly of a Family Constellation be successful.

The Representatives: It is requested of the representatives that they also contain their own ideas, intentions, and fear. This means that they should observe precisely
the changes that occur in their bodies and feelings, as they are placed. For example, their heart may be beating faster, or they may want to look at the floor, or they suddenly feel heavier or lighter than they are, or they are feeling angry or sad. It is also of great help when they pay attention to the images that appear, and hear the sounds and words that emerge.

In order that this attitude may bring results, great sensitivity is required, as well as great readiness to keep one’s own ideas at a distance. The therapist must be very cautious in order not to pick up the representative’s fantasies and mistake them for perceptions.

The Questions

The phenomenological perception yields better results when only the essential questions are asked, just before the Family Constellation is assembled. The necessary questions are:

1. Who belongs in this family?
2. Were there any still-born children, or any family members who died untimely? Were there any family members with a special fate, such as defects or handicaps?
3. Any of the parents or grand-parents had a previous stable relationship, that is, were engaged to be married, or married, or had any other form of a long, meaningful relationship?
4. Was any member of the family excluded, forgotten, expelled, or committed suicide, went bankrupt, committed a crime, or were murdered?

A long interview with the client usually makes the phenomenological perception more difficult both for the therapist and for the representatives. Therefore, the therapist must also refuse to hold previous conversations with them and to present other questions than the ones mentioned above. For the same reason, the client must not say anything during the placement, and the representatives must not ask the client any of questions.

The signs

If a therapist is not able to maintain throughout the whole procedure a state of
centered perception – that is, without intentions and without fear – he may be led by “first plane” statements to a wrong road, or to a blind alley. This will cause the representatives to become insecure, as well. There is an infallible sign that shows whether a Family placement is going the right way or not. When the group of observers shows disquiet and their attention lessens, there’s no chance for the placement. In this case, the sooner the therapist interrupts the work, the better. The interruption allows all the participants to concentrate again, so that the work may be resumed after a while. However, this must be only an observation. If they try to just guess or interpret, the confusion will grow. The therapist must also stop the discussion and lead the group back to concentration and seriousness.

Results and observation comments

By applying this method of representatives and their placement in the group, one can easily reproduce the situation of the cases of psychosomatics patients and also patients with symptoms. I’ve been working with this approach for three years with a collaboration of an Italian medical doctor, Gulavo Lai who is specialized in gynecology and Homeopatic clinical approach. He had many groups formed with clients having symptoms like mioma, endometriosis, policisticus ovary, and also many women that could not be pregnant. We always use a representant to (represent) having these symptoms. This representant have had a instructions to be free in his movements inside the group. Thus we can see how these symptoms are linked with family figures and to whom these systems belong. By using this method we eventually have contributions and resolutions of the constellations that bring some light due to the in terms of origins and the dynamics of why a person someone brings in themselves the symptoms. From the material that emerges during the placement we are able to understand the dynamics of that situation, as well as the situation of the client himself before that picture. As a result of applying this practice to the supervision, I found out that students found it easier to deal with a real situation, face-to-face with their images represented by the representants and the problems they bring; the clients also acquired a wider understanding of the problem and the doctors can easily find the homeopathic medicine nearer the essentials issue.
of the clients. In this clinic, Dr Gustavo Lai says that the treatment is faster and the remotions of symptoms are more frequent.

Tibetan technique Prananadi – psychological and spiritual valences

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Abstract

Theoretically, Prananadi is considered a holistic method and a spiritual school, which helps people in personality development and also with health, moreover, to help others as well. So far, Europeans received from the Tibetan knowledge twenty-one levels from the Prananadi methods.

When the first level technique is systematically applied, it prepares the energetic system of the practitioner to cope with the higher and stronger energy qualities of the levels to come. The first level teaching belongs to the healing-touch method, and it can be applied to own person, to any human being as well as to anything that is surrounding the practitioner. First three levels are considered to be more accessible for any person who is a seeker in spiritual field.

This study is placed in the context of the numerous investigations (realized sometimes with ultramodern technological means), that aim to reveal the multidimensional effects over practices of meditative techniques, in general. In this case we studied the controversial Prananadi technique. In order to realize our purpose, we started a field investigation, on 200 subjects, divided in 2 groups: a target group (100 people who are advanced in practicing prananadi) and a witness group (100 persons who are not practicing any spiritual technique).

As utilized test: California Personality Inventory, The Multidimensional Health Questionnaire, Test of opening for transpersonal experiences.

Results: Decoding from a qualitative point of view our results was proved, through field arguments that Tibetan Technique Prananadi is generating over
patricians significant progress regarding psychological and spiritual development. Also has an obvious curative virtue, reason for which, in spite of the controversy about this technique, we consider is good to be promoted.
AYAHUASCA SHAMANIC JOURNEYS: TOWARD A TRANSDISCIPLINARY MODEL OF SPONTANEOUS NARRATIVE TRANSPERSONAL COGNITION

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ABSTRACT

The Amazonian psychoactive brew ayahuasca induces shamanic journey experiences and is reported to facilitate psychological and physical healing, creativity, and spiritual development.

A new transdisciplinary model of spontaneous narrative transpersonal cognition is offered integrating neuroscience, psychotherapeutic, and spiritual evidence. This model seeks to account for both the physiological and experiential aspects of ayahuasca and related experiences that are characterized by spontaneity, narrative structure, and transpersonal processes and content. This model suggests that ayahuasca and related experiences appear to facilitate the unfolding of three main sequential psychophysical process stages of form dismantling and healing processes, form creation processes, and form expression processes. Our EEG findings show ayahuasca significantly alters global EEG frequency coherence patterns across widely distributed neural networks during the form creation processes elicited by ayahuasca. We suggest ayahuasca enhances normal although rare spontaneously emerging states combining both deliberative thought and spontaneous thought processes within a unified field of highly complex and creative cognition.

THE TRANSDISCIPLINARY RESEARCH APPROACH
A transdisciplinary approach was used in this research project because it allowed for a pluralistic set of disciplinary assumptions, epistemologies and methodologies. The transdisciplinary study of spontaneous narrative transpersonal cognition located the common ground of understanding where there was congruence among findings generated by empirical scientific methods, qualitative research methods, hermeneutic methods, and the introspective meditative methods. Evidence supporting this model comes from our own qualitative ayahuasca research and ayahuasca EEG research, the mystical literature, transformational themes in mythology, recent neuroscience evidence on dreaming, and psychotherapy process research. This new model also used the concepts of the emergent properties of complex systems to account for the observed dynamics of spontaneous narrative transpersonal cognition.

TRANSDISCIPLINARY RESEARCH RESULTS

This paper will summarize the model’s main theoretical finding, based on the transdisciplinary evidence, that there exists a specific functional sequence of both visionary kinesthetic and visual experiences along with related physiological changes during ayahuasca and related spontaneous narrative transpersonal experiences. A longer paper provides the supporting evidence for this model (Echenhofer, in press). Before presenting this main theoretical finding it is important to briefly summarize the prior research that has attempted to describe ayahuasca narratives. Harner (1973) has reported that across different indigenous Amazonian peoples, the common visionary themes during ayahuasca use were of geometric designs, one’s own death, constant changing shapes, jaguars, snakes, birds, entity encounters, distant cities, divination, and descriptions of the shamanic journey. Naranjo (1973) reported that the common visionary themes were of a geometric grid with a central focus, a rotating vision with a central focus, eyes, a perceiving central eye or other form, caves,
prehistorical scenes, monstrous or sardonic masks, going unconscious, being devoured, and dying. Other themes were of serpents, large felines, and birds of prey. Themes related to the shamanic journey to other worlds were of ascending, leaving the body, flying, landscapes and cities, devils and angels, Heaven and Hell. Naranjo suggests that these visions had a pervasive mythic-religious quality of life and death, of the human drama unfolding, of accepting everything in existence, including evil and death, and by this acceptance, a sense that evil and death were transformed. Shanon (2002) has suggested that with just a few exceptions, there is often a progression over the course of the ayahuasca session, towards the more:

- figurative, well-defined and well-formed, stable, global, content rich, encompassing scope, powerful and real, psychologically significant, spiritually important, integrative, interactive, narrative complexity, insightful, learned, and veridical

My initial qualitative ayahuasca research also suggested that there seemed to be definite progressions of some sort during ayahusca experiences and my model describes in a more precise manner the actual experiential changes that I suggest occur and what the functional significance these changes might be in regard to physiological, psychological, and transpersonal levels of analysis.

The Three Main Stages of the Model of Spontaneous Imagery Narratives

Evidence of the potential value of experiences that appear spontaneously and effortlessly in the mind can be traced in the modern era at least as far back as Freud’s introduction of his free association technique. My research suggests that although the kinds of experiences that occur in each ayahuasca session are quite varied, three
overarching and sometimes overlapping foci frequently emerge: healing, creative processes, and spiritual development. Beginning sessions often are primarily about healing processes, whereas later sessions tend to be more about creative and spiritual processes. Many initial ayahuasca session reports seem related to unresolved memories of difficult childhood experiences. Ayahuasca reports vary widely, and it may be that if an individual has significant unresolved difficult memories, initial ayahuasca sessions are likely to “excavate” these memories in narratives that seemingly strive towards healing and meaning making.

After reviewing hundreds of ayahuasca reports involving psychological healing, it quickly became apparent that, along with the powerful imagery content, there clearly was a structure of experiential movement from negative affect, to negative affect intensification, to a relational exchange, and to resolution. This process is not so dissimilar to an experience we all know, of not being able to cry, of finally breaking down and crying, and then, hopefully, of feeling some relief. I believe that the structuring of spontaneous waking transformation narratives is spontaneous because, depending upon circumstances, the many layers of innate bodily processes can be experienced consciously. The model suggests that for spontaneous waking transformative imagery narratives occurring after ayahuasca ingestion, or occurring without ingestion of any substance, there are three major sequential stages of imagery and physiological process changes that occur. The model’s three main sequential stages are dismantling and healing processes, form creation processes, and form expression processes.

In the initial stage, forms of imagery spontaneously arise that reflect the process of the healing of difficult unresolved memories. Once pressing unresolved memories have been relatively resolved, a second main stage can begin where imagery arises that reflects creative processes. If the creative processes of the second stage generate sufficient complexity, a third main stage builds upon that complexity to generate more coherent and meaningful ways of experiencing the self and the world; these experiences are reported as spiritual or aesthetic experiences, depending upon the
worldview of the individual. The model can be visualized in the shape of a sine wave to suggest that a general pattern of experiential movement occurs; first a descending movement, and then an ascending movement, and finally a movement returning to the place of origin. The fact that the waves recur suggests that any one passage through this cycle may be repeated. Each of the three major stages is subdivided into three substages of different imagery and process changes. Further details will be provided as the model is sequentially presented.

Form Dismantling and Healing Processes

The model proposes that spontaneous waking transformative imagery narratives during the initial major stage of form dismantling and healing, forms of imagery and physiological changes arise spontaneously that reflect a process of healing of difficult unresolved memories. This first major model stage has three substages; the first substage is felt as numbness, depression, and/or agitation and is called enhanced conflicting energy. The second substage is often experienced as fear of the unknown in oneself or in the world and is called tolerating overwhelming experiences. The third substage is experienced as a painful, fragmenting, and dying-like experience called the dismantling of forms.

Substage 1 Enhanced Conflicting Energy

Challenge is necessary for psychospiritual transformation. Eventually for all of us a new challenge will arise that we cannot yet attune with. Transformation entails the natural reactive feelings of confusion, uncertainty, frustration, anger, weariness, isolation, and inadequacy. Deliberative thought is predominate as the muscles are contracted. Often in this beginning substage geometric designs, constant changing shapes, and kaleidoscopic images occur which can be quite challenging.
**Substage 2 Tolerating Overwhelming Experiences**

There is a passage from feeling of being challenged to a new experiential realm called *tolerating overwhelming experiences*. The passage is a shift to a spontaneous way of imagistic experiencing. While this naturally occurs in nighttime and waking dreaming during ayahuasca it is more intense. Fear and dread arise as images of a vortex, or a geometric grid with a focal area of energy, or an eye, or a face, or mask, may appear. Experiences associated with unresolved personal memories are common and there can be the sense of impending chaotic turbulence. If there is the ability to tolerate these experiences a passage through an opening or a passage of some kind is often reported.

**Substage 3 Dismantling of Forms**

All forms are eventually dismantled. This process requires the allowing and accepting of the unknown. Facing obstacles opens the passage into turbulence. Vortex turbulence dismantles old forms and opens a clearing eye. This dismantling process can initially feel like a dying process or of being devoured or of the body being operated upon. Later it this same process can feel familiar and natural. Healing trauma and creativity share these processes.

**Form Creation Processes**

In the model, the three substages of the *form creation processes* are *enhanced inner attunement, enhanced form fluidity, and enhanced compressed complexity*. The model suggests that there is a clear sequential relationship between intense form
dismantling processes leading to highly valuable and creative form creation and expression processes.

**Substage 4 Enhanced Inner Attunement**

During the dismantling process we may hear ourselves cry out. This cry calls forth enhanced inner attunement initiating the endearing spark of life from the darkness. Rumi says there is some kiss we want, with our whole lives, the touch of spirit on the body. Spontaneous thought naturally creates new narrative understanding from what had been unresolved memories.

**Substage 5 Enhanced Form Fluidity**

Just as a mother can provide the sense of safety for a small child to feel safe enough to explore her new world, enhanced inner attunement provides what is required to explore the enhanced form fluidity of interior worlds. Discoveries regarding the playful, dynamic, and morphing nature of form and creativity itself are required skills for subsequent creative and expressive transformation.

My EEG research (Ecehenhofer, in press) examined ayahuasca experiences 80 - 110 minutes from the time of ingestion because that was a time in the session when our research participants were still actively involved in imagery narratives but past the most intense “peaking” phase and could more easily speak and relax their muscles which allowed EEG data to be recorded uncontaminated by muscle artifacts. Our reported EEG findings are therefore limited to just the enhanced form fluidity substage of the model. Ayahuasca significantly increased EEG high beta 25 - 30 cycles per second frequency band coherence, mainly within both the left and right hemispheres which may suggest increased cortical processing within each of the hemispheres. What was more interesting was that ayahuasca significantly decreased
EEG high beta 25 - 30 cycles per second frequency band coherence across the two hemispheres. This may suggest either decreased cortical processing across the two hemispheres or some kind of alteration in the way the two hemispheres function together. Spontaneous thought is more mediated by right hemispheric neural network activity and reflective thought more by the left hemisphere. My EEG coherence findings of decreased EEG 25 – 30 cycle per second beta coherence across the hemispheres could suggest that these changes are part of the neural network activity necessary for both reflective thought and spontaneous thought to arise simultaneously in consciousness during the enhanced form fluidity stage of ayahuasca experience.

Substage 6 Enhanced Compressed Complexity

Enhanced compressed complexity refers to a creative process that broadens the amount of information, novelty, and number of factors comprising a transformation experience. At this stage large felines, snakes, birds, plants can appear. This stage is the stage of the classic shamanic journey that may involve experiences related to composite beings or entity encounters, traveling to other worlds, visiting distant jeweled cities, witnessing prehistoric rites, examining alien art, and architecture.

The model suggests that ayahuasca appears to facilitate spontaneous thought, but unlike normal spontaneous thought, ayahuasca simultaneously facilitates reflective thought which may account for the insights, deeper understanding, and fresh and creative ideas reported for ayahuasca. The model further suggests that the level of creativity should be correlated with the greatest intensity of spontaneous thought processes while the lucidity of reflective thought is maintained.

Form Expression Processes
The final major stage of the model involves the *form expression processes*, with the substages of *enhanced field complexity*, *enhanced vertical attunement*, and *enhanced horizontal attunement*. One way of looking at the model is to conceptualize the major stage of form creation as preparatory to the form expression stage. If form creation processes function to explore the possibilities of form fluidity and compressed complexity as it can be appreciated, form expression processes allow for the expression of the richness of these forms and their accompanying meaning.

*Substage 7 Enhanced Field Complexity*

After dismantling rigid forms and exploring the creative imagination the centralizing process of *enhanced field complexity* spontaneously arranges all the energies of the imaginal worlds around a central energetic axis that is the transformative environment for realization. The imaginal journey to the center is a discovery that there exists no separate self.

*Substage 8 Enhanced Vertical Attunement*

During *enhanced field complexity* the energies of the imaginal worlds have aligned around a central energetic axis to generate a transformative environment. The process of *enhanced vertical attunement* then can spontaneously unfold. Experientially a flow of energy awareness joins the two primal energetic powers into one unitive realization. During this substage mystical experiences are sometimes reported where a surge of energy travels vertically and erases all sense of a conventional self or world.

*Substage 9 Enhanced Horizontal Attunement*
Enhanced horizontal attunement involves the same spiritual energies as occur with enhanced vertical attunement but while simultaneously projecting energies horizontally and outwardly to other beings. This substage seems to emphasize the value of serving others in an embodied manner and finding novel expressive forms to communicate what had been beyond form. In this sense this substage is an embodied and human focused mystical experience. Even these novel expressions over time will loose their fresh vitality to inform so this substage transitions to the first substage of enhanced conflicting energy.

SUMMARY AND CONCLUSION

The model suggests that it is the image schematic display of normally unconscious neural mechanisms, in consciousness, that allows for the emergence of more complex experiences that are reported as healing, enhanced creativity, and spiritual unfolding. The model’s value can be determined by seeing how well it provides greater coherence in integrating the relevant transdisciplinary research evidence on the nature and function of spontaneous imagery narratives and related change processes in psychotherapy, sacred art, and spiritual development. Future transdisciplinary ayahuasca research that effectively bridges the neuroscience – humanities divide may be of significant value because ayahuasca makes available to scientific investigation many usually hidden dimensions of cognition central to the neuroscience of image processing, psychophysical change processes in psychotherapy and spiritual development, and the psychophysiology of creativity.
Psychotherapy is a unique phenomenon which gained a huge importance in the modern world. It appeared in the medical framework as a response to the recognition of the psyche’s influence on the human health. First it was aimed at the elimination of the psychological and psychosomatic symptoms. But very soon psychotherapy exceeded medical bounds. It happened due to the research of such outstanding scientists as Sigmund Freud, Carl Jung, Alfred Adler, Wilhelm Reich, Karen Horney, Erich Fromm, Abraham Maslow, Stanislav Grof, etc. Thanks to their works the notion of consciousness and personality structure widened a lot as well as the aims and methods of psychotherapeutical work. The idea of biological determinacy of psychological processes and elimination of symptoms yielded to the integral view, deep self research and realization of the inner potential. Modern psychotherapy includes numerous methods, from behavioral trainings to art and dance therapy. Today psychotherapist is co-traveler in the client’s self-discovery rather than expert (Yalom I. Dar psihoterapii, Moscow, Eksmo, 2009, p.27). Although in many countries including Russia only medical doctors can be psychotherapists, in fact it doesn’t correspond to the facts. Medical education is not enough and very often it prevents from integral understanding of psyche being based mainly on physiological aspects. In his work “The question of lay analysis. Conversations with an impartial person” Sigmund Freud wrote: “The medical education in general is controversial to the psychoanalytic training. The attention of the physician is occupied by the objective anatomic, physical and chemical facts… The interest in the psychological side of the life phenomenons doesn’t awake, examination of the highest manifestations of psyche doesn’t refer to medicine” (Freud S. K voprosu o diletantskom analise. Freud S. Collected works, additional volume. Moscow, STD, 2008, p. 275).
Today the psychotherapist training must include not only physiology, but psychology, philosophy, mythology, anthropology and what is more important, his own practice of self-research, needed to accompany the client in his experience. Today the common theory of consciousness, personality and psychotherapy doesn’t exist; each therapeutic approach proposes its own view towards human nature and methods of solving psychological problems. Although the progress in psychotherapy is connected, first of all, with integrative approach, based on the united professional field, synthesis of concepts and methods, creation of the common ethical principles and educational standards. The definition of psychotherapy given by European Association of Psychotherapy on October 21st, 1990 in Strasbourg can be the starting point of the integrative process:

1. Psychotherapy is an independent scientific discipline, the practice of which represents an independent and free profession.

2. Training in psychotherapy takes place at an advanced, qualified and scientific level.

3. The multiplicity of psychotherapeutic methods is assured and guaranteed.

4. A full psychotherapeutic training covers theory, self-experience, and practice under supervision. Adequate knowledge of various psychotherapeutic processes is acquired.

5. Access to training is through various preliminary qualifications, in particular human and social sciences (http://www.europsyche.org/eap/information.asp).

Holotropic breathwork (HB) was developed by Stanislav and Christina Grof on the ground of the several years’ research of the non-ordinary states of consciousness and discovery of their powerful healing potential (Grof S, Psihologia buduschego, Moscow, AST, 2001, p.21). The method is based on the serious theoretical background of the transpersonal psychology. Stanislav Grof proposed holotropic approach to the therapy, which is integrative, based on the practical experience and phenomenology and combining the views of psychodynamic, humanistic and
transpersonal schools. Nowadays the HB has its own detailed methodology and single system of practitioners’ training carried out by Grof Transpersonal Training. For years of use the HB by certified practitioners wide experience that proves its safety and high efficiency in deep self exploration and psychotherapy have been accumulated. From our point of view, the notions of personal growth, self research and psychotherapy are very close, because the self research leading to the wholeness is exactly the key essence of any psychotherapy. In any case the way lies through gradual self discovery and acceptance of the deep aspects of existence, yet the initial request can refer to neurotic symptoms, addiction, problems of close relations, creativity or finding place in life. All mentioned requests have in their base the deep need in self-actualization and aspiration for wholeness, what determines the quality of life and grounds the holotropic strategy of any therapeutic support (Grof S. Puteshestvie v poiskah sebya. Moscow, 1994, p.253). From that point of view we find extremely important the further integration of holotropic approach and the method of HB in the common field of modern psychotherapy. Such integration can expand the meaning of therapeutic support in general, raise the level of social and professional trust in HB, and also help to create integrative models of therapeutic support, including combination of various methods within the single process of psychological help in self exploration. The main conditions for this integration are: high professional standards of HB practitioners, compliance with the common ethical regulations, competent informing of the professional community with the essence of holotropic approach and the results of the application of HB, active cooperation with the specialists of the other therapeutic schools. Moreover, HB remaining in the sphere of secular psychology which is based on the scientific ground, allows to touch the deepest spiritual experience, without which the full-scale support in the inner development is impossible (Grof S, Psihologia buduschego, Moscow, AST, 2001, p.259).

12 years of our own use of the HB in psychotherapeutical practice convinced us in its high therapeutic potential and efficiency. We used the HB alone or combined with individual psychotherapy in existential humanistic approach, gestalt-therapy,
group therapy, practice of chi-gong and mindfulness. The total amount of clients experienced HB was 2098. They can be relatively divided into several groups of clients. First group of 647 people included persons with addiction problems (alcohol, drug addiction and gambling). The second group of neurotic symptoms consisted of 72 people. Third group of psychosomatic disorders consisted of 231 people. The fourth group with relations’ problems numbered 574 clients. The fifth group numbered 658 client with existentially-spiritual crisis, requests for self-exploration and personal growth. The forming of such groups was relative, because the first request often changed after some time of therapeutic work. We almost always dealt with personal growth and self-exploration if the person remained in therapeutic process for more than one year.

In the first group with addiction problems the use of HB alone was not effective; on the contrary, it could worsen the client’s condition because of the increased drug abuse or relapse after short “clean” period. Nevertheless, HB showed its high efficiency being combined with. We tried several models of rehabilitation in the rehabilitation department of the Rostov Municipal Psychoneurological Clinic and in the “House at the Road” private psychotherapeutical clinic and the maximal effect was achieved only by combination of HB and 12 steps program. In the evaluation of the efficiency we used the quality of passing the rehabilitation process, the duration and quality of remission. Most patient who didn’t experience HB showed the high level of resistance, for example, to the first step idea of surrender, complained of the misunderstanding of the “Power greater than ourselves”, spiritual principles of the program, the third step idea of “turning the will and the life over to the care”, they used rational and formal explanations. As opposed to them, those patients who experienced HB noted sudden intuitive insights connected with the ideas of surrender and death of the old self, deep penetration into the idea of the greater Power, they described the evidences of its presence their lives, synchronicities and links between the everyday life and experience in holotropic states of consciousness, which opened the way to spiritual spheres of life. Besides, the use of HB allowed to reach the safe atmosphere of trust and mutual support, increased the readiness to self-exploration,
decreased the resistance behavior, strengthened the presence in the current moment and motivation to the further recovery. The role of personnel in such a case consisted in following and supporting of the natural transformation process rather than modeling of the recovery. Our statistics for 10 years of observation shows that the efficiency of rehabilitation considerably increases with use of HB, therefore its active application in the spiritually oriented rehabilitation programs is absolutely proved. Without HB 29% of patients remained clean for more than 12 months, in the group of patients who experienced HB this amount was 65%.

While evaluating the quality of recovery we based on the ability to resocialization, including study in the college or university, the presence of job, the amount of income, extent of the subjective satisfaction in life, ability to create long-term relationships, motivation to further self-exploration, social and personal growth. The tests revealed marked reduction of the anxiety level in Spielberger scale, decrease of measures in depression scale and aggression in Bass-Dark Questionnaire in the group where HB was combined with 12 steps program as compared with group without HB.

In the second group with neurotic symptoms the most effective was to combine at least one year of regular HB with individual therapeutic support. The rate of holotrophic sessions varied from 2 to 4 per month including individual and group forms. Individual therapy included the support of trust in inner transformation and integration of deep experience. Obsessive disorders were the most resistant in this group. In general we found increased need in therapist support in this group. Comparing with control group without HB, we discovered acceleration of therapeutic process manifested in reduction of neurotic symptoms and shift of request to the sphere of existential experience and personal growth.

In the fourth group with relationship problems HB was successfully combined with dynamic group therapy. Thereby deep “vertical” personal experience achieved in holotropic sessions could be effectively integrated and tested in the safe “horizontal” interaction. Group meetings took place once a week. The frequency of
holotropic sessions differed and was choosed by client corresponding to inner needs. The group form of holotropic sessions was preferable. Those clients who took part in holotropic sessions demonstrated higher extent of trust and openness, better understanding of their personal bounds, readiness to cooperation.

In the third group with psychosomatic disorders and fifth group with existentially-spiritual crisis, requests for self-exploration and personal growth HB was rather effective as the only method of therapeutic support. Very often psychosomatic symptoms disappeared after 2-4 HB sessions and request transformed to the continued self exploration and personal growth. The clients with primary request for life crisis and self development showed great autonomy and less need in support between the sessions as compared with other groups. People from the fifth group were interested in spiritual practice and different health-improving methods, such as yoga and chi-gong.

We can mention two cases of complications in the use of HB. In both cases clients concealed the existence of endogenous disorder and took part in group HB with personal growth request. In both cases the psychotic symptoms grew up, the medicamental correction was required. During all period of medical treatment we cooperated with clients and doctors in order to help in differential diagnosis and support the clients. These cases emphasize the importance of the detailed initial interview, but don’t exclude the client’s responsibility for hiding information. Any other psychological or somatic complications were not observed.

Besides, we found out that participation in supervisor groups with HB practitioners and therapists of other approaches as well was extremely useful. Several years of participation in supervisor program organized by “Harmony” - St.-Petersburg’ Institute of Psychotherapy and Consultancy, where therapists of different schools took part, allowed to extend our own bounds of understanding the therapeutical process, to elaborate common ethical standards, organize interaction among specialists and increase the degree of trust to HB in the professional community.
In conclusion we’d like to note that according to our experience, HB is powerful and safe method of deep self exploration, effective in psychotherapy of various addictions, neurotic and psychosomatic disorders, communicative problems and in the cases of life crisis and personal growth. It occupies its own place in the field of modern psychotherapy and can be recommended as the method of separate use or in combination with other therapeutic methods. In order to work as HB practitioner the medical or psychological education is not enough, prolonged study in the Grof Transpersonal Training including personal deep exploration, theoretical and practical studies and work under supervision is required. The zone of further growth of HB practitioner refers to cooperation with therapists of other approaches and continued self-exploration.
SPIRITUAL POLYPHONY

T.I. Ginzburg, Ph.D.

 Nowadays the spectrum of alive spiritual communities is huge. In order to understand more clear all diversity of spiritual communities, ecovillages, groups, declaring there spiritual intention, I’d like to look at this through several variants of classification:

Refuges and Spiritual Schools

According to Igor Nikolaevich Kalinauskas spiritual communities could be described through two types: refuges and spiritual schools. In principle: refuges are groups, in which life is more easy than in mainstream, and spiritual schools are groups where life is much more complicated than in mainstream. As an examples of refuges I can give: Dances of the Whole World, Kraion group, White Brthers.... As an example of schools are VneoSchool, School (Kalinauskas), Game Masters School...

Natural – Unnatural – Supernatural

In Christianity, more precisely in depth of Christianity, in heart of it – in tradition of Hesychasm, I found model of three stages of human being development:

Sergey Horudgiy – one of the famous hesychasm researchers, in article «Concept of Perfect Human Being in the perspective of hesychasm anthropology» wrote about three stages of human being development – natural, unnatural, supernatural.
Natural state – typical for human being, when his energies has no unifying intention, no dominant, the energies are dissipated on different purposes and subjects of this reality.

Unnatural state – is the state, when energies are united in whole, and dedicated to one dominant, and this dominant is the intention to one purpose, which exist here, outside the God.

And supernatural – is whole intention to Perfection, where All human being intent to another existence, beyond the empirical reality.

So, applying this approach to spiritual community we can get new classification: natural, unnatural and supernatural communities.

Classification of spiritual communities based on the world views: Theism, Polytheism, Atheism, Pantheism, Postmodern, Daism

Theism – religious communities
Polytheism – animistic, pagans communities
Eastern Pantheistic Monism – Induistic, Buddhists
Postmodern – variety of New Age communities
Daism – Game Master's School
In the last five decades, various avenues of modern consciousness research have revealed a rich array of “anomalous” phenomena that have undermined some of the most basic assumptions of modern psychiatry, psychology, and psychotherapy concerning consciousness and the human psyche in health and disease. Many of these observations are so radical that they question the basic metaphysical assumptions of materialistic science.

The presenter, who has dedicated more than fifty years of his life to the research of non-ordinary states of consciousness, will review in this lecture these remarkable conceptual challenges and explore the most important major revisions that would have to be made in our understanding of consciousness, of the human psyche, and of the nature of reality to account for the rich array of these revolutionary findings.

The resulting radical changes in our thinking parallel in their nature and scope the conceptual cataclysm that the physicists had to go through in the first three decades of the twentieth century (moving from Newtonian physics to quantum-relativistic physics) and in a sense represent its logical completion.

The Adventure of Self-Discovery:

A Holotropic Breathwork Experience.

Holotropic Breathwork is a powerful psychospiritual experiential approach to self-exploration and therapy that uses a special set and setting and a combination of breathing, evocative music, focused energy release, and mandala drawing to explore realms of the psyche ordinarily hidden to conscious awareness. Holotropic sessions mediate access to emotionally relevant memories from childhood, infancy, biological birth, and prenatal life and a broad spectrum of transpersonal experience, such as sequences of psychospiritual death and rebirth, past life experiences, encounters with
archetypal figures, and states of cosmic unity. This workshop will give participants the opportunity for a deep personal experience shared in a group. Trained facilitators assisting in the workshop will help to create a safe and supportive environment for participants during the holotropic sessions, in the sharing groups, and in the follow-up. Participants will alternate in the roles of experiencers and "sitters."

**Transpersonal Psychology and the New Paradigm in Science**

Transpersonal psychology, as it was born in the late 1960s, was culturally sensitive and treated the ritual and spiritual traditions of ancient and native cultures with the respect that they deserve in view of the findings of modern consciousness research. It also embraced and integrated a wide range of “anomalous phenomena,” paradigm-breaking observations that academic science has been unable to account for and explain. However, although comprehensive and well substantiated in and of itself, the new field represented such a radical departure from academic thinking in professional circles that it could not be reconciled with either traditional psychology and psychiatry or with the Newtonian-Cartesian paradigm of Western science.

As a result of this, transpersonal psychology was extremely vulnerable to accusations of being "irrational", "unscientific", and even "flakey," particularly by scientists who were not aware of the vast body of observations and data on which the new movement was based. These critics also ignored the fact that many of the pioneers of this revolutionary movement had impressive academic credentials. Among the pioneers of transpersonal psychology were many prominent psychologists – James Fadiman, Jean Houston, Jack Kornfield, Stanley Krippner, Ralph Metzner, Arnold Mindell, John Perry, Kenneth Ring, Frances Vaughan, Richard Tarnas, Charles Tart, Roger Walsh - and anthropologists, such as Angeles Arrien, Michael and Sandra Harner, and others. These individuals created and embraced the transpersonal vision of the human psyche not because they were ignorant of the fundamental assumptions of traditional science, but because they found the old
conceptual frameworks seriously inadequate and incapable to account for their experiences and observations.

The problematic status of transpersonal psychology among “hard sciences” changed very radically during the first two decades of the existence of this fledgling discipline. As a result of revolutionary new concepts and discoveries in various scientific fields, the philosophy of traditional Western science, its basic assumptions, and its Newtonian-Cartesian paradigm were increasingly seriously challenged and undermined. Like many other theoreticians in the transpersonal field, I have followed this development with great interest and described it in the first part of my book Beyond the Brain as an effort to bridge the gap between the findings of my own research and the established scientific worldview (Grof 1985).

The influx of this exciting new information began by the realization of the profound philosophical implications of quantum-relativistic physics, forever changing our understanding of physical reality. The astonishing convergence between the worldview of modern physics and that of the Eastern spiritual philosophies, foreshadowed already in the work of Albert Einstein, Niels Bohr, Werner Heisenberg, Erwin Schroedinger, and others, found a full expression in the ground-breaking book by Fritjof Capra, his Tao of Physics (Capra 1975). Capra’s pioneering vision was in the following years complemented and refined by the work of Fred Alan Wolf, Nick Herbert, Amit Goswami, and many others (Wolf 1981, Herbert 1979, Goswami 1995). Of particular interest in this regard were the contributions of David Bohm, former co-worker of Albert Einstein and author of prestigious monographs on theory of relativity and quantum physics. His concept of the explicate and implicate order and his theory of holomovement expounding the importance of holographic thinking in science gained great popularity in the transpersonal field (Bohm 1980), as did Karl Pribram's holographic model of the brain (Pribram 1971).

The same is true for biologist Rupert Sheldrake’s theory of morphic resonance and morphogenetic fields, demonstrating the importance of non-physical fields for the understanding of forms, genetics and heredity, order, meaning, and the process of learning. Additional exciting contributions were Gregory Bateson's brilliant synthesis
of cybernetics, information and systems theories, logic, psychology, and other disciplines (Bateson 1979) Ilya Prigogine's studies of dissipative structures and order out of chaos (Prigogine 1980, Prigogine and Stengers 1984), the chaos theory itself (Gleick 1988), the anthropic principle in astrophysics (Barrow and Tipler 1986), and many others.

It has been very exciting to see that all the new revolutionary developments in science, while irreconcilable with the seventeenth century Newtonian-Cartesian thinking and monistic materialism, have been compatible with transpersonal psychology. As a result of these conceptual breakthroughs in a number of disciplines, it has become increasingly possible to imagine that transpersonal psychology will be in the future accepted by academic circles and become an integral part of a radically new scientific world view. As scientific progress continues to lift the spell of the outdated seventeenth century materialistic worldview, we can see the general outlines of an emerging radically new comprehensive understanding of ourselves, nature, and the universe we live in. This new paradigm should be able to reconcile science with experientially based spirituality of a non-denominational, universal, and all-embracing nature and bring about a synthesis of modern science and ancient wisdom.
RELEVANCE OF SPIRITUAL AND RELIGIOUS TRADITIONS IN BUSINESS: ACCOUNTING AND DECISION-MAKING AND PARTNERSHIP
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ABSTRACT

There is a growing sense of the spiritual and/or religious traditions in society and this is also reflected in the business world. Majority of business men and women are concerned to flourish the business following the spiritual and religious traditions. In this paper an attempt has been made to look into the role of spirituality and religion in business. This article focuses explicitly on the individual entrepreneur’s relationship with the spirituality and religion, and spiritual/religious values that are linked to accounting and decision-making, and business partnership. Spirituality and religion work together in harmony in the world of business. On the basis of the evidence available, the authors have offered a definition of spirituality in relation to business and suggested a theoretical model. The same may be tested empirically in the future researches.

Substance use in the creative process

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A long-standing field of interest of psychology is the connection between creativity, respectively the work of art and the effects of the psychoactive substances. Both phenomena can be closely related to the mobilization of the unconscious processes. In the process of creation the artist uses both his or her conscious and unconscious capacities in order that the work can come to existence. The question arises frequently, whether the use of psychoactive substances play a role in mobilizing the unconscious material on a productive way or on the contrary, do they
worsen the artistic performance. The use of psychoactive substances furthers the exchange of information among the conscious and unconscious, they make the unconscious material more available and they can help them to come to the surface. On the basis of these, the possibility of their usage is arisen during the process of the artistic creation. The authors examine this relationship in their presentation. They search the answer to the question, how the creative process changes because of the use of psychoactive substances.

In this lecture the authors specifically deal with the effects of opium on the works of art. They would like to picture the above mentioned connection with two writers’ cases. The first is Edgar Allan Poe who was one of the most influential figures of the American Romantic era and is the pioneer of the detective and horror fiction genre. Beside these, he was an alcohol and opium addict and wrote several artworks which can be connected to his substance use. The other writer is Samuel Taylor Coleridge who is one of the founders of the English romanticism. He also suffered from opium addiction. Through his most famous poem, Kubla Khan, we would like to demonstrate the possible effects of opium intoxication. The authors make use of the two writers’ biography, work, substance use, and analyze some of their artistic works in the study of this relation.
TRANSCOMMUNICATIONS: THE PHENOMENON AND THE PRINCIPLE OF THE SYNERGY OF TRANSPERSONAL PROCESSES

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There is a vast layer of imaginations and reflexions about whims and possibilities of human dialogue. Within the limits of the academic psychology human communications are described and analyzed as system or a network of every possible patterns of behavioural interaction in which the concrete information is structured and transferred more often.

At the same time, when speech comes about the nature and dynamics of human relations, on the foreground their semantic and substantial moments act, and behavioural dynamics at the best is supposed. Therefore any more these relations not casually are not called as communicative, and such way of their realisation can be meant as self-evident or not to be meant in general.

This situation could look funny if did not contain actually the problem resolved till now: communications in relations are transformed to new quality, and can be qualitative relations change communications. Told easily to accept for a word-play if not the obvious facts of a life infinitely comprehended in fiction, showing as relations pierce through and change a human life contrary to every possible communicative behavioural patterns.

Therefore, protecting in 1978 scientific construct «the communicative world» as constellation of the selective voluntary relations aligned concerning an individual direction of self-realisation of the person, I have inevitably come to understanding of their transcommunicative nature. In synergy shrillness of world outlook scale of human relations we have seen a phenomenon of the transcommunications synchronising in forming sense process the human vital worlds of the most various order: from gene to noosphere (V. Kabrin, 1992, 2005).

Transcommunications are shown as synchronisation and conformity in these most different scale and different measured the worlds not simply through physical,
namely through a semantic synergy or sense formation. Only in this case we can understand, why simple physiological departure – tears – not casually corresponds to a spiritual shock of the person – Catharsis, and the natural flower causes the same affection as a smile of the baby. Certificates of many known people – the moral law and star Installed I. Kanta, «Awe of a life» A. Schweitzer, a noosphere and «The Divine environment» T. D, Sharden here concern, etc.

It is obvious noetic transpersonal sense resulted above examples. In this context the primary goal of the given work to show that the transcommunications phenomenon can act both the general principle, and the concrete tool of the analysis of transpersonal processes of any scale: with fleeting peak experiences to alternative meditative conditions of consciousness.

In transcommunications the person opens to Another, in that degree in which this person can recede from the centre, be beyond the egocentrism. Thus degree of decenteration is phenomenologically brightly found out in occurrence of "peak experiences" (A. Maslow). In a context of these experiences multilevel dynamics of the most transcommunicative process opens. This dynamics is formed by special interaction of communicative stress (a version eu-stress) and a communicative trance (a version «eu-trans», focused on decenteration, transit). The communicative stress and trance form reciprocal unity as in an archetype «In - Jan». As a result dynamic the stress-trans-formation finds out itself in dialogue as the universal transcommunicative factor initiating expressed peak experiences. For example, when the organism physiologically relevantly reacts to spiritual and sincere movements, is most easier it is shown in laughter and tears as particularly physiological processes adequately responding to peak experiences. Thus also the latent physiological processes connected with activity of blood system, a metabolism, etc. naturally change. It is essentially important that in this process experience, an image, thought or the eidos which has caused organic shift do not lose the specificity and remain itself; and at the same time the organism appears is adequately sympathetic to these conditions owing to the specific possibilities. Only in that case it is possible to speak
about transcommunications of the worlds of a different order both in the person, and in a context of its dialogue with Another. As a matter of fact, in transcommunications at the expense of such horizontal and vertical decenteration something starts to be felt: the third that arises between the communicating parties – a metacommunicative context.

This schematically outlined phenomenology of transcommunications shows its essential difference from standard schemes, social stereotypes and semantic emptiness of ordinary dialogue. Peak experiences and metaphors create supermobile system which approaches each of communicating to itself and to each other owing to overcoming of barriers of standard communications. Such special mobility in transcommunications, obviously, allows to the person to show naturally the spontaneity, creativity and authenticity. Thereby the transcommunications phenomenology finds out authentic communications with features of personal growth of the person as a whole.

Supermobility of transcommunicative process is supported by the binary contradiction of a base communicative situation. Understanding real dynamism of processes decenteration, sense formations in whole, in the transcommunications concept the base communicative situation inevitably looks holographic.

In its model axes of a communicative situation can be developed and doubled known interactive (horizontal) and informative (vertical), without any of which elementary communications are impossible. At the same time doubling of major factors also does their transitive from each other, i.e. generates one more phenomenological plan of transcommunications. At least, it is distinctly shown in changes of a sense of style, feeling of a step, feeling of a distance and feeling of a theme.

At more detailed analysis the situation becomes complicated: the subject A, addressing to the partner B (what it sees in the opinion of the subject A), understands that it as the subject perceives the partner B in own way (not as the partner B itself)
and, depending on it, explicate or not properties of a subject of dialogue and its language interpretations.

In this description there is no "mirror" display of the same situation by eyes of the subject B since it would appear too difficult. However it seems "difficult" to the Reason demanding a reasoning. The transcommunicative approach solves this problem not too difficultly, at level of Intuitive Mind, staticizing at participants «feeling of a step» (an interactive axis) and «a sense of style, language» (an informative axis) etc.

Thus, the communicative situation represents the hologramme, «system of mirrors» where each component really, is reflected in the others, influencing all. So, for example, potentially, virtually and actually any component of a communicative situation can become a subject of conversation or means of designation any of components, including itself. Such balancing act masterly turned out at F.M. Dostoevsky, than it and has become history.

Considering the reticence about the majority of these aspects, even owing to deficiency of time, the person is compelled to live, nevertheless, in such unevident reality. From such «not shown points» consists «implicative» the vital space which full value is defined by peak experiences of transcommunicative process.

Example of the transcommunicative factor giving dynamics is the phenomenon of a simultaneous feedback in dialogue. Our dialogue, multichannel, transmodal and more than "visually- acoustical". If I address to the partner verbally, saying a long monologue, the partner already as the subject necessarily gives out me set of messages on the visual channel (by means of a mimicry, gestures, a pause, a pantomime, distances, etc.), operating, as a matter of fact, my monologue (if I am not blind to a feedback) and, thereby, transforming it into the present dialogue. Transmodal transformations in each subject of dialogue and between them – also transcommunications displays.
Transcommunicative process has expressed archetypical structure in which it is possible to distinguish: the *descending transcommunications* harmonising is sincere-corporeal conformity and expressed in catharsis – clearing experience; *impressive the transcommunications* harmonising the relations with Wednesday and expressed in imprinting – experience of special impression; *expansive the transcommunications* harmonising active transfer of impressions and expressed in ecstasy – to transfer of new impressions and in aspiration «to express inexpressible»; *the ascending transcommunications* harmonising sincere both spiritual sphere of the person and expressed in insight– experience of inspiration, inspiration.

Steadiness of all vectors of transcommunications does dialogue by the most high-grade and most adequately reflects a state of mind of the communicating. The dominant of a vector of ascending transcommunications does its by the most dynamical and relevant to an inner world of the person. It proves to be true in concrete researches of kongitivno-semantic dynamics of students in trans communications.

Students with statistically significant distinctions on sensitivity level to *contradictions* (revealed by means of a method of the psychosemantic count) in images of and the partner in significant for the person communicative situations have found out statistically authentic distinctions in the communicative worlds both by quantity of mutual relations, and by quantity designate of JA-images. The highest variety of mutual preferences and JA-images was shown by students with higher sensitivity to contradictions. It has allowed us to speak about the transcommunicative nature concept as largest transpersonal unit of the psychosemantic analysis of consciousness, which in difference from construct (J. Kelly) demonstrates shift or a sense transposition in wider context of the communicative relation where contradicting constructs unite kognitivno-semantic dynamic structure of higher order.

It begins as a meeting of the person with dissimilarity and uncertainty of "Another" and, plunging the person into the basic vectors peak "above permitted standard" a trance of experiences (insight – ecstasy – imprinting – catharsis),
generates the conceptually-semantic scheme of higher level. In this context transcommunications are understood not as process of avoiding, overcoming or the permission, and as process of development of contradictions through decentration and generation of senses of conceptual schemes of higher level. In communicative space of the person this process is permanent owing to its primary fullness the existential contradiction – 1) thirst of saying and 2) fear of hopelessness. Thirst of saying is realised in transpositions of conceptually-creative dynamic schemes, and fear of hopelessness – in protectively-kognitivnyh stresses-fixings.

The subsequent researches multilaterally confirm this hypothesis. So, prevalence verbal concepts stresses-trans-formations in the communicative world of the person is authentically connected with its many characteristics internal promptings and self-actualisations, and prevalence concepts trances-stresses-formations is definitely connected with opposite characteristics – external promptings and stereotypifications. Even bent for to travel – change of communicative space – appears authentically connected with absence in private world of the person of the integrated concepts and, thus, contradictions generating stress.

Realisation various training of programs in groups of transcommunicative experience shows authentic changes of indicators of a stress-trans-formation the persons directly connected with characteristics of its development in a transpersonal direction.

It is essential that aforementioned an experience trance in groups of transcommunicative experience and scale of formation of sense distinct changes of quality cause in its participants, frequencies expressed in increase and originality of use of metaphors at the description of problems as with partners in the transcommunicative worlds, and in test situations of transcommunicative conditions. Between poles of literal and portable senses of a metaphor there can be the infinite set of shades opening as a matter of fact other, new psychosemantic measurement of higher order, concerning already to mental (in a transcultural sense) and noetic (in transpersonal sense) to plans of life of the person.
As a whole *transcommunicative psychosemantic formations* of the person become synchrony and syntony for more simple vital worlds of the person – to psychosomatic conditions and a metabolism of its organism (descending transcommunications). During too time empathetically and intuitively they become opened to the transcendental world of the person of higher order and are endured as sense of history, a universe, space, a life, death, logos or noesis (formation of a life in the spirit of).

In this direction just it is necessary to find a scientific way of research of development of conceptually-semantic formations of the person in co-ordinates or its seasons *proto - orto - para- and methanoia*. It is possible by working out of postmethodological level of researches, a free method from mediating formal dictatorship and the researcher forming a direct transcommunicative meeting with unity or holarchy spiritually-is sincere-corporal human life - in the world as a primary reality (V. Kabrin, 2007, 2008).
TRANSPERSONAL ASPECTS OF GAMBLING

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The article concerns transpersonal components of gambling in virtual and real world: the ability to create new identity in game environment, induce altered states of consciousness by powerful auditory and visual effects and involvement in game process.

Key words: gambling, altered states of consciousness, virtual reality, persona, community.

Contemporary approaches do not explain the mechanisms behind the fascination of playing in virtual worlds and casino. Playing games is rich in transpersonal experiences – «experiences in which the sense of identity or self extends beyond the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos». From the point of view of social psychology, an important part of problem gambling study is to examine how the user interacts with other players. The ability to create a complete identity within a game environment and the use of powerful auditory and visual stimulation that may be inducing an altered state of consciousness are among the transpersonal components of virtual worlds.

Persona and Community

Computer environments may act as a form of social tool that allows users to step out of their normal social role and experiment with other identities. In doing this, they could then reintegrate their experiences from their virtual-selves into their real-world life.

Another scheme of interpersonal presentation is realized in the Internet. The computer interface removes much of the social cues so users must type them in the form of “emotes” (pre-scripted animated social cues such as: laughing, crying, hugging, etc.) – thus they have direct control over their interpersonal presentation.
Community is one of the most important components of virtual reality. Players interact with each other, through pseudo-anonymity. Unlike ‘real world’ relationships, online relationships relieve anxiety and shyness.

Anonymity can be used as an opportunity to cross cultural bridges, to explore and develop their identity, avoid such issues as prejudice, racism, sexism, etc. This can allow players to explore sides of themselves that may be taboo in the real-world. For example, playing a character of the opposite sex, or of questionable morality. “These aspects of online relationships make the Internet an ideal forum for testing various relationship and identity styles” (Hall & Parsons, 2001, p.316). Internet allows players to transcend their everyday identity and for the duration of play, may explore aspects of themselves they are not comfortable portraying in real-life virtual worlds or become someone they may have always wanted to be, and, perhaps, carry lessons learned from the virtual interactions back into the real-world.

The term pseudo-anonymity is used because players become known through the virtual world. As a character meets other players, friendships and reputations develop. A player can destroy the character and start a new one with a clean slate. As a rule, players invest a tremendous amount of time and emotional energy into their characters, and as a result the idea of destroying a character can be very emotionally stressful for them (Siang, 1999).

The investment in the virtual characters is so great that it may be possible to postulate that users project a part of their personal identity into the computer environment, and that events that happen to that projection can have reflections on the psychological and emotional well-being of the player in the real world.

The games intentionally or unintentionally use the community component to keep players in the game. Players are attracted by the possibility to make a reputation easier and faster than in the real world. Users develop in-game friends that play regularly, and they must play as often as the rest of the community does or fall behind.
and eventually lose the ability to play at the skill level of the rest of the community. If a user goes away on vacation for a week, he or she has to ‘make-up’ game time.

**Altered states of consciousness**

Being in virtual worlds and playing process may elicit altered states of consciousness. It has been proved that user interface/point of view and the frequency following response through photic stimulation, and binaural-beat stimulation may alter consciousness.

The interface is one of the critical components to the design of a virtual environment. The better the interface is, the less time users have to spend on thinking which button to push to get or download information. This is the first part of immersion into a virtual worlds.

The process is similar to the one which takes place when a baby learns to use its arms or legs: at first it’s awkward and requires a lot of concentration; later the child moves without directed thought in each body part being moved.

The modern home computer can produce cinema quality, three-dimensional video (Nvidia, 2004), as well as three-dimensional audio. The use of hi-tech devices can make virtual reality seem quite real. This can produce a powerful physiological and psychological effect, altering player’s state of consciousness. “Virtual environments are increasingly designed to improve feelings of presence by providing a fuller sensory experience including visual photo realism, auditory and tactile information. This improves the vividness and interactivity of ‘embodied’ presence in the environment”.

The perspective and depth, as well as size of the display and of the virtual world itself influence the induction of altered states of consciousness.

Through the mechanisms of selective attention, the mind easily loses focus on the non-important information of the real world and projects itself into the virtual world, and the player falls into game trance.
Virtual worlds incorporate a mixture of environmental sounds and music scores in an attempt to enhance the immersion experience. The background noises, sound effects, different levels of sound create the sense of presence. Binaural beats are a form of stimulation through the auditory channels.

To simulate the sound qualities of the real world, computers use multiple speakers and delay parts of the sound tracks to give the illusion of location and depth. To accompany this, developers choose dramatic music scores in an attempt to enhance the mood. These sounds contain binaural-beats. It has been proved that binaural beats induce non-ordinary states of consciousness, like in sound meditation, chanting, etc (Foster, 2004).

Virtual worlds are rich in visual and auditory stimulation. It seems highly plausible that the visual and auditory stimulation is creating a mild non-ordinary state of consciousness. To enhance this state, the user experiences the virtual world through a first person perspective that emulates the player’s real-world vision. Under these conditions, it is easy to see how a person could be drawn into this rich fantasy world.

Moreover, studies show that the game process can induce altered states of consciousness.

Alter states of consciousness have the following features (Kozlov, 2005):

1. Transcendence of the Ego - Creative act is characterized by disappearance of the subject, the feeling of “self”, self-consciousness and self-identity. Creative process implies such deep involvement that the person ceases to think of himself as separated from what he is doing. A single cognitive-mental structure is formed in the process of creation; on the one hand, it dissolves the “Self” in the activity, on the other – it dissolves the activity in the “Self”. This transcending (transcending the limits of one’s own “Self”) brings to significant changes in the sphere of values. Creative state enables us to a give transcending meaning to the outer reality, as well as to get this transcending meaning from the outer reality.
2. Transcendence of Space - implies indifference to the qualitative characteristics of space, their transformation or complete detachment from them (narrowing of the stimulus field of space perception).

The basic mechanism of this phenomenon can be described as *transformation of the objective space of environment into the subjective world of personality.*

The three aspects of space transcendence are:

1) *Indifference to the physical characteristics of space.* In the process of play people cease to notice aesthetic characteristics (beautiful-ugly) and all the variables which do not concern game activity: sounds and noises (people "stop hearing"); temperature (warm-cold), smells, flavors and even comfort become insignificant.

2) *Transformation of the social characteristics of space.* Sex, intellectual and aesthetic differences (man-woman, intelligent-stupid, beautiful-ugly) become insignificant. Social status and hierarchical position also lose their importance (supervisor-subordinate, rich-poor). People become field independent, i.e. not influenced by the attitudes and opinions of others.

3) *Narrowing of the stimulus field of space perception* to the significant variables, which are necessary to ensure activity.

3. Transcendence of Time – impaired time perception during game process. In general, it leads to underestimation of time intervals (a few minutes seem to have passed instead of the real hour). In some cases, the sense of time disappears completely and suddenly it "turns out" that it is already another time of day.

The transcendence of time, expressed in the change of its basic variables (duration, speed and sequence) in creative flow-like states influence psycho-physiological processes and vital activity of a person. The idiom “happiness takes no account of time” is an excellent description of the influence of emotional state on time perception in creative process.
Impaired time perception is caused by the fact that sensor systems cease to perceive the information coming from the outside (including kinesthetic and auditory systems, which play the major role in time intervals perception). It is also caused by suppression of such psychophysical mechanisms of time perception as biological rhythms, which are connected with the satisfaction of biological needs.

The transcendence of time, expressed in the change of its basic variables (duration, speed and sequence) in the game process influence psychophysiological processes and vital activity of a person.

In addition, we would like to mention that:

Impaired time perception depends on the state of being absorbed in some activity. Integration of the inner world with the outer world of a person leads to suppression of everyday perception of time, which leads to its impaired perception;

The boundary between the object and the subject and between the reality which really exists and the one that is perceived disappears. Game process exists in the “immediate”, in the "here and now". Personality is being dissolved in the creative process. It is very similar to the archaic perception of reality, to the presentism of primordial thinking.

The transcendence of time is also caused by a particular emotional state which accompany play. A whole range of feelings usually accompany the wins and losses: aesthetic delight, mystical ecstasy or instasy, awe, the feeling of mystery, the feeling of soaring, exultation, the pleasure of creating, being surprised at the discovery, thrill, the joy of being, anger, disappointment, hatred, resentment.

Winning gives a feeling of power, satisfaction; life seems to be more attractive. People feel the desire to experience it once more, which leads to groundless optimism, while losses just stimulate the urge to play.

Negative memories are erased, and positive, supported by positive emotions, remain. A few winning situations is all that remains. This is true for all games from
poker and whist to roulette and slot machines. Slot machine “rewards” winning by colored lights, pleasant sound effects, ringing of chips on metal trays. When you lose, slot machine is silent.

The atmosphere of casinos is designed so that people lose sense of time. Various shows, free drinks and snacks served to attract visitors, help them to forget about money, lose themselves in this carnival.

4. Transpersonality. As a result of transcendence of the Ego, transpersonal (spiritual) phenomenology enters human consciousness. Players start to believe in good luck, chance.

Research in psychology, neurophysiology and related areas show that virtual and real world gaming have powerful transpersonal components. The game process, accompanied by visual and auditory stimulation induce non-ordinary states of consciousness. Players may be using the games to unconsciously or consciously explore the deeper aspects of themselves and how they present themselves in their fantasy and real life. Ability to transcend the Ego in the virtual world and gambling process is emotionally significant for players. From the point of view of transpersonal psychology, it manifests the natural desire to transcend oneself, to broaden one’s consciousness to cross the boundaries of one’s own body.
WHAT IS ENLIGHTENMENT?

Khyentse Yeshi Namkhai

Thesis

What is enlightenment? To answer this question first of all we should understand how the question is. This simply means observe if there is a place this answer can happen.

If this place is the outer world, then the answer can be only an event and its own meaning. If this place is our inner world, then the answer can be only our experience and feeling. If the place is consciousness then can be only knowledge.

Outer world is material, the aspect of characteristics and judgment; there are millions of answers and a perfect truth in our life.

Inner world is immaterial, the aspect of the perception and emotions; there are no answers to our feeling and no need for explanation to our experiences.

Consciousness is like sky, the aspect of the instantaneous presence; blue, deep, pure, clear and vivid beyond all concepts.

*Enlightenment* does not need to happen or to explain, just we recognize like a sudden beautiful rainbow, and this sky is everyday of our life!

Dissertation

When we formulate a question we already know the answer, we don’t know precisely which one is it. We can imagine three different environments where we can find our answer, how they look like and why three? This is the main point.
Who needs knowledge?

Knowledge always refers to our selves, because we need knowledge and not someone else. Why we need this knowledge, because we ask. If we ask means there is space for answer. Observing more this space or environment we disclosure all answer without even the need of a question.

Three existences

First of all we describe the principle of the three Vajra from Tibetan Buddhism that is one of the most important sources of this knowledge; with three inseparable aspects the understanding of our condition is introduced as body, speech and mind. With body we mean the material level, with speech the energy level and with mind the knowledge. We can consider these aspects as a key to read and understand Tantra, ancient text from Tibetan Buddhism considered to be pure manifestation of wisdom, this require the proper introduction or initiation but relay on our experience.

Outer, inner and secret

We can consider the material aspect more external, when we open our eyes (all our senses) then we see many things that we can touch and manipulate. But looking inside of us we feel emotions that we can describe but none can really feel same. This imaginary world is our creation and inspiration, the knowledge of all this is even impossible to describe. Any knowledge is secret, because is not possible to show or describe; the most complex or the simplest one. The only way to transmit knowledge is through experience and we know this need to happen in time and space.

Limitation

The experience at outer level is limited in a single short event, its own emotion and meaning at inner level does not have limitations. Once is part of our imagination then will last forever and is continuous inspiration. The relation between outer and inner world is just like an object in front of a mirror, believing the reflection is real
means living in the illusion but discovering the capacity of reflection is knowledge. What has capacity of reflection? Being in the awareness of the mirror, this is real knowledge. This is our true condition, but to discover we need the mirror and the object in front of the mirror.

**Primordial experience**

However this knowledge can be transmitted by the Buddha of all times, this secret is reveled only through our own experience, because this is the nature of the mind. We remain in this awareness without grasping on the appearances, with this knowledge of pure enlightened mind beyond concepts. This is joy, inseparable from enlightenment.

**The answer**

The answer to the question “What is enlightenment” is very easy in the domain of the enlightenment it self, the only place where this answer would makes sense. This means that searching for enlightenment can be a lot more difficult then being in that knowledge, because the field of this research is in the wrong domain!

**Conclusion**

To answer for questions about our existence or find meanings in our life, we need first of all to give an answer to the question what is knowledge? To answer properly is very important to discover how the aspect of experience relates and which kind of experiences we may discover. These experiences can be observed with three perspectives: outer, inner and its real nature. With the teaching of the Buddha, which is precious and meaningful, we discover. The Buddha was a supreme teacher that taught to men and gods, that discovered the supreme knowledge of our condition free from vision of samsara and nirvana and offered to all human kind this pure enlightened mind beyond concepts.
In the beginning a few words about the name of my presentation are appropriate. Ken Wilber repeatedly stated in his fundamental treatise Sex, Ecology, Spirituality and elsewhere, that modern physics as well as science in general has nothing to do with consciousness and spirituality. In my presentation I want to argue against this statement and try to show, that it is new physics (and math from which it is inseparable) what could bring us most closely to some understanding of the nature of consciousness and spirituality.

I believe main philosophical contribution of modern physics to be the rejection of «classic rationality ideal» and of traditional concept of world knowledge as a progressive more accurate description of some objectively and independently existing reality. One of the consequences of the revolution in physics is gradual realization of the fact that scientific — and in principle any -world knowledge is primarily accomplished via models’ construction. The founders of quantum mechanics realized that their theory did not describe and explain an objectively real «micro-world», but only some, at times paradoxical, regularities observed when seemingly familiar material world was investigated on more subtle level. Nils Bohr was most categorical in this regard, stating that «quantum mechanics only describes the relations between the measurements of micro-objects, and it has nothing to say about the nature or state of these objects in between». Quantum wave function does not describe a movement of some real «wave of matter» in a physical space, but a probability wave propagation in a mathematical space of complex numbers, the amplitude square of this wave being the probability of particle detection in some place at some time by physical measurement — but not the probability of real existence of that particle in that place at that time. Because, strictly speaking, there is a nonzero probability of finding a particle everywhere and everywhen, physicists say that there occurs the collapse or reduction of wave function upon the
measurement to its most probable «eigenvalue», and a particle is detected just in a given place at a given time and nowhere else. The situation is further complicated by the fact, that if a particle may be in one of the two nonreducible states A or B, it is thought to be in a superposition of that states AB before the measurement, but upon the measurement it is detected in state A or in state B.

This idea has generated many so called «quantum paradoxes» and related irresolvable «problem of quantum measurement». It is thought that there are two types of world descriptions, namely the classical, or «macro-description», applicable to microscopic bodies, and a probabilistic quantum description, applicable to microscopic objects. But because the macro-objects, according to atomic theory, consist of that same micro-objects, the boundary between the two descriptions, in principle, may be shifted in the micro-world as far as one likes to include the measuring apparatus, entire laboratory, the whole of our planet and even entire universe. Quantum theory deals with an entities conventionally called an «unobservable objects» which, strictly speaking, are not quite objects — more specifically, before the measurement they only are an objects «in potentia», to use Heisenberg’s term. Hence, the universe described in such quantum way does not objectively exist and only become existing after the transition to macro-description, made by the subject-observer, who cannon be included in quantum description. This insolvable paradox led many theorists to speculate that quantum function collapse occurs in the observer’s consciousness.

But the «quantum paradoxes» and the «measurement problem» do arise only if we consider both quantum and classical to reflect the real picture of the same world on different levels and if we try clearly determine the boundary between the two descriptions. Various attempts at this problem resolution have been made, but the differences between the suggested approaches amount to single dilemma: are we to continue conceiving of the world as material and infinitely divisible one or may we allow for some other possibilities?

For example, in Hugh Everett’s «many worlds interpretation» there is no wave function collapse and a particle is detected in both possible states — but in two different worlds into which an initial world splits upon the measurement.
David Bohm suggested to describe particle as local point-like objects, that move according to the classical laws accompanied by quantum «pilot-waves» which are disturbances or fluctuations of nonlocal (that is, existing everywhere and everywhen) «quantum field», capable of interacting with particles. Later on he has further developed his ideas and spoke about «hidden» or «implicate» order, as opposed to classical «explicate» order, rather then about a «quantum field».

On the other hand, Einstein’s follower John Whiller has shown that it was possible to describe particles in term of a dynamic topology, or «a geometrodynamics» of Einsteinian curved space-time, not resorting to the concept of matter.

Nevertheless, the mainstream development of modern physics holds to the materialistic paradigm. According to Feynman’s QED, the fields are considered to be virtual particles and interactions are understood as exchanges of those particles. Quantum chromodynamics speaks about universe’s basic «building blocks» — quarks and gluons, of which all existence is thought to consist, including the space itself. But all quantum theories, both mainstream and alternative share one common feature -they are all highly abstract mathematical models. So, why not to consider the sum total of quantum conceptions simply to be a successful model, allowing accurate prediction of certain aspects of human activity?

Such an approach leads us to ponder over the nature of classical description as well. In everyday life we’ve got accustomed to conceive of the world as objectively real and classic. It is more convenient to us to think about atoms, electrons and other «micro-objects» as tiny pieces of matter, all the more so, since according to correspondence principle, the quantum equations for the big statistical ensembles of «micro-objects» reduce to the equations of classic physics. The quantum model, unlike the quantum reality description, has clearly defined boundaries, within which it would be unjustified to think about «quantum wave collapse» as a real event or process. Einstein has once expressed his aversion of quantum mechanics with the words «God does not play dices», meaning that the real world might not be a probabilistic one. In a sense, he was quite right — the
quantum model’s successfulness does not necessarily imply that the real world on however subtle level has exactly quantum nature.

But to what degree it is justified to assume the real world actually to be just as it represents itself to our sensory perception — material and deterministic? We all know central ontological tenet of the paradigm of monistic materialism — «Matter is an objective reality given us in sensations» (by the way, many soviet philosophers liked to make fun by inserting «By God» after «us»). In line with this paradigm, psychologists used to ask themselves «How?» — that is, how the world’s authentic picture could arise in our consciousness if, according to scientific evidence, there is nothing in the brain, but electric impulses?

However, the worldviews substantially changed in the course of human history — for example, we live in the epoch of rational worldview now, according to which we only take as objectively real what yields to quantitative definition. But it was not this way in earlier periods of our history. Why? May be because the rational worldview has proved its successfulness as a model that can more accurately predict the results of most aspects of human activity at this stage? But what about various pre-rational worldviews? Judging from the fact that humanity persists up to now, they also were highly successful models in their time. And what gives us any reasons to think that other life forms perceive the world exactly as we do or even as our distant ancestors did? Here it seems appropriate to remember the idea by Varela, Thompson and Rosh, that in evolution «an organism and its environment co-create each other», as well as Gibson’s «Ecological theory of perception», according to which any motile organism, capable of reactivity, creates an «ecological array» around itself, so that the interaction with this array «gives» its accurate position in this array. By generalization of these and other similar conceptions one might hypothesize, that any life form creates its own model of the world, allowing it to live and successfully act in this world — the successfulness of activity being determined by the accuracy of its results prediction.

Recently Jeff Hawkins, who is pioneering computer scientist, have suggested an interesting model «associative memory — prediction» for the functioning of human
intelligence. On the base of available neurobiological evidence about the mechanisms of perception and the workings of human neocortex Hawkins comes to conclusion that in any human activity the three components are deeply intertwined: sensory perception, motor behavior and the work of the imagination, realized via the mechanism of «convoluted feedback», allowing predictions to become input signals. It is not difficult to discern in Hawkins’ description a general functioning principle of systems with tangled-hierarchical organization, which might pertain not to human brain alone but to any sufficiently complex organisms. Such organisms might be capable not only of prediction of their actions’ results but also of projection their predictions onto the environment to create a kind of virtual reality in which to live and successfully act. In such case it doesn’t matter what an organism itself and its environment really are, because an organism has only to deal with inputs, generated at the interface between itself and environment under its own and environment’s mutual influence — provided, of course, that the same fundamental principles are operative both for the organism and environment; it is merely somewhat more general formulation of Varela, Thompson and Rosh’ ideas.

This suggests that it might be possible to reformulate the ontological tenet of monistic materialism as an epistemological assumption: «Reality is objectively given to us in sensations as matter» — that is, if we separate ourselves from reality and stand in relation to it as subjects, then it presents itself to our perception as a material one. In such a case, the central question for psychology and consciousness research is «Why?» and as the fist step toward an answer it is necessary to try to comprehend without being guided by materialistic concepts how could an pre-organism separate itself from a pre-environment as well as what properties have to have such a pre-environment to became an organism’s reality.

General systems theory offers quite detailed description of complex systems self-organization’s principles, including the development of so-called «nested» hierarchies in them; such systems could be called «pseudo-organisms», but as Wilber would say, they «lack depth», or «1st person view», although the Gödel Theorem
does predict an emergence of self-reference in sufficiently complex systems. But what if «depth» is a quality of pre-environment itself?

Paradoxically enough, quantum models are able to help us to understand how that might be so. In Bohm’s quantum model the «pilot-waves», or wave functions, are able in certain conditions to exist separately from particles and freely propagate, not interacting with anything, except their «own» particles, on which they exercise a nonlocal force action. The sum total of such freely propagating waves forms a hologram—like dynamic wave pattern, subsequently called by Bohm «an implicate order». So the main assumption of Bohm’s model is the possibility of nonlocality as an instant force action at a distance.

In the beginning of 20th century Einstein, wishing to prove quantum mechanics inconsistency, has suggested, together with his co-workers Podolsky and Rosen, a thought experiment, which showed, that quantum theory implies a possibility of nonlocality as an instant information transfer without local signals, propagating in space-time with finite velocity. Then, in the end of the same century, the Alain Aspect’s group at the University of Paris has practically reproduced that thought experiment to prove an existence of quantum nonlocality. Since that time physicists speak about an EPR-correlation or «entanglement» of quantum objects: if two quantum objects interacted for some time an then ceased to interact, then prior to measurement — that is, within the framework of quantum model — they remain directly aware about each other’s state, no matter how big is the space-time interval between them. Since during the universe’s evolution all quantum objects somehow interacted with each other, they are all directly aware about each other’s as well as entire universe’s state — that is, the nonlocal quantum universe is self-aware.

Suppose. there exists some pre-environment or pre-medium, having above nonlocal properties. Then systems, that emerge and self-organize as the results of that medium’s fluctuations, from the very beginning potentially have a tangled-hierarchical organization as well as property of self-reference, because any however small part of primordial pre-medium is directly aware, due to nonlocality, of all other potential parts as well as of the entire pre-medium. Systems interact with all that
is around them and self-reflect to generate their own «surrounding actuality» in which they can act relatively independently of the initial pre-medium. Then the entire subsequent evolution becomes mutually dependent differentiation andspecializations of systems, or «organisms» themselves and of the «actuality» generated by them. However, the ability to such generation itself can not be included in «actuality» and remains an inherent property of primordial pre-medium, shared by all systems emerging in it.

This extremely simplified heuristic model does not clarify the central aspect, namely a possible mechanism of self-aware systems’ self-reflection giving rise to «actuality». In earlier work I have hypothesized that such a mechanism might have something to do with the complex systems’ ability for homeostasis. A system that is directly aware of its state would perceive «external» influences in terms of this state change as well as its own actions for the restoration of homeostasis. I have called these two parameters «sentient feeling» and «sentient image» respectively. Together they act as a kind of sign system, owing to which the system can have an associative memory, compare its «experiences» in successive events, and generate simplest predictions; at the same time they form a «sentient tissue» from which the system can construct its «surrounding actuality» by outside projection of its predictions.

In the course of system’s further functional and then also structural differentiation and specialization, the indices that characterize its state changes and its homeostasis-restoring actions equally differentiate and specialize, and so do a sign system, used by it, which acquire a new quality — a sentient image starts to act as a «felt meaning» of a sentient feeling. Now the system may be called a «sentient being» whereas its «surrounding actuality» becomes a "reality of sensomotor meanings" or, to use Wilber’s term, a «sensomotor worldspace». Further evolution gives rise to the diversity of sentient beings, using their own sign systems and constructing their own versions of «actualities», which «interact» with each other, undergoing a natural selection. It selects and fixes most fundamental and universal sensomotor meanings, or constituting elements of sensomotor worldspace, which
becomes common for all sentient beings on this and following stages of development. The evolution of sign systems becomes relatively independent of the sentient beings’ evolution. More complex sensomotor meanings gradually turn into symbols, giving rise to primitive symbolic communication, and at a some stage a proto-consciousness emerges as communicatively shared knowledge of common «actuality». And so on.

The distinctive feature of this heuristic model is the assumption of relative independent sign systems’ evolution under the action of natural selection. Such an evolution does not unfold by «transcending and including» — it only selects and reinforces the types of meanings, that are most universal and effective in prediction of possible results of progressive more complex and diverse activity. It would be unjustified to consider the natural language’s meanings, that form a «human worldspace», to be «transcending and including» all meanings of archaic symbols, all sensomotor meanings, and all sentient meanings. In a sense, «the rational worldspace» we live in is more narrow, specialized and uniform than the «human worldspace», just as the latter is more narrow, specialized an uniform then «a worldspace of sentient beings» and so on. But since the very ability to generate these worldspaces lies beyond them and pertains to pre-medium, or Source, how Wilber would say, all meanings that are not «transcended and included» in more specialized and uniform worldspace on each stage, go to the collective unconscious. In this sense Jung was right in supposing that collective unconscious goes beyond the animate nature — in terms of present model it is rooted in a «space of potential diversity», corresponding to hypothetical «pre-medium».

So we seem to get one possible answer to the question «Why?» raised earlier: our «material reality» is the inherent property of our sign systems and thus, as Korzibsky’s genius had guessed long time ago, we live in a reality of meanings, or «labels», rather then in the reality of essence. By the way, it follows that any possible realities are properties of corresponding sign systems, and that Eastern spiritual traditions are right in insisting on the same «illusory» — or, as we would say «model» — status of all realities.
I want to conclude with two interesting scientific facts, than could support all said above. The first one argues for a modeling nature of scientific knowledge. Till recently scientific ideas concerning the origin of the universe have been based on the Big Bang model, which implied that the beginning of the universe was a local event, and that the universe continues expanding under the influence of enormous energy released in that event. It is this energy, that have been considered preventing the universe’s gravitational contraction. The isotropy of so called «relict radiation» was thought to be one of the main astrophysical proofs of Big Bang model. But recently more precise measurements have shown the anisotropy of relict radiation. It might mean that the Big Bang could, in principle, be nonlocal, and that the universe could come into existence «all at once». This have led astrophysicist to postulate the existence of so called «dark energy» preventing the universe’s gravitational contraction; according to theoretical estimations, «dark energy» comprises more than 70% of the universe’s total energy.

At present, nothing is known about possible nature of «dark energy»; all suggested hypotheses are highly controversial. One of them is a conception of so called «scalar field». I think, quantum astrophysicist have inadvertently created a model of «Spirit as the Source». In their model hypothetic «scalar field» is absolutely transcendent (does not interact with anything material), absolutely immanent (equally present in each point of the universe), almost omnipotent (contains more then 70% of the universe’s total energy) as well as omniscient and self-aware due to quantum entanglement.

The second fact concerns the manifestation of quantum entanglement on the macroscopic level: recently the physicists from the Arizonan University have shown a possibility to use photons’ quantum entanglement for structural information transfer onto macromolecules and even living organisms. Since the light (like all electromagnetic radiation) is one of the main attributes of our reality, it means that at some deep level of unconscious we are directly, or sentiently aware of the universe as a whole and all its part. The experiential transformation of this sentient awareness
into conscious one is the Way, that leads, as Wilber would say, «not back to the Source, but forward to Spirit»
NEW PSYCHO TECHNOLOGIES OF NEW ERA OF GLOBAL CHANGES

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Spiritually-psychological practices which are used in life by people who depend on dominating outlook of an epoch and the real maintenance of their life. It is obvious that animistic outlook of times of paganism and necessity to survive in the conditions of not cultivated nature has generated ritual magic and shaman Trans technicians. With Christianity directing people in «High» world, also concentration practices have changed. The attention of the human being was switched from worship spirits of the nature to development of its own inner world and its transformation according to religious ideals. And Hesychasm of early Christianity and spiritual exercises of Ignatija Loyola and especially mundane spiritual methods of Protestantism in New time are far from each other approaches that shows continuous dynamics of spiritually-psychological practices.

In the XXth century transformation of spiritually-psychological practices is also obvious. All of them come off religious doctrines in which bosom they were born. In the 60th, in period of counterculture, youth rebel and distribution of hippie ideology, psycho technologies have changed towards interests of East cult, meditation, Trans psychedelic. In 80-90th when yuppie replaced hippies, psychological practices became more pragmatic and oriented on personal success. The time of such system as neurolinguistic programming has come. People got tired of persuading of success, started to pay attention to values of internal character and tried to integrate it with pragmatics of life. That is how were born practices of transpersonal psychology of Stanislav Grof, practices of integrated psychology of Ken Uilbera's, practices of positive psychology of Martin Seligmena's and Mihaja Chiksentmihaji.
All previous practical psychology while developing its approaches proceeded from the environment that represents a certain stable system and that the world as a whole is quite steady. The life shows the opposite: condition of ecological situation on the planet promptly gets worse and changes of the information environment become faster. Under the massed action of virtual reality, culture and human psychology both degrades from which and from the market world the sincere and spiritual component is more and more washed away.

The reality itself has denied a good wish of ancient Chinese wisdom: «do not let us God to live in epoch of changes».

Most experts think that the texnocratic vector of development of our civilisation will lead to such consequences as

- The further climate changes in which on the different continents of the planet there will be two processes at the same time – global warming and a global fall of temperature that means constant temperature jumping.
- Growth of number of catastrophes (flooding, earthquake, the woken up volcanoes, tornadoes, hurricanes) and the further deterioration of an ecological situation.
- Increasing computerization of all aspects of life and informational pressure from electronic mass-media and a virtual reality on human mentality
- An increasing of human aggression in form of terrorism and criminalization of many aspects of a life.

Mentality of most people will be exposed to increasing pressure of negative changes and cannot handle with them. Old psycho technologies will work less effective because of their inadaptability to new and extreme terms of life and old values and the senses that support people will start to lose their meaning.
Today people say that crisis is not only difficulties and problems but also possibilities. As many people require the qualified help of the advanced specialists who know psycho technologies of survival in difficult conditions, as many of such experts will appear. New psychological methods and practices will help people:

a) To train spiritually-psychological stability and positive conditions, to sustain burden of changes, tests and catastrophic events;

b) To improve psychophysiological adaptation to the new environment, helping to survive in the conditions of environmental contamination, temperature-climatic differences, increases of solar activity and astrospace influences;

c) To increase information competence and psychological security from destructive influences of the information environment, virtual reality and real aggression from outside terrorist communities;

d) To arouse reserve possibilities of organism and mentality, to make active the best abilities and the forces giving to each person sensation of pleasure and returning sense of life.

Feature of our time is that for people today is much more difficult to do any spiritually-psychological practices. Many people don't have time, vital energy and ability to focus attention which is under the influence of aggressive civilisation and a virtual reality is today. The volume of external problems it is necessary to deal with is too great.

A vicious circle where the mankind has got in and which makes everyone to spend almost all their forces for service of artificial environment and a survival in it, interferes with attempts of the man to restrain chaos of own thoughts and to learn to think in a new fashion. New psychotechnologies should learn to restore the volume
and integrity of attention and to fill up internal time with energy of conscious vital self-creation resisting to chaos and destruction.

4. In the process of development the similar psychotechnologies it is necessary to consider experience of those systems of self-development of the person which approaches in the greatest degree corresponds to inquiries of today's extreme epoch. If to speak about the Russian spiritual experience (history of Russia always was incredibly strained and extreme) here is the greatest development of such systems as Hesychasm (initially appeared in Byzantium), Agni Yoga aiming the person on full transformation of organism and consciousness, «the fourth way» of Gurdzhiev aiming the person on mastering the method of conscious strong-willed superefforts.

5. My author approaches and operating time in this direction which I conduct for many years are connected with creation of techniques on:

   a) increasing the volume and depths of conscious attention helping the person to go outside the limits of the extrovert-intravert dichotomy and to become «megavert» - the person equally capable freely to be present and operate in external and private world;

   b) managing the energy of internal time (in this case the modified practices of yoga and Tibetan kalachakra are used which allow to slow down the time and to reach effect of a rejuvenation);

   c) Using various breathing practices for managing the temperature mode of organism and training «climate-free» human (yoga of new "glacial" period);

   d) Training the person to the art of manageable meditative trance (method of «silence therapy») and entering in a so-called condition of silence where he's getting access to the latent resources of organism, mentality and spirit and is capable to fast learning new evolutionary necessary skills.
The problem of creation new psychotechnologies and a birth of new outlook that answer to global problems of our epoch of changes is grandiose, and I would like to call all interested colleagues and experts in the field of self-development, philosophers and psychologists, high professionals and all spiritually searching people who see this statement of a problem significant and interesting, to join the similar work. Time of cosy psychotherapy for the epoch of consumption solving local problems of the neurotic person passes. It is necessary to answer calls of epoch with creation of new high-quality methods and practical systems of perfection.
‘Past-life-therapy’ is an integral part of New Age Holistic Therapy. It works on the body, mind, emotions, and spirit. The real reason for undertaking past-life-therapy is to improve the spiritual quality of our life, right now. Its chief objective is to make our life easier, better and more fulfilling, in this present moment. ‘Past-life-therapy’ ignores external symptoms; it addresses itself solely to the internal causes. ‘Past-life-therapy’ is a universal fact – modern Medical Science has documented it totally! 90% of present-life maladies, present-life illnesses, and present-life diseases – all have past-life connections!

‘Past-life-therapy’ is based on the root principle of cause and effect (also known as the Law of Karma). What has been set in motion some time in the past creates an appropriate effect on a person's current physical, emotional, mental or spiritual well-being, right now. The cause may be a past desire, a past thought, a past feeling, a past emotion, a past vow, a past promise, a past decision a past evasion or a past traumatic experience.

Patanjali Maharshi in his yoga sutras, 5000 years back, called this process of past-life-regression as ‘Prati-Prasav’. It is the process of reabsorbing back to the cause, bringing effect back to the cause; the process of involution. When a child is born it is Prasav. Prati-Prasav means you are born again in the memory, you go back to the very birth, the trauma when you were born, and you live it again. If there is something some trouble, some problem, then we go back to the original source from where it started. Because we can go on trying to solve the problem, but unless we go
to the roots it cannot be solved. Effects cannot be solved; they have to be forced back to the cause. It is just as if a tree is there and we don't want the tree, but we go on cutting the branches, the leaves, and again more branches sprout. We cut one leaf, three leaves come. We have to go to the roots.

Lord Buddha is said to have recounted 649 past-lives of his own and they were known as ‘Jataka Tales’. Lord Mahavira called ‘Remembering past-lives’ as ‘Jati-Smaran’. Sri Krishna said in Gita, “As a man, casting off worn-out garments, takes new ones, so the dweller in the body, casting off worn-out bodies, enters into others that are new”.

Around the world, researchers are amassing a startling body of evidence supporting reincarnation. Dr. Ian Stevenson, a professor of psychiatry at the university of Virginia, is among the worlds leading reincarnation researchers, has documented and verified more than 2000 cases of children, spontaneously remembering their past-lives. Dr. Brian Weiss, Dr. Helen Wambach, Dr. Raymond Moody, Dr. Elizabeth Kubler Ross, etc., are some of the pioneers in this field of Hypnotic Regression. The current popularity of Regression Therapy is a result of the work done through many decades of past-life exploration and research (You know how many years people work to achieve what others perceive as overnight success!). Past-life explorers and researchers found that real and valuable benefits resulted from the individual sessions. They experimented with developing a therapeutic intent and the results were impressive. Help and healing came to many people in a wide range of situations: spiritual, emotional, mental, physical, and financial.

In Hypnotic Regression, the subject is taken back, or regressed to another lifetime. The Hypnotic Regressor manages this process of regression, which slowly takes the subject to deep states by giving constant suggestions. After reaching a
'satisfactory state of altered consciousness’, the subject is further regressed, gradually, down to the ‘in-utero’ state. In such a state, flashes of inter-life events, and memories of past-lives glitter in the consciousness of the subject - making him/her deliver the description verbally.

In fully experiencing or reliving the past, in reconnecting to 'lost parts of the self', in integrating previously unacceptable facets, or in allowing oneself to fully feel the feelings and emotions of that life, and in reframing and rewriting the past –in all this - profound natural healing takes place instantly and automatically.

• Healing of chronic diseases can be brought about through the understanding of karmic patterns and the removal of energy blockages.

• Releases oneself from all kinds of specific phobias by having an understanding of their specific causes, which in many cases are present in the previous lives. Underlying each phobia is usually a specific and corresponding past life trauma, most often a death.

• Many types of issues, including addiction, depression, phobia, anxiety, panic, stress, attention deficit disorders, physical symptoms, and all types of compulsive or self-limiting behavior can be ameliorated with past-life-therapy.

• Improves one's inter-personal relationships, thus putting an end to the un-understood clashes and friction with one's present lifetime's relations.

• Frees oneself from the fear of death, once for all, and gives a great insight into our material lives.
• Past-life journeys can be turning points in life and can bring about the deepest levels of transformation and helps in knowing ones purpose of life.

Whether or not one believes in reincarnation, past-life-regression remains a powerful and valid tool for self-exploration. Information procured through this procedure can be invaluable for personal growth and inner healing, no matter what its source. Once the past-life causes are clearly seen, fully re-experienced, and karmically understood – then the present-life effects immediately vanish! In the West, past-life-therapy is becoming wide-spread. However, now, in India, too, past-life-therapy is becoming a basic therapy tool and a must healing method.
THE SCIENCE OF PAST LIFE REGRESSION

Dr. Newton Kondaveti, M.D., India

Aim: The Science of Past Life Regression and its therapeutic value

Materials and methods: Conducting Past life regression sessions

Results: Letting go of the past traumatic memories and gaining clarity

Summary: Past is a wise teacher and only by integrating the lessons of the past one can make progress. Looking into the past is a powerful catalyst in the personal spiritual growth.

WHAT IS PAST-LIFE-REGRESSION?

A significant number of independent researchers across the globe have found out conclusively that profound healing and transformation always accompanied past-life-recall. This finding prompted them to look for ways to induce past-life-recall so that it can be used as a therapeutic tool. This led to the evolution of Past-life-regression as a powerful tool for therapy and transformation. We are the sum total of all that we have been in our past-lives (from the first life to the present moment). Past-life-regression helps to explore past lives and retrieve the energies of those lives. By exploring our past-lives we can find the solutions for the problems that we face in the present life.

Past-life-regression brings a person in touch with his/her larger reality and helps to achieve a clear understanding of why situations in this life are the way they are. It therefore helps to make our life more joyful and fulfilling. Past-life-regression goes to the very roots of a problem and enables us to eliminate the source of the problem. The root cause of a problem lies in the past. The effect is felt in the present. Thoughts, words, feelings and actions that have been set in motion in the past continue to affect us at all levels of our being (body, mind, emotions and spirit) in the
present moment. Past-life-regression is a holistic therapy because it works on all the levels of our being - body, mind, emotions, and spirit.

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To understand how past-lives are recalled during Past-life-regression, we first need to understand the functioning of the mind, how memories are stored, and the different ways in which we perceive the various realities that surround us.
THE MIND AND IT’S FUNCTIONING:

The mind consists of the conscious mind and the subconscious mind. Our conscious mind is like the proverbial ‘tip of the iceberg’.

The conscious mind is that which is responsible for the way one perceives, interacts with, and relates to the environment. It controls both the involuntary functions of the body as well as our conscious thoughts and actions. The subconscious mind is like a hi-fidelity recording device that records each and every impression that a Soul has ever had during all its lifetimes. These impressions are stored in the subconscious mind as memories. Not as single impression escapes being captured in the subconscious mind.

The subconscious mind is not accessible in normal waking consciousness. It can be accessed during deep relaxation states or altered states of consciousness. The term ‘Altered State of Consciousness’ was first used and defined in the early 1960s. It is marked by an altered psychological functioning and experiences that are different from those had during normal waking consciousness. The way one perceives, interacts with and relates to the environment is different from that in the normal waking consciousness. A person experiencing an altered state of consciousness is much more absorbed and focused on the inner experience.

PAST-LIFE-REGRESSION AND RECURRING PATTERNS

In our experience with thousands of clients, I have observed that certain patterns of suffering seem to persist in their lives despite their best efforts to be different. These patterns tend to be carried through for many incarnations. Past-life-regression helps to understand and release patterns of behavior/relationship, which are the recurring themes from past-lives.

Wilhelm Reich had done extensive work on behavior patterns and he concluded that recurring patterns could be broadly classified into five archetypal patterns. He called them as the character structures. Most of the patterns observed are a
combination of one or more of these character structures. People adopt character structures to help them deal with their environment. This structure is developed by the individual’s ego in response to past experiences. Since the past experiences have a very strong impact on the psyche of the individual, the character structure developed by the individual becomes an integral part of the individual’s personality. Understanding the archetypal character structures helps us know ourselves better. The character structures of people can be divided into five types. These are:

1. **SCHIZIOD**
2. **ORAL**
3. **MASOCHIST**
4. **PSYCHOPATH**
5. **RIGID**

**SCHIZIOD:** A person with this character structure has experienced a great deal of physical suffering during the early part of the current life or in the past-life/lives. Such a person wants to avoid physical existence and this results in very poor physical health, avoiding physical work, chronic illnesses, being prone to frequent accidents etc. Their astral body leaves the physical body at the slightest hint of impending danger to the physical body. Due to this, they are in a dream state for most of the time. They are constantly in a state of fear or anxiety.

**ORAL:** A person with this character structure has experienced deprivation, loss, or abandonment during early childhood or in past-life/lives. Such a person resorts to stuffing to overcome the fear of losing. Overeating is a common example though stuffing is not restricted to eating alone. People who frequently go on massive shopping sprees are another example. In his case, the person is trying to overcome the sense of emptiness and fear of losing by stuffing with goods.

**MASOCHIST:** Individuals who have had the source experience of being victimized will now do everything possible to avoid being victimized. This could
range from submission at one end of the spectrum to aggression at the other end. They carry a hidden rage that often results in them become perpetrators.

**PSYCHOPATH:** Persons with this character structure manipulate others because of their past experience of betrayal. They are very particular about their image and are usually perfectionists. In other words, they leave nothing to chance. They do all this to ensure that they are not betrayed.

**RIGID:** Individuals who have had the source experience of intense emotional shock become insensitive and their personalities get closed. Hence, individuals with the rigid character structure avoid all display of emotions, as they perceive this to be a sign of weakness. They proceed to build up a defense system of control, domination, coldness, arrogance and pride, which creates a facade of a tough person on the outside. Because they have shut down their emotions, there is no emotional let out, which is actually required to maintain a proper balance. Hence, they remain very vulnerable inside.

**BENEFITS OF PAST-LIFE-REGRESSION:**

- **Past-life-regression helps to heal chronic diseases.** This is done in the following manner: Past-life-regression helps individuals to understand the karmic patterns involved and the resultant energy blockages. It is these energy blockages that manifest as diseases, which are sometimes chronic. The understanding that flows clears the energy blockages and thereby the disease is healed.

- **Past-life-regression helps overcome Fears and Phobias:** Past-life-regression releases individuals from all kinds of fears and phobias by bringing about an understanding of the specific causes of these fears and phobias. The causes are mostly present in the previous lives. They could also be present in the earlier part of the current life.
• **Past-life-regression improves one's inter-personal relationships:**

Past-life-regression improves one’s interpersonal relationships by causing the person to understand the past-life relationships with those individuals. Till this is understood, clashes and friction with one's present lifetime's relations is inevitable. Once the understanding flows, the person is able to see the larger perspective and therefore the relationships are improved or ‘healed’.

• **Past-life-regression frees us from the fear of death once and for all:**

Past-life-regression frees us from the fear of death once and for all. The fear of death is the biggest of all fears plaguing mankind. Past-life-regression helps us to explore our past-lives and through this exploration we realize that we are eternal beings. We understand that death is a mere transition from one state to another and that the essence of our being continues into eternity as we have lived before and are going to live again after ‘death’. Moreover, once an individual has relived his/her past-lives, he/she validates this understanding in the light of the personal experiences had. This removes the fear of death once and for all.

Though Past-life-regression has ancient roots, its importance can be felt much more in the New Age as the world is poised to take a quantum leap in consciousness.
The thesis underpinning the following concerns a basic distinction between the industrial and information systems in the organisation of society. Evolving informational technologies have a ‘natural’ correlation with the emerging architectonics of modern social systems. Unity, integration and cooperation are the basis for these social systems as opposed to competitive locality dominating in the modern world. One of the big challenges of this transformation is the process of global association of a large number of isolated phenomena which is continuing to produce a new integrity. It is not possible to yet establish the nature, the internal structure, nor the dynamics of this association; we’re not yet ready to properly comprehend this transformation. However, it is within our current competence to variously interpret the process – which of course will play its own role in influencing the transformation in one way or another. The future is hidden from us by the dynamic complexity of leaping from one system of social organisation to another. At the same time the carrying out of this transformation depends on people. We can conclude that consciousness, worldview of this developing new society will have not a discrete but integral nature. This new integrative social system will by necessity demand from its members an association of rationality and spirituality, or, as K. Wilber has formulated it, the connection of liberal consciousness with spirituality. There are always some “insights”, anticipations before any dramatic cultural changes. Let’s analyse this configuration of a person according to a changed transpersonal-ecological paradigm.

In 1928 K. Yung published an article devoted to the problems of modern person’s inner world (K. Yung. The problems of soul of our time. M, 1996. P.293-316). Yung’s “modern person” stands “at top or on the brink of the world: over him there is the sky, under him there is all mankind with its history lost in a fog of antiquity, before him there is a chasm obscuring the future”. The modern person
differs from pre-modern by non-stereotyped impacts of tradition-breaking cultures, while possessing “the highest development” of intensive and extensive consciousness, with a reduced role for the unconscious. Only that person living in the present completely, who at the same time realizes this form of existence, can attain complete human existence. The modern person can deliberately generate himself only through solving “the hardest vital problems”, differing, thereby from “also-modern” people, who “jump over” the steps of formation artificially, but remain within their limitations. These latter are not able to react to problems of a modern society adequately (See: In the same place. P. 293-295).

Yung comes to the conclusion that the impact of a full and final division of labour and specialization in the last century, has generated a spiritual need in the development of our human psychology, which turns to the technologically-cultural institute necessary for the modern person. The dying off of traditional institutes of the person’s formation, such as a cult of ancestors, religion, domination of external values etc., change in the very organisation of society and its maintenance, forces mankind to solve problems of formation of a new systematisations in a new fashion.

Let’s consider those social conditions that problematically reinforce the difficulties in this process. At the present stage of our postindustrial society it is possible to mark out the following configurations:

1) the requirements of a person’s conscious participation in the course of Politico-administrative activity are clearly illustrated;

2) divisions of labor and its specialisations, various forms of alienation, including distorted or ‘confused’ consciousness, can be ameliorated in the process of mankind’s continuing involvement in the universal communicative system of an information society;

3) the information-network unity creates the possibility for individuals to perform consciously in the process of institutionalising;
4) due to the enhancing of cultural resources which are distinctive features of the information economy, there will be a minimalising of the numerous restrictions generated by the competitive -market form of relations in the spheres of science, technologies and information processes which, constrained the development of material and spiritual spheres of a society;

5) The management of information systems and their transformations via technologies in real time, depending on the requirements of this or that corporation, cannot be carried out without a high degree of the actors’ ability to cooperate in the network realm, demanding the development of people’s integrative patterns of consciousness.

The problem of worldview was always in a state of contradiction in the West.

It is possible that information technologies, requiring corresponding systems of organisation, are developing more rapidly than our consciousness, acting stereotypes and organizational configuration can keep pace with. The geospace is fluctuating in a choice of ways for further movement: either the system of total control over the person becomes a base pattern of system organization or the society will be guided by further development of freedom proportional to an information configuration.

The essence of the problem of self-definition is whether the person feels himself as an isolated subject, "the ego", with whom all the world is at odds, or resists, or he feels himself as a single whole but connecting with the Universe. In the latter case the feeling of self-identity is stretched far beyond the rational faculties and the bodily self, and covers all of space (K. Wilber). The society of control is based on the understanding of a personality as the ‘split person’ who by means of creating different borders constructs the world extending the mechanistic matrixes to society, mind and psychics. In this case the person cannot help becoming “a brick” in an infinite wall which differs from all other atomic structures in self-identification and in its positioning. The wall has horizontal and vertical axes of organisation which are personified by managers of various ranks who ostensibly express the necessary
tendencies of society’s formatting and program the person in one way or another at the expense of external influences on members of a society.

As a distinctive feature of Russian and industrial society as a whole, the pre-modern person is identifiable by an egocentrism pattern; the person interprets, using the mechanisms of rational response, any situation as ‘isolated’. In a transpersonal psychological paradigm, in this way of orientation, the part of mental space of the biographically-corporate character is used deliberately; all the other content is represented in the person’s structure as unconscious. As a result the world picture gets a mosaic character. The egocentric person is “always right”, and the world is extremely imperfect, as people behave biassedly from the egocentric person’s point of view and require the control and correction from organizer’s positions of any rank. The egocentrism legalizes the competition as a dominating pattern and recognizes the unilateral violence going from “the ego” as means of creation of the harmonious world. The Liberally-industrial society “allows” the person to make a choice of situations on the basis of the rights and freedom. However the egocentric configuration is maintained, without overstepping the bounds of highly-differentiated market and interactors’ competition. The refined competition of a postindustrial society makes the actors use the elements of transpersonal space in the form of penetration into unconscious and using various technologies, allowing personifying phenomena of egoism and separate maintenances of archetypes. However all these forms of overstepping the ego’s borders is, as a rule, the form of inclusion of the given mental innovations in the traditional worldview of the Age of Enlightenment.

Transpersonal psychology is based on an identification of the person’s consciousness with a space universum (S.Grof, K. Wilber, F.Kapra) and a recognition of his ability to participate in coauthorship of the world (H.Ferrer). In this paradigm the person represents the aspect of the universal system which is overstepping the bounds of a society, and under certain conditions, he is capable to accept superpersonal forms concerning a configuration of traditional European culture. In
this development there is an integration of western and east stereotypes of mentality and psychics and the person’s overstepping the bounds of his ego into more difficult universal levels of the integrative organization. The overcoming of egocentric orientation and development of corresponding contents allows speaking about personal configuration, which is similar to requirements of the network system organizations. Their difference from the most developed market consists of the activity, demanding high degree of integration, allowing to highly individualized persons to act in coordination with the general interests. The consciousness of these actors should be ecological, focused on activity according to requirements of a metasystem level, coinciding with spirituality which allows the person to overstep borders of his own experience, being identified with various levels of the transpersonal one.

The given resources of consciousness and acting orientations will allow a great amount of actors to participate in network processes in real time, reforming the information and transforming it into technologies, in interests of a planetary civilization, instead of its separate parts.

The ecological worldview has been forming, for example according to S.Grof, in the most various areas of modern cognition. The world and consciousness start to be understood as “the infinitely difficult system of the vibrating phenomena”. The Universe of a modern physicist reminds rather a great thought, than a huge super car (J. Jeans). The reality is understood as the indestructible and coherent whole, involved in the infinite process of changes, named holotropic movement, and all the stable structures in the Universe are abstractions (D. Bom). All the borders in the world are illusory; mental activity is in the nature everywhere, including animals, plants and even inorganic systems, mind and the nature form indissoluble unity (G. Bateson). Natural forms are operated by "morphogenic fields", which are impossible to define or measure by means of modern science (R. Sheldrake). The general thesis of these innovative researches, as Grof concludes, is the idea that consciousness and a
creative mind are not derivative matters, but the important primary attributes of life (Grof S. The Holotropic Mind. M, 1996. P.12-26).

There are four levels in Wilber’s cartography of mind: the mind of unity, the organism as a whole, “the ego” level and the level of “mask”. The mind of unity has no borders; the person in this case is identified with the Universe. Wilber insists on the fact, that any border becomes a conflict source, turns to a front line. As to a psychological life of the person, he has a real possibility to lower his level of self-conflictness considerably. This possibility is the self-knowledge and a personal growth. When the person manages to carry out this problem to some extent, he reconstructs the map of his soul, expands its territory, and becomes other person. The prime target and growth possibility is the achievement of “mind of unity” (Wilber. K. No borders. M, 1998. P.16-24). The paradigm of transpersonal psychology, which has turned to a generally accepted science and its content corresponding to requirements of an information network, can help on this difficult way of the person’s development.

It is possible to confirm, that the ecological paradigm, which will allow generating personal measurement at the level of information-global society requirements, is growing ripe in many spheres of modern mind.
KETAMINE PSYCHOTHERAPY FOR HEROIN ADDICTION:
IMMEDIATE EFFECTS AND TWO-YEAR FOLLOW-UP

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**Aim:** To study the efficacy of ketamine assisted psychedelic psychotherapy for heroin dependence.

**Methods:** Seventy detoxified heroin-addicted patients were randomly assigned to one of two groups receiving ketamine psychotherapy (KPT) involving two different doses of ketamine. There were 35 heroin addicts (27 male and 8 female) in the experimental group, and 35 heroin addicts (28 male and 7 female) in the control group. The patients of the experimental group received existentially oriented psychotherapy in combination with a hallucinogenic (“psychedelic”) dose of ketamine (2.0 mg/kg i.m.). The patients of the control group received the same psychotherapy combined with a very low, non-hallucinogenic (non-psychedelic), dose of ketamine (0.2 mg/kg i.m.). This low dose induces some pharmacological effects without inducing a peak psychedelic experience. Both the psychotherapist and patient were blind to the dose of ketamine. KPT included preparation for the ketamine session, the ketamine session itself, and the post session psychotherapy aimed to help patients to integrate insights from their ketamine session into everyday life. During the ketamine session, the psychotherapist provided emotional support for the subject and carried out psychotherapy.

**Results:** The results of this double blind randomized clinical trial of KPT for heroin addiction showed that high dose (2.0 mg/kg) KPT elicits a full psychedelic experience in heroin addicts as assessed quantitatively by the Hallucinogen Rating Scale. On the other hand, low dose KPT (0.2 mg/kg) elicits “sub-psychadelic” experiences and functions as ketamine-facilitated guided imagery. High dose KPT produced a significantly greater rate of abstinence in heroin addicts within the first two years of follow-up than did low dose KPT. High dose KPT elicited a greater and
longer-lasting reduction in craving for heroin, as well as greater positive change in nonverbal unconscious emotional attitudes.

**Conclusion:** KPT is an effective method to treat heroin dependence.
ALTERED STATES OF CONSCIOUSNESS DURING NORMAL PREGNANCY

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The aim of research: the empirical study of altered states of consciousness of a pregnant woman, which are not pathological or a sign of her lacking psychic health, but, on the contrary, can lead her to a more healthy state and stimulate her spiritual growth.

Medical Psychology has been studying possible altered states of consciousness during pregnancy, using the traditional paradigm, and usually explores a spectrum of pathological psychic states that pregnant women might have (V. D Mendelevich, 1996).

Pregnancy, being one of the natural states of a woman, influences her physical, social, psychic and spiritual dimensions. Every woman can feel how it influences her emotional life, which is quite intensive and versatile. For the last five years we have been studying the peculiarities of emotional states of pregnant women, using Differential emotions theory. This problem is topical, because, on one hand, the Psychosomatic Medical researches’ data make us pay our attention to the fact that chronic emotional states influence physical health; and on the other hand, it is quite important to help pregnant women have a high quality of life. (The data of special researches show us that the quality of life of pregnant women in Russia has been much lower than the quality of life of pregnant women in any other European country since the second half of the 20-th century).

It is inevitable that the changes that take place in the organism of a pregnant woman tell on her emotional state, on the way she feels. O.N. Bezrukova’s research (1998) showed that social and psychological factors have impact on how pregnant women feel. The emotional life of a pregnant woman is influenced not only by her close friends and relatives and other people who are near her, but also by the whole society (K.V. Kuleshova, 2003).
The level of a woman’s readiness to give birth to a child influences her adaptation to pregnancy. Our empirical research (K.V. Kuleshova, 2005) shows that modern young women who are 20 — 25 years old experience emotional tension. Their pregnancy often adds to this tension, creating a conflict of roles, especially when it’s believed to be undesirable or inopportune. Not every young woman could really focus on her maternity, although some women consider pregnancy to be a shot «respite», a period of time when it’s possible for her to allow herself to do only one thing: bear a child.

Pregnancy as one of the most important periods in a woman’s life sometimes stirs up fear in her (K. V. Kuleshova, 2003). Unlike pain or other kinds of suffering, caused by some life threatening factors that really exist, fear is created by their anticipation. Fear is often correlated with feelings of suffering, shame and disgust (K. E. Izard, 1999). Fear can also manifest itself in the form of somatic symptoms and if one experiences it for long time, the whole organism starts functioning in a different way than it has functioned before.

It’s often difficult for a woman to express her emotions freely, especially if it’s anger or rage, because showing anger or rage is not acceptable in society. Rage is something that a pregnant woman often feels, if her pregnancy is not planned by her and is not timely from her point of view, because it’s blocking her professional motivation. A. J. Coppen (1959, 2001) shows that those women who don’t want to have children are more likely to have a bad form of toxicosis during their pregnancy that those women who do want to have children and have planned their pregnancy; and they also need more time to get adapted to their new situation. The study of 28 pregnant women with the help of Differential Emotions Questionnaire gave us the following results (K. V. Kuleshova, 2005 b): pregnant women usually feel rage in the first trimester of their pregnancy, then they experience it more seldom; its level can become a bit higher again just before labor. In case a woman can control the experience and the expression of her rage, it can bring quite positive results. Adequate expression of rage can be used in psychotherapy to suppress fear:
something that can be needed when we work with women who complain of fear (K.V. Kuleshova, 2003).

To explore shame, guilt and offence in pregnant women was also one of the aims of our research (K. V. Kuleshova, 2007). Sometimes shame, embarrassment and guilt are believed to be different emotions and sometimes they are considered to be the manifestations of the same emotion. They seem to be created by one and the same mechanism and take various forms only on the level of our consciousness. That’s why they all might belong to one group of emotions: «the group of shame». The most common prerequisite of shame is our lack of ability to be in alignment with our ideal «me». This lack of alignment creates the feeling of not being successful enough; of being a failure. Contempt shown by other people can also be a natural reason of shame (Tomkins, 1963). The main reason of guilt is a deed, an action. B. Hellinger (2006) states that the reason of guilt is a deed, an action. Guilt and not being guilty of anything are not the same things as evil and virtue. Guilt is experienced in situations where one feels responsible for something. The emotion of offence is believed to be in opposition to the emotions that belong to this «group of shame» (Y. M. Orlov, 2002). Offence takes place when a «significant other» does something «bad» to the offended person, something that doesn’t fit her expectations. Pregnant women often feel shame, guilt and offence.

We also paid attention to the fact that pregnancy can be a form of crisis and can cause one of the two types of emotional reactions: 1) depression (and other emotional reactions of this type); and 2) rage (and other emotional reactions that belong to this group). The first type of reactions can take place when a woman learns that she is pregnant and feels shame (see Beck’s data, 1976, and Izzard’s data, 1999). When this happens, she can also feel fear. The second type of reactions can take place when a woman who has just learnt that she is pregnant feels rage and also experiences guilt, offence and has a feeling of contempt.

Nowadays, maternity is not considered to be of big importance and its place in the hierarchy of values is quite low in Russia. T. V. Skritskaya (2002) points out
that there is a tendency to have hedonistic and individualistic values above other values in modern society.

The results of our empirical research. There were several stages of this research. It has been made since 2000 and 287 women have taken part in it. The following methods were used: Feeling, Activity and Mood Questionnaire; Tailor Questionnaire; Rusalov Structure of Temperament Questionnaire; Leongard test; Julian Rotter’s Questionnaire that shows the level of subjective control and also POI (Personal Orientation Inventory) by Everett Shostrom (adapted for Russia).

It was found out that pregnancy, being one of the oldest and one of the most important forms of self-actualization for a woman and also something that can increase a woman’s value in the eyes of society and in her own eyes, can still make a woman very joyful and happy (K. V. Kuleshova, 2003). We were able to identify women who acquire many traits typical of self-actualizing people during their pregnancy, temporarily satisfying their need of self-actualization.

As it is known, a self-actualizing person has such a hierarchy of motives that the system of motives is harmonious and functions well. When there is such a hierarchy of motives, there are no conflicts of motives and higher motives are not blocked by the demands of lower motives. According to A. Maslow, there is a typical shift of relative importance of needs from more primitive ones (like physiological needs and the need of safety) to more «human» and high ones in the hierarchy of motives of people who have this kind of personality. V. Frankl considered self-determination (that is correlated with having bigger control of one’s own life) to be the central characteristic of a mature personality that can function successfully. E. Erickson believed that the everlasting integration of fundamental kinds of feelings into a broader system of feelings is typical of a healthy personality.

C. Yung saw constant integration in the course of personality development as the step by step process of movement along the path of concordance of one’s own personal experience with the universal human experience. As a result of this process, one is able to think, feel and act in a more «human» way, staying more on the universal human level than on the defensive «ego» level; and it can be seen in the
way such a person acts and behaves. One can be a more self-actualized person and experience inner freedom, integrity, harmony and joy to a bigger extend. There are certain «symptoms» of one’s maturity: one begins to love (it’s a special kind of love, being-oriented love, love as a present to somebody, according to A. Maslow). This love fills such a person «to the brim» and he starts sharing, giving instead of being in need. Such feelings are typical of a healthy personality and of a spiritual person.

Self-actualized people often have moments in their life when they experience awe, admiration and ecstasy. At such moments of self-actualization (which A. Maslow calls peak experiences) one thinks that something valuable and important has happened. A. Maslow also describes more stable and lasting feelings which he calls plateau experiences and which are a new and better way to look at the world and experience it on a deeper level. (It has to do with some fundamental change of one’s point of view and with new values and a new level of awareness of the world and of one’s own presence in the world). There was a research in which it was shown that people who showed quite a big score on «Peak Scale» had reported that they had moments of transcendent experience and a feeling of great happiness. (Mathes et al, 1982).

We could witness such plateau states in a part of pregnant women who were our examinees (K. V. Kuleshova, 2007). It was shown that pregnancy can be a meaningful stage on the path of a woman’s self-actualization, one of the ways of self-realization for her and could sometimes lead to peak experiences (happiness, love, admiration etc.); and at the same time, it could disorganize her psychic processes, her life and her behavior; so, it could cause diseases of desadaptation. We have found that when a woman expects her first baby in mature age, she experiences plateau states much more often than other women. Besides, the majority of such women accepts their pregnancy unconditionally and is looking forward to their first child being born. Yet, the empirical results of this research gave rise to a lot of questions.

The first question is: why are there so many self-actualized pregnant women (84%) in the age group of «those who are more than 30»? We are aware of the fact
that self-actualized people are not many (about 1% of the population)? (We haven’t specially chosen self-actualized pregnant women to be in the group of «those who are more than 30 and are waiting for their first child»).

The second question is: why are they so many? We can interpret our data in different ways. Either only mature people dare to give birth to a child at such age, or pregnancy, being a state of crisis, is conductive to the appearance of plateau states in mature age: a new way to see the world and to experience the world on a deeper level. Acquiring the traits typical of a self- actualized person, a pregnant woman is entering a very important stage of her life that can become a shift from having neurotic and infantile problems to facing the real problems of a mature and a fully fledged personality.

According to the already published data, biological age as such doesn’t influence the level of maturity of one’s personality and the ability for self-actualization. In our empirical research we came across self-actualized pregnant women in the age group of 20—30 years old; and we met pregnant woman who were not self-actualized in the age group of 40—44 years old. Our empirical research shows that the psychic state of self-actualized pregnant women of early age is the evidence of their successful adaptation (both psychic and social); and a low level of anxiety is typical of them.

In the group of women with a high level of self-actualization (the first group, 50 people of different ages), 23 women almost never felt shame during the whole period of their pregnancy. (They had the opposite emotion, pride, especially in the first months of their pregnancy, soon after they had learnt that they were going to have a baby). Sometimes they felt guilt during the first months of pregnancy, especially in relationships with their colleagues at their work; and then in the last months of pregnancy in relationships with their babies who were not born yet or some other family members. This guilt was often mixed up with rage (aimed at someone else, not the ones in relationship with whom these ladies were having the feeling guilt). Offence was quite often felt by these women in the first months of their pregnancy and had to do with their mothers or husbands not behaving the way they
«should». In the second group of pregnant women (the ones who didn’t show the signs of self-actualization) shame was felt during the whole period of pregnancy.

This feeling was often accompanied by fear. As for guilt and offence, the data in the second group are the same as in the first one.

We have published the program of a special course called «The use of Gender approach in the work of a clinical psychologist. Psychotherapy for women». (K. V. Kuleshova, 2004). This program is intended for those clinical psychologists who want to work with women and help them achieve a high level of reproductive health and be psychologically ready for pregnancy and maternity. There are methods of psychotherapy, such as process-oriented psychotherapy, that make it possible to prepare a woman for pregnancy and for various changes that take place not only in her physical, social and psychic spheres, but also in her spiritual sphere of life. It is important for a pregnant woman to be aware of the process of transformation of her spirituality and to take part in it, staying conscious and open to her experience connected with maternity. Learning to master her new spiritual state, a pregnant woman can also experience what A. Maslow called a plateau-state; and she must be psychologically ready for this experience as well.
SOME STABLE CHARACTERISTICS OF THE IMAGE OF A HIGHER EDUCATIONAL INSTITUTION THAT CAN GIVE RISE TO A FEELING OF TRUST (OR DISTRUST) IN SCHOOL-LEAVERS AND STUDENTS

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From the empirical point of view, human consciousness is a complex of constantly changing images of perception and mental images. The main elements of the inner structure of consciousness are:

1) sensual contents (i.e. sensations, images of perception or imagination);
2) objective meanings (i.e. generalized human experience that is a kind of a mediator in the process of our reflection of the world around us in our mind); and
3) subjective meanings (i.e. those personal meanings that express our attitude to the objects of the outer world that are represented in our consciousness) (A. N. Leontiev, 1972).

The aim of our empirical research: the study of ideal images of higher educational institutions that give rise to feelings of trust (or distrust) in consumers of educational services (i.e. school-leavers and students).

We consider trust to be one of characteristics of the depth and quality of conjunctive relationships. As a rule, trust is built during the process of communication (in the course of some joint activity) and it becomes a kind of a filter that regulates the process of sharing information and influences the way it spreads (G. M. Andreeva, 1980). Trust tells on the process of interactions. When a high level of social cooperation is needed, trust minimizes conflicts and disagreements (R. Freiger, J. Feidimen, 2007). It also contributes to efficiency of communication which in case of a higher educational institution and school-leavers can manifest itself in the process of forming the group of the first year students (and can be assessed and described with the help of financial terms).

When a school-leaver lacks experience of interaction with a specific higher educational institution, his (or her) trust (or distrust) is based on the images of this institution and its representatives. The extend to which these images are attractive
depends not only on their features, but also on the school-leaver’s peculiarities (his or her experience, attitudes etc.). Even if some representative of a certain higher educational institution has a positive image in the eyes of public, a specific school-leaver’s attitude to this image will influence the level of his or her trust.

The hypothesis of this empirical study: The consumers of educational services (school-leavers and students) have stable ideal images of a higher educational institution or its representative; and these images give rise to trust (or distrust).

These ideal images exist only in human mind and have nothing to do with specific educational institutions (universities, institutes or colleges); yet, they have a very big impact on the process of building up trust (or distrust) for a certain educational institution in those who are consumers of educational services.

The base of our research, the study population. The empirical base of our research and the study population were 14 comprehensive schools and 7 higher educational institutions in Moscow. The sample size: our subjects were 490 school children who attended the 10th and the 11th grades and 130 first and fourth year students.

The stages of this empirical research. The research was performed step by step from 2005 to 2007. We did not aim at getting representative results, because we considered this research to be a pilot one. There were 3 empirical stages of this research, and we had specific study population in each of them.

The first empirical stage of our research. We studied the psychological characteristics of an ideal educational institution. The ideal institution that we studied wasn’t a specific higher educational institution that really existed. We asked our subjects, what particular qualities a higher educational institution needed to have to be trustworthy enough for them to be willing to study there. So, it was some ideal image existing in their mind. The empirical data were obtained with the help of two empirical procedures:

1) Finding out what the positive image of a higher educational institution was like.
2) Finding out what the negative image of a higher educational institution was like.

The second empirical stage of our research. During this stage we were finding out how stable these positive and negative images were.

The third empirical stage of our research. During this stage we studied the psychological characteristics of an ideal representative of a higher educational institution. We didn’t mean anybody in particular; we just asked the school-leavers what features a representative of a higher educational institution needed to have for them to trust him (or her). So, it’s an ideal image of such a person. The empirical data were obtained with the help of two empirical procedures:

1) Finding out what the positive image of an ideal representative of a higher educational institution was like.

2) Finding out what the negative image of an ideal representative of a higher educational institution was like.

In the first and the third stages of our research we also studied the influence of such a factor as gender on the images of the higher educational institution and its representative that gave rise to trust and distrust.

Psycho diagnostic methods. During these empirical stages the Method of Semantic Differential of Charles Osgood (the 25 scale version).

The results of our empirical research.
1. The first and the second empirical stages.

Studying the emotions and judgments that are the components of trust (or distrust), we have made the comparative analysis of the results, obtained with the help of the following method:

1) We asked the schoolchildren who were in the 10th and 11th grades (groups № 1 and № 2) to scale the stimulus: «The institute that I trust and, therefore, want to study in.»

2) We asked some other schoolchildren who were in the 10th and 11th grades (groups № 3 and № 4) to scale the stimulus: «The institute that I don’t trust and, therefore, would never like to study in.»
We could discover quite big divergences of the images of the higher educational institutions that the school leavers trust (or distrust). When the negative stimulus was scaled, the significant poles of the scales in Ch. Osgood’s Semantic Differential test shifted, acquiring the meaning that was opposite to the one of the positive stimulus.

Since each of the respondents scaled only one stimulus, the results could not be influenced by the data obtained when the other stimulus was scaled; so, they are more valid. Besides, our respondents study in different schools, so, their school traditions could not have influenced our results either.

If we compare the results of our questioning these schoolchildren with the ones of our questioning the first and the forth year students, we see that not only the poles of the scales, but the percentage points coincide. (We can see it if we look at practically all the scales, only there of them are exceptions). There were some minor divergences of judgmental and emotional components of the images of higher educational institutions that one could (or couldn’t) trust, when we compared the results of our questioning the schoolchildren of the 11th grade with the ones of our questioning the first year students. These divergences might be explained by the change of these children’s social roles (they stop being schoolchildren and become students).

Thus, we have found essential distinctions of the ideal images of those higher educational institutions that arouse trust and the ones that gave rise to distrust in school-leavers and students. The characteristics of these images are quite stable. There was practically no difference in the data obtained by us when we questioned boys and girls.

2. The third empirical stage.

During the first empirical procedure, the respondent groups № 5 and № 6 (who were schoolchildren of the 10th and the 11th grades, 40 children in each of these groups) were asked to scale the following stimulus: «A person whom I do not trust and whom I would not like to be a representative of the higher educational institution that I have chosen to study in». We want to emphasize that the children in groups 5—8 were different children than the ones in groups 1—4.
Group 5 consisted of 24 girls and 16 boys. Group 6 consisted of 23 girls and 17 boys. We have not noticed any gender differences in the results of the questioning. That’s why we started comparing the data obtained in those groups without dividing those groups into smaller groups of boys and girls. We compared the following parameters:

(a) the dominant (or significant) choices of the poles of the scales made by the respondents in groups 5 and 6;

(b) the choices made by the same respondents that were not significant.

The data analyses made by us showed that there were no significant distinctions in the choices made by respondents from groups 5 and 6. The data are quite consistent, so we can say that the results are valid.

In groups 7 and 8, we couldn’t see any gender differences in the data obtained by us either. There were no distinctions in the choices made by the respondents of these groups in both significant and non-significant scales. The results are quite consistent.

The judgmental and emotional components of the ideal image of a representative of a higher educational institution who can excite trust (or distrust) in school-leavers and students were then compared with the ones of the ideal image of the higher education institution which can arouse trust (or distrust). There was also quite big similarity of responses when the following pair of stimuli was scaled by the respondents:

· «The institute that I trust and, therefore, want to study in.»

· «A person whom I trust and who I would like to be a representative of the higher educational institution that I have chosen to study in».

There were more distinctions in responses, when the «negative» pair of stimuli was scaled:

· «The institute that I don’t trust and, therefore, would never like to study in.»

· «A person whom I do not trust and who I would not like to be a representative of the higher educational institution that I have chosen to study in».

In both cases we asked questions about an institution and a human being; but that’s not just any human being but the one who should or should not be «a
representative» of this institution. One’s attitude to an institution tends to be the same as one’s attitude to its «representative». Yet, the characteristics of the institution and the representative of this institution that excite trust are more consistent than the ones of the institution and its representative that do not arouse trust.

So, we have found out that consumers of educational services (school-leavers and students) have stable ideal images of a higher educational institution and of its representative that can excite trust (or distrust) in them. The ideal images of a higher educational institution and of its representative have common characteristics. The coincidence of these characteristics can indicate that in both cases we deal with the same attitude of trust (or distrust).

The educational institution or its representative that can excite trust in school-leavers and students can be described as: a) good, pleasant, dear(close), loved; b) strong, big, light, smooth, dry, fresh, clean, joyful, cheerful, kind; c) active, orderly, clever, sharp (not dull).

The educational institution or its representative that can arouse distrust are: a) bad, repulsive (nasty), alien (distant), hated; b) weak, little, dark, rough, rotten, mean (angry), sad (despondent); c) passive, chaotic, silly, dull.

The results of our research show that, on the whole, the emotional and judgmental components of trust (or distrust) in a higher educational institution have been stable for many years since the time our respondents were schoolchildren and for some years of their being students. These results can be explained by both things: the possible influence of archetypes that create a stable system of meanings of such words as «trust» (or «distrust») (E. V. Kravchenko, 2008); and the existence of some stable belief systems that are formed in quite early eyes of life and that create stable images of educational institutions that are considered to be «trustworthy» or good enough to study in.

These results can be used by specialists in PR who are interested in forming groups of first year students or choosing someone to «represent» an educational institution and to communicate with consumers of educational services; and who are also interested in eliminating distrust that could be in the way of this communication.
A COMPUTER PROGRAMMER’S VIEW ON THE FUNCTIONS OF THE CONSCIOUSNESS

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“Is this theory crazy enough to be the truth?”
Niels Bohr

The paradoxes of Quantum Physics. According to Newton, any substance consists of particles that have certain properties: a certain place that they occupy, some size, some degree of hardness etc. These particles can be seen as something like “bricks” that can be used to build some bigger things. They exist whether we are observing them or not; their existence doesn’t depend on our observation. Quantum Physics doesn’t agree with such a point of view on connections of the whole with its parts. (We can note that Hegel had a similar point of view, the one that today is called “systems thinking”). In the world model, existing in Quantum Physics, particles are not seen as separate objects, existing independently of each other and the whole, just by themselves. The American physicist H. P. Stapp states that an elementary particle is not something that exists independently and is unamenable to analysis. In its essence, it is some kind of environment or space that expands and reaches other objects. Heisenberg’s principle put an end to our belief about the movement of separate material particles. For example, it’s not possible for us to say that a particle simultaneously has such characteristics as 1) a position in space (and an impulse) and 2) energy (and time). Niels Bohr considered quantum uncertainty to be an integral part of nature. It’s only a constellation of particles seen as one whole structure that has the status of reality (and parts of this structure are the particles of which our measuring instruments consist). But if we make some steps further and move away from the abovementioned idea, taking the same direction, we could ask the
following question: can we consider the whole Universe to be such a constellation of particles, one entity?

The physical model of the Universe. Einstein’s Theory of Relativity (TR) denies that space has any kind of structure, seeing it as some absolute void that has got specific geometry; and experimental data, obtained during researches in the field of Experimental Physics, are not always consistent with this point of view. There are other well-known theories that appeared as an attempt to criticize TR: Fractal Physics (by V. Shabetnik); Physical Vacuum Theory (by G. Shipov); General Theory (by A. Veinik); Kinetic Theory (by V. Bril); Quantum Theory of Elastic Medium (by V. Leonov) and many others. They all show that our modern conception of physical space is far from being perfect; and it’s exactly this fact that makes the authors writing about these new approaches try and mend the holes existing in it. There is a certain term used in Quantum Theory of Elastic Medium, “an electromagnetic quadruple”, i.e. a quantum of space that has a complex electromagnetic structure. The physical picture of the world can be described the following way: our physical space is filled with quantums. The set of quantums is countable. The novelty of our approach lies in our hypothesis that electromagnetic quadruples and their aggregates can be filled with information. There should be some possibility of the recording and “reading” of this information (some specific mechanisms that make it possible). Can consciousness be such a mechanism (or such a tool)?

Static space and time conception. The hypothesis that our physical world is static has the right to be analyzed from the point of view of science, because the conception of our Universe being dynamic and self-evolutionary has already led us to a number of paradoxes. We can observe them in the microcosm which is being explored with the help of Quantum Mechanics methods and in which it’s not yet possible to deal with uncertainty with the help of other, less radical, means. The main idea of our approach is that any kind of movements and any changes which take place in physical matter really happen beyond the realm of our physical world and are just reflected in our physical world with the frequency that can be described with the help
of the term “the quantum of time”. The most simple (and natural) way of reflection is a reflection in a mirror that every one of us can observe and analyze. A reflection in a mirror can enable us to see all kinds of objects and their movements that a human eye can perceive because of the existence of such substance as light; yet, all these movements and changes take place not in the mirror, but beyond it. Another way to reflect things has been created by scientists quite recently, and it’s reflection with the help of computers. One can see a lot of objects and their movements on a computer screen; and yet, all these objects and processes do not really exist on that screen, they are just reflected there because of the wire connection of that screen with the memory of this computer and because of the program that is installed in this memory and because of the processor and other things. It is quite obvious that in both cases (when we look at some reflection in a mirror and when we look at the one on a computer screen) we deal with an illusion of our perception: the illusion of movement. Using computer technology as a model, we’ll look at the abovementioned hypothesis more closely. We’ll also make an attempt to answer the following questions:

- what kind of space is it, the one that forms what is reflected in our physical world and what is perceived by us as the movement existing in this world;
- how is this space connected with human consciousness;
  - can consciousness be a kind of substance and the main channel of connection between the space in which movements are created and the space in which they are reflected;
  - how can this conception be used to explain such phenomena as hypnosis, clairvoyance, witchcraft, shamanism and other things that are still waiting for scientific explanations?

The illusion we are talking about has also to do with the fact that we can perceive some phenomena that take place at different moments $t$ and $t + \Delta t$ (where $\Delta t$ is a quantum of time) as identical. That is how this illusion, the illusion of this thing’s movement, is created. But in reality, these phenomena can be different and can be
created independently, like in a computer model in which each of the “screens” is programmed separately and is stored in its own place of computer memory; and these places can be absolutely different. So, a computer programmer who creates a computer game faces the following situation: there are all kinds of things moving on the screen, but he knows that it’s an illusion and that he needs to create it and to keep it up. He knows that nothing can happen on the screen, it’s just not possible. We believe that our Universe is also static. If it is really so, then no dynamic phenomena (including paradoxes) can exist in it by definition. Looking into a mirror, you know that it is static; no changes can take place in it, they all happen beyond it; they can be just reflected in it, if there is light.

For us to be able to see all dynamic phenomena as an illusion we need to agree that no physical (or material) change can take place in our Universe; otherwise, such changes are sure to give birth to paradoxes of uncertainty on the quantum level. If we consider our Universe to be static, then everything that exists is only manifested in our material world. It is manifested on one occasion only. Nothing can change in our physical world as such, just like our own reflection in the mirror can never change “inside” this mirror all by itself. It is not important for us how we call this “other world” in which all the changes really take place:

- God’s computer in which our world is created and changed and in which this world that we call ours is just one of its parts with a smaller number of dimensions;

- “common consciousness” that’s the same for all human beings;

- another Universe, perhaps even a material one, with a bigger number of dimensions than our Universe has;

- just some mathematical structure (let’s call it “maternal” space) where all the information that has to do with each one of us (i.e., all the previous images on the screen) is accumulated and stored like a thread in a spindle, becoming one of its parts. Then we can call our Universe “daughter” space.
This “maternal” space contains (and preserves within the structure of the abovementioned spindle threads) all the information that has ever been manifested on the “screen”. Each bearer of consciousness (for example, a human being) is a three-dimensional bearer of the projection of his (or her) four-dimensional “spindle thread”. In this conception, it’s this “spindle thread” of a human being, a depository of his (or her) various states of consciousness, that is primary. All the copies of the consciousness of a specific human being from the beginning of his (or her) life to its end are stored in this “spindle thread”. In each quantum of time, the “maternal” space places each separate “screen” copy of our Universe onto the screen, creating it from the previous “screen” copy (that existed on the screen one quantum of time earlier). This new copy has been changed it in accordance with a certain program and has been corrected (or harmonized) by common consciousness. We are not talking here about the extent to which the animal world and the world of plants, the world of microorganisms and inanimate matter can also take part in this process of reflection.

For mathematicians, such a model has been habitual and even well studied for quite many years. There could be closed three-dimensional boundaries of a certain configuration within a four-dimensional world. The same thing can be said about a five-dimensional world or an “N-dimensional” world. If our three-dimensional world is included into an “N-dimensional” world (we have called it “maternal”) and is one of its parts, then a human being who lives in this three-dimensional world has no “exit” from it and can’t leave his (or her) subspace (i.e., our Universe) and get into the “maternal” space. But an “N-dimensional” being can contact us, beings, belonging to our three-dimensional world, without having to change the number of its dimensions, just using its three-dimensional projection. Yet, no matter how much we could “crawl” in our three-dimensional Universe, we will never find any “exit” from it, any door leading into the “maternal” space, because we are the beings who have a smaller number of dimensions than our own “spindle thread”. In our monograph [1], we use the methods existing in Mathematics to explore transition from spaces with a smaller number of dimensions to spaces with a bigger number of dimensions. We call it induction.
But if our Universe is manifested in such a way that it is a new one at each quantum of time, what happens to each of the previous Universes? Where do all our previous manifestations go to? Are they eliminated or are they stored? We believe that they are contained in the “maternal” space, getting there by means of a simple shift along the fourth coordinate axis. To the extent that our past moves further and further away from the “daughter” space, our future is created (or programmed) in the “maternal” space and moves closer and closer to the “daughter” space, till it becomes our present. Looking at this model, we can say that future is being created in this “maternal” space step by step till it manifests in the “daughter” space. It is exactly at the moment between our past and our future that our Universe exists and we are aware. The next moment, a new Universe is created and manifested and the previous one moves into the past; and we are as different as everything else that surrounds us.

This model is elementary enough from the point of view of Mathematics. It is possible to understand it with the help of the following image. Take a sheet of paper, stick it on a knitting needle and move it along this needle. Let’s imagine that our Universe is two-dimensional and that we are also two-dimensional (flat) beings who think that they can crawl (or move) along the surface of this sheet of paper. We do not know that there is some third dimension and that this sheet of paper is moving along the knitting needle. We think that it’s the change of time. But, thanks to the existence of some special method or mechanism (let’s call it our awareness of our own selves), each of us is aware of his (or her) own self at each new moment of manifestation of a new Universe; and we think that we have changed, because everything else that we perceive has also changed. Hence, it’s the awareness of one’s own self that makes it possible to connect one’s consciousness in the “maternal” space and the one in the “daughter” space, being a kind of bridge between them. The practice of hypnosis, however, shows that it is possible for a human being to lose this function of being aware of his (or her) own self and consider himself (or herself) to be a totally different person.

Our flow of time has a quantum character. One quantum of time is the time that’s needed for any “screen” to be changed by another “screen” of reality, the next one.
So, we can say that there are two zones in the “maternal” space that are related to the “daughter” space in two different ways. One of them is the future that is being created; and the other is the one that is filled with all the previous manifestations of our Universe, i.e. the past. In the process of moving though the zone of future in the “maternal” space and coming one quantum of time closer to the present, each “screen image of the future state of our Universe” acquires many new details, so that, at the moment when the present state is changed by a new state, this new state (or image) could be absolutely formed and able to create the illusion of continuity of everything that’s “going on” in our Universe. All the changes are taking place on many “screens” in the zone of future of the “maternal” space. We can say that all of them are constantly programmed and corrected. In the zone of the “maternal space” that we call the past, all the “used” screens gradually lose their clearness and legibility and dematerialize. In the zone of future, the closer the screen is to the actual state of our “daughter” space, the more the process of materialization of the wave state is complete and the closer this new image is to the reality of our Universe. At last, it manifests as reality and is fully materialized (and the time of its “life” is one quantum of time). So, a person who has the gift of clairvoyance can look at both types of screens: the ones that are being created and the ones that have already been “used”. Yet, unlike the screens that are close to the present moment, both some far away future and some far away past are rather vague for any observer staying in our reality.

If the man can change nothing in his static Universe, what can we say about his free will? He can wish to do something and to change something. For his free will to become reality, he needs to make his wish reach the “maternal” space and to be taken into consideration when a new image of the Universe is created in the zone of future. We believe that it’s the main function of consciousness: it is a tool given to a human being (and may be, not only to him) to influence the zone of future in the “maternal” space. It’s just like an engineer who creates a television station or a radio station creates it with certain functions that enable it to receive and to send signals that can be reproduced by T. V. or radio sets. So, a human being can influence the zone of future in the “maternal” space with the help of his “spindle thread”.

Shamanism, clairvoyance and witchcraft. Is it possible for a human being to have a look at the Universes that are being created (the future) or that have already been manifested (the past)? We believe that the copies of the Universe that are still in the process of creation are too vague, because many signals of people’s wishes and intentions have not yet been received in the “design office” where new manifestations of the Universe are being created; so, it’s not yet possible to analyze them and to take them into consideration. Besides, the immediate future manifestation should not look too different from the present one, otherwise the picture of what’s “going on” will be to “torn apart” and the illusion of continuity of processes of change taking place in our Universe will not be there any more.

Therefore, it’s only immediate future that is quite specific; and the more far away the future is from the present moment, the more vague and uncertain it is.

The more far away the future at which one tries to look is from the present moment, the less one can know about it. The same is true about the past: the less time has passed since the moment of its manifestation, the more specific it is. But can one really look into the future or into the past? The experience of famous foretellers (clairvoyance) shows that the consciousness (or the sub consciousness) of certain people is able to have some kind of contact with both the future and the past on the level of information.

What do we believe to be the difference between the material nature of our “daughter” Universe and the substance of the “mother” space? Perhaps, there are more particles and fewer waves in our Universe that is manifested at the present moment. If it is really true that God made our Universe (and, perhaps, the “mother” space as well) of chaos, it is very likely that any material particle (and a quantum of space) is a kind of “chip”, i.e. a certain structure that has memory and that can contain some data and the programs that are needed to work with these data. If we use the modern language of computer programmers, such a structure (no matter what its specific technical bearer is) is called “an object”. We think that this is exactly what the difference between chaos (a kind of primary substance) and material substance is.
Any kind of material substance is always inseparably connected with information, just like a chip. Chaos has no structure; and it means that it is not a system (by definition, a system has both some kind of substance and some structure [3]). That is why we can call our material world a system, but we can’t call chaos a system (chaos has no structure, although, perhaps, it can have substance).

But can a human being try to read the program code that some natural bearers contain and (in case it seems necessary) to reprogram these bearers? This question has to do with the possibility of witchcraft that could be seen as a special way (or technology) of software intervention into the very process of creation of future manifestations of the Universe and into the previous manifestations of the Universe that belong to the past. If we take into account our modern system of beliefs about the world, is it possible for us to believe that magic can have the same right to exist as the laws of nature?

This material is the annotation of an application of our Mathematical Theory of Hyper fields [1, 2, 3] that gives substantiation to a new vision of quantum space and its special properties.

FOCUSING TECHNIQUE AS ONE OF SYNESTHETIC PHENOMENON SOLUTIONS

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Focusing technique, elaborated for psychotherapeutic purposes by E. Gendlin, allows to transform the unconscious into conscious in discrete steps. A person initially does not realize things on which they do not concentrate their active attention. For example, a person complains to a psychotherapist about vague anxiety, and connects it by association with external factors (bad weather, unfriendly environment, etc). Applying the focusing technique, we can cut off the external factors and help the person to concentrate on the internal kinesthetic impressions. While concentrating on momentary sensations, a person finds out that very “painful” and distressing part of body which causes anxiety. The value of E. Gendlin’s technique is in the following action. One should spontaneously, by one’s own inspiration, connect the distressing kinesthetic sensation with the visual image which fully reflects the essence of the sensation. There are not limitations concerning the visual impressions. The last stage of the technique is the impression revelation, which transfers the unconscious anxiety to the qualitatively new (conscious) level called “the received shift” (E. Gendlin, 2000). When the bodily sensation and the visual image resonate, the person feels relief, inner understanding of oneself and relaxation of muscular tension.

The focusing mechanism is based on synesthetic phenomenon, which we shall study in detail. The first mentions of synesthesia phenomenon by G. Sachs date back to 1812, long before sanctioning of “colored hearing” notion at the international psycho-physiological congress in 1890. We have ascertained that at the early stages of psychological science development the terms “synesthesia” and “colored hearing” differed a lot from their modern interpretation. Thus, in 1890 “colored hearing” united the phenomena of double sensations (or synesthesia) (which comprised a wide range of phenomena). However, by 1893 this term definitely meant only combination of color and sound (the term narrowed and began to denote only a particular case of synesthesia). The modern interpretation of synesthesia phenomenon in the Russian scientific psychological literature includes the following obligatory points: first, it is a phenomenon with stimulus’s impact upon analyzer; second, there is a simultaneous
additional sensation in another organ’s analyzer, or an image; third, the o-sensation appears obsessively (beyond a person’s will).

Diachronically, we revealed that synesthesia phenomenon can exist at two levels: perceptional (tactile-kinesthetic) and intellectual (notional) (Kuznetsova E.A., 2007). The acquired synesthesia phenomenon of common people after taking chemical substances or after trauma is connected on perceptive level with the real co-sensations accompanied by pain, effect of unreality, bright impressions, sometimes with fears due to unusual effects. These are the facts mentioned in researches with LSD (Marks D., 2003). People with congenital synesthesia are not disturbed by it and for a time being do not even suspect that they differ from others (Luria A.R., 1994; Nabokov V.V., 2004).

On intellectual level synesthesia exists in metaphor form. A metaphor is a literature trope (figure of speech), in which the senses convey the volumetric meaning of one object by means of another. Various characteristics of an object (color, shape, volume, purpose, position) are actualized. It is known from clinical practice that verbal metaphors are available if intellectual sphere is intact. Its disturbance or deficiency ruins the common meaning of a metaphor.

The connection of tactile-kinesthetic impression with the intellectual one takes place through synesthetic metaphor. The basis of synesthetic metaphor is words with universal meaning which contain several senses. For example, the words “keen” (keen sword, keen eyesight, keen mind, keen politician) or “high” (high voice, high wind, high spirits). The abstract notions in synesthetiic metaphor (which in reality are hard to connect with a visual object), are connected through a connotation (associative-objective links in the language) and the personified sensual availability. The synesthetic metaphors are available to common people, and they are understood by them according to personal preferences in this person’s modality of perception. The understanding of synesthetic metaphor is the highest level of thinking availability. The blocking of thinking availability allows to study the synesthetic phenomenon on another level: the level of perceived meanings. Our observations of
patients with intellectual sphere disturbance show that not all people are able
to combine the images of different modality. In that case the patient cannot verbally
express the meaning of synesthetic metaphor, but kinesthetically tries to “draw” its
dynamic interpretation with the help of hands and pose changing. In other words, the
kinesthetic level of understanding is more available for actualization in
psychotherapeutic work, than the intellectual one.

Due to synesthetic phenomenon specifics, it was noted in medicine, psychology
and art. We have studied how the interest to synesthesia grew historically, and how
attitude to this phenomenon changed by now. Medicine treats synesthesia as an
illness. In psychology the attitude is ambiguous: the psychology branches
neighboring medicine classify the phenomenon as qualitative disturbance of
sensations, while classical psychology admits its normality and studies the sphere of
creative application of color hearing. In art the co-sensation effect allows to model
new impressions and create masterpieces, which ensures stable interest to this sphere.

Synesthetic effects can be obtained through natural and artificial means,
depending on the desired result. The process of understanding can go upwards (body-
head) or downwards (head-body). The possibility to apply E. Gendlin’s focusing
technique in medicine (psychotherapy, consultations), spiritual practices (healing,
enlightenment), art (music, visual arts, literature, dancing) shows the universality of
the mechanism on which the technique is based. The similarity of synesthetic effects
and focusing technique is in operating on both levels of understanding (tactile-
kinesthetic and intellectual), combining the meaning and forming a new image or
meaning of what is happening. The focusing technique allows a person, by certain
concentration of active attention, to transfer vague sensations to the distinct conscious
level, with further relaxation. It is in the human psychic to fear and become alerted at
everything unknown. When something uncertain becomes well-known, a person
calms down and obtains new possibilities for development.
TAKE A WALK ON THE DREAMING BODY

A shamanic experience

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Biotransenergetics is a poetic fire, an Integral Medicine, a Transpersonal Psychotherapy. It wants to learn to recognize the sacred creative yearning of life and to honour its laws, to “master the Transe”

When we master the Transe, we can "make one from two", which means to create the condition to overcome any conflict, that is just the contraposition between two opposite forces. When we master the Transe, we become able to transform any enemy into an ally, any symptom into a message, any force into our own force.

We can get to know the forces of the earth, of the water, of the air, of the fire, and then harmonize with them.

We can consider every event: an emotion or a wish, an obsessing thought or a guardian angel as a field which it is possible to enter the Transe with.

When we master the Transe, we can contact the source and we are able to embody the force of the forests and the ocean, the animals and the stones, the waterfalls and the moon, as a manifestation of Divine.

Substance use in the creative process

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A long-standing field of interest of psychology is the connection between creativity, respectively the work of art and the effects of the psychoactive substances.
Both phenomena can be closely related to the mobilization of the unconscious processes. In the process of creation the artist uses both his or her conscious and unconscious capacities in order that the work can come to existence. The question arises frequently, whether the use of psychoactive substances play a role in mobilizing the unconscious material on a productive way or on the contrary, do they worsen the artistic performance. The use of psychoactive substances furthers the exchange of information among the conscious and unconscious, they make the unconscious material more available and they can help them to come to the surface. On the basis of these, the possibility of their usage is arisen during the process of the artistic creation. The authors examine this relationship in their presentation. They search the answer to the question, how the creative process changes because of the use of psychoactive substances.

In this lecture the authors specifically deal with the effects of opium on the works of art. They would like to picture the above mentioned connection with two writers’ cases. The first is Edgar Allan Poe who was one of the most influential figures of the American Romantic era and is the pioneer of the detective and horror fiction genre. Beside these, he was an alcohol and opium addict and wrote several artworks which can be connected to his substance use. The other writer is Samuel Taylor Coleridge who is one of the founders of the English romanticism. He also suffered from opium addiction. Through his most famous poem, Kubla Khan, we would like to demonstrate the possible effects of opium intoxication. The authors make use of the two writers’ biography, work, substance use, and analyze some of their artistic works in the study of this relation.
• Aim
The Biotransenergetica (BTE) is a transpersonal discipline deeply innovative, that offers a participatory vision, dynamic and interconnected between the individual and the environment, works with states of consciousness, encouraging a constant dialogue between personal self and Transpersonal Archetypal Forces.
It grew in more than 30,000 hours of work with individual and group sessions from 1982 to 2010.
Intent of this work is to present its guarantees of validity.
• Materials and methods
In 28 years of clinical work have been collected over 5000 hours of recorded material-
Clinical work consists of group and individual sessions of Biotransenergetica.
The data collected through registration of feedback on inner experiences were compared with data collected by clinical observation and subtle observation by a psychic, clairvoyant.
Under investigation is the 'inner experience of the individual in relation to the surrounding field.
• Results
The processing of the data suggests a relationship participatory, dynamic and interconnected between the Organismic Self and Transpersonal Field that seem to converse in a participatory process that we have called Transe.
The Organismic Self is in Transe, the Transpersonal Field is in Transe, and they are in Trans between themselves.
The realization of what we have called Organismic Transe harmonic create for resonance the conditions for the activation of what we called the Transpersonal Field
harmonic, the access to a Transpersonal Range that creates for resonance the conditions for the realization of a Organismic Transe harmonic.

• Summary

The concept of Transe and of Field allow for a dynamic reading and interconnected about the individual and his experience of the environment, define a vision for where each event is a process.

An integrated vision and participatory allow to free the phenomenon from interpretative static categories and outdated such as: problem or conflict, frees human behaviour from the cages of diagnostic labels to read it in the key of process of harmonic or disharmonic structures.

The transpersonal maieutics is defined as a “Technology of Biotransenergetica” which is allied to the dialogue between individual and environment by encouraging the mastery of the participatory process of the Transpersonal Field in the harmonization of the structures inharmonious (Chronic Transe) individual.

This participatory process can be read with the eyes of Shamanic Gnosis as a process in which the spirit, through the intercession of the shaman's that evokes it, disc and free from evil, rooted Biotransenergetica and the other experiential transpersonal psychotherapy to the Technologies of the Sacred Tradition of the Original.
ALLIANCE OF INTEGRAL AND TRANSPERSONAL: ON SOME ASPECTS OF THE COMPLETE INTEGRAL MODEL OF PHASE-5 AND ON THE POSSIBILITY OF CONVERGENCE OF THE TWO APPROACHES

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Overwhelming number of people hasn’t got even general idea about what is embraced by the Integral approach (IA) and how it is different from other schools of psychology and philosophy. In my speech I am going to demonstrate how and what exactly Wilber combines and how it can be useful for transpersonal studies that are extremely in need of full-fledged model of consciousness. In the report a special attention will be given to two subjects: using the AQAL model to explain the phenomena of subtle realm and elucidating the importance of postmodern position in consciousness studies.

Some researchers particularly emphasize that the AQAL model of consecutive growth doesn’t explain astral travels, clairvoyance, reincarnation and other transpersonal phenomena. And it’s partially true, although it applies only to the widely known basic AQAL model that generally considers the development of frontal consciousness. The complete AQAL model suggests sufficient collection of components to explain the widest class of phenomena; however, first of all it presupposes the higher level of development of the very researches.

Comprehension of Wilber foremost is a question of dictionary agreement, since he uses habitual and oftentimes vague general terms in a particular, strictly determined and not always usual way. Therefore smoothing phraseologies and metaphors is necessary to start understanding the integral paradigm.

On Consciousness and Its Mapping

In the middle of the 16th century Copernicus published his main work “On the Revolutions of the Heavenly Bodies” that overthrew the established views about the
universe. In his book it was asserted that the Earth could not be the center of the universe, it only could be one of the planets, revolving on their orbits. At the end of the 20th century Ken Wilber suggested a model, according to which human consciousness is not the center of an experience; it is only one fourth of the whole cosmic experience, being inherent in Spirit every moment. Now egocentrism of the individual consciousness has to give up its central place to the real center of experience – non-dual ground of being, cosmic consciousness, divine subject. Neither individual consciousness nor phenomenological states become the object for study of the integral approach, but the experience of the very Spirit does the way it can be seen by human.

As any school of psychology the Integral approach studies consciousness and its manifestations. However, the meaning that is attached to the term Consciousness is radically different here. According to Wilber, consciousness is everything that is, including intentionality, matter, cultural and social systems. It is all the interior and exterior, individual and collective in gross, subtle and causal worlds. Consciousness is the whole Kosmos, the world of emptiness and form, whole creation. You cannot find a separate phenomenon named “consciousness”. Consciousness more likely is spread to all four quadrants in all different levels and dimensions. Any cosmic event is regarded by IA as a phenomenon in Big Mind, in all-embracing Spirit, that has simultaneously personal and impersonal aspects. The experience of an event by human reflects only one of many aspects of any phenomenon happening in Kosmos.

Thereby, the question of creating the integral map doesn’t come to the question of mapping the human psyche; it applies to all being, to the whole Kosmos. Such approach is justified, because the absolute experience of reaching the consciousness in all spiritual traditions shows the ability of an individual to reach a non-dual state, from height of which nothing is different from Consciousness. In other words, the question of studying Consciousness comes to the fact how we experience Consciousness in states and stages that are lower than non-dual state, in which there is no difference between emptiness and form, between exterior and interior, between
subject and object. Wilber reached this state by himself, therefore he bases his theory on the real provable experience. **Integral map of Being and Consciousness is a comprehensive model of the structure of any kosmic event**, what is in many aspects different from the subject of most transpersonal studies, for which mapping the consciousness is generally description of different types of peak experiences.

Vast majority of theories of consciousness imply in the first place that it is characteristic only for the 1st person and in the second place that it is only connected with reason in gross world. Therefore, these theories face very serious problems regarding phenomena that don’t go into these narrow concepts. Transpersonal psychology studies the states of consciousness that is extended beyond the limits of habitual ego. As opposed to these approaches, where the very formulation about broadening of consciousness implicitly implies that we consider something less as norm, integrality extremely extends the notion of Consciousness both horizontally (quadrants, interior and material aspects) and vertically (gross, subtle and causal states) and regards Consciousness as fundamental unit, all-inclusion and more focused on stages rather then on transient states.

**Elements of Integral Model**

The following components are present in the complete integral model: **self, quadrants, lines, levels, states, spheres and types**, that aren’t just the theoretical construction, but they are the aspects of our own awareness, contours of our consciousness.

Nothing exists out of Consciousness. But for individual selves a major portion of this reality remains unrealizable and becomes the potential for development. Nevertheless, consciousness of individual selves can develop up to transcendental Consciousness and this way to cognize the reality directly. An individual experiences the reality by means of realizable and non-realizable structures that appear in all four quadrants and in different states. And in IA the natural states of consciousness
(waking, dreaming, deep sleep) are not the states that person can experience. These are the states of the biggest Consciousness. Each of them contains a certain number of structures (stages or levels), which an individual self can identify with.

Individuals experience and interpret any highest and peak states depending on the level (or structure), up to which their self has developed. What is experienced by the individual is various kinds of phenomenal states that occur within basic structures of each natural state. In other words, the phenomenal states appear solely within structures of consciousness. In so doing, neither states of Consciousness, nor the structures of Consciousness are experienced by people directly. Moreover, and this is extremely important, all states and all stages are strictly fixed in four quadrants (intentional, behavioral, cultural and social).

Thereby, three great realms of being (gross, subtle and causal) correspond to three basic states of Consciousness – waking, dreaming and deep sleep. Most of people consciously experience only the waking state. Other states are experienced less consciously or even unconsciously. That means that usually people have conscious access only to the gross material reality, which is characterized by the term “ignorance”, since such individual doesn’t experience higher realms and states. However, if an individual continues to develop his individual consciousness actualizes more and more subtle structures that eventually let him start experiencing the states of dreaming and even deep sleep absolutely consciously.

Each natural state is supported by a separate energy body that are also called worlds, dimensions, realms or spheres and that can be experienced relatively independently at any level of development. Here it is important that as correlates of states these bodies are not human bodies, but they are rather like the Buddhist spheres of nirmanakaya, sambhogakaya and dharmakaya, consisting of gross, subtle and subtlest energy. These are the bodies of the very Consciousness and Wilber often uses the terms body, realm and sphere as synonyms. In addition to that Wilber also uses the term “body” to denote individual gross, subtle and causal bodies that support the corresponding minds. In this case he usually addresses to “body/mind” of each
sphere. Like Vedanta and Vajrayana IA concedes the possibility of separation of the subtle body/mind and the gross body/mind, as well as the possibility of consciousness beyond the physical body and life after death, although never completely without body. Usual four-quadrant diagram only reflects the world of waking and gross body in the upper right quadrant, but it is only a simplified generalization of the full model that will be demonstrated in the report.

Neither the states of consciousness nor the phenomenal states demonstrate the development. That is the self that shows the development sequentially mastering the structures. The self is the I-system of an individual, center of identification and gravitation of different levels, lines and states. One of the main characteristics of the self is its ability to identify with the basic structures or levels of Consciousness. The peculiarity is that the integral model regards the individual self as the sum of several selves (lines of development of self) in gross, subtle and causal spheres/states that develop relatively independently and even parallel. Ego is the self generated when identifying the consciousness with the waking/gross state, soul is the self generated when identifying the consciousness with dreaming/subtle, witness is the “self” that is connected with the causal level. Just as ego orients consciousness towards the gross, soul orients consciousness towards subtle, and witness orients consciousness towards causal. Thereby, aggregate development of the self doesn’t occur in a specific staged way, which is the general growth doesn’t obey any sequence. In addition to that, the frontal self (ego) undergoes all stages of development strictly in a specific order, as it is pointed out by all researchers studying ego development.

Here it is worth mentioning that the usual basic AQAL model generally applies solely to the aspects of ego-development and only in complete model you can see a separate development of gross body/mind, subtle body/mind and causal body/mind, which is particularly important for transpersonal school mostly working with subtle pique states. IA also explains the characteristics of gross, subtle and causal spheres, in each of these realms there is its own logic and map. But for the reason of arduous
provability of the phenomena in subtle and causal realms IA presents them as hypothesizes that usually aren’t part of the basic model.

After all, the purpose of integral development is conscious mastering of all spheres, conversion of all temporary states into permanent structures, none of which can be omitted, otherwise by definition the development won’t be integral.

**On Science and Methodology**

Although the complete model explains a wider range of phenomena, the basic one became more widespread. And it is not without reason. The specificity of Wilber’s approach is that he gives utterly undivided attention to the question of reliability of any knowledge, which the significant part of his works is devoted to.

In each quadrant Wilber marks out certain criteria of truth (honesty, truthfulness, fairness and functional accuracy), and he also deduces the epistemological grounds of the true knowledge (instructions, experiment and confirmation) that are general guides of any substantial science. Narrow and broad scientific approaches are defined in each quadrant as well (i.e. perceptional, mental and spiritual science). They differ in types of data that are accepted by this science, either those are only data of body and mind or those are also data of subtle level of soul sphere and spirit.

Wilber himself strictly follows these categories, due to which IA remains in contact simultaneously with the mainstream and the leading researchers of consciousness. That is exactly why the basic model of consciousness, including quadrants, levels, lines, states and types, is practically unexceptionable from the reliability point of view, as it is based on solely verified data in all quadrants. The great chain of being and knowledge also mainly refers to the development of consciousness in the waking state, because this is thoroughly provable model. And the complete integral model moves forward to the leading researches and hypothesizes, towards theory of subtle energies, chakras theory, reincarnation and so on.
Methodology of the most integral studies includes two wide branches. The first is tracing all four dimensions (intentional, behavioral, social and cultural) of any actual event in Consciousness and their correlations with each other, by no means reducing one to another. The second is inner transformation of the very researchers, as at some point there is always a necessity to reach the adequate level of the scientist development regarding the obtained data. So, “all quadrants, all levels” program gives credit for all spectrum of Consciousness – not only for “I” sphere, but also for “we” and “it” spheres, not only in gross realm, but also in subtle and causal – and thus it brings together art, morality and science; self, ethics and environment; consciousness, culture and nature – that is what couldn’t be achieved either by pre-modern spiritual traditions or by post/modern science.

**On Contribution of Postmodernism**

At the same time IA absorbed all achievements of pre-modernity, modernity and post-modernity the way that all their requirements to the true knowledge amazingly combine with each other and are satisfied. From pre-modernity Wilber took the idea of holarchy of being and knowledge, states of consciousness and wide spiritual experience of the individual sphere. Modernity brought in the differentiation of value spheres, understanding the role of each quadrant and their non-reduction to one another. Revolution of post-modernity added a particular importance that, unfortunately, is not being fully realized and remains non-understood for most of as psychologists as spiritual practitioners. This blind spot moves phenomenological studies further and further from accepting them by serious academic circles.

Introduction to postmodernism begins from understanding that interpretation is intrinsically inherent in the fabric of the universe. Primordially the reality isn’t completely given, but in many important respects it is constructed as interpretation. Important truth, suggested by post-modernist epistemologists, is that all acts of
perception are actually the perspectives, and all perspectives are implanted in both bodies and cultures.

As pointed out by Ferdinand de Saussure, it is the correlation between all the separate elements that stabilizes the meaning. Therefore the starting point of structuralism is that the meaningless element becomes meaningful only in the whole structure. Any meaning is formed for us by a wide net of background contexts, which consciously we know very little about. **It is not that we form the meaning – the meaning forms us.** We are a part of this vast cultural environment and often we have no idea where it all comes from.

**The Philosophy of consciousness is a supposition that some consciousness exists and the phenomena are presented in it. It is a profoundly false idea** reflecting the ignorance about how deep influence is exerted on consciousness by other three quadrants and particularly by cultural one. The philosophy of consciousness supposes that a subject perceives the phenomena, but his very perception is built into the cultural contexts that person remains completely unaware of. By its slogan “the death of subject” postmodernism pointed out the absolute importance of structuralism for contemplative traditions, because it gives the information about those aspects of consciousness that are just impossible to see using the meditation, introspection, phenomenology or any other similar approach.

Post-modernist cultural approaches indicate that **individual consciousness can’t appear and exist isolated.** All subjective events always are collective events as well. There is no particular language or radically autonomous consciousness. Wide nets of cultural systems – from linguistic structures to the value systems – manage the consciousness of individual. You can think over or meditate on anything, but you will never see them, and they will disappear nowhere themselves. You can experience significant states of satori or samadhi and at the same time remain at the pre-rational, egocentric level of development, these structures will talk through you as before and you will keep thinking that you are liberated.
So from the second half of the 20th century the isolated phenomenological and empirical studies just can’t be accepted, because they pull through the unconsciousable cultural backgrounds and contexts as given. There is no reliable subject that can tell about inner and outer reality as it is. The subject is inseparable from the reality. Schedrovitskiy G.P. indicated that a person only sees what he/she knows. Even Kant’s critical philosophy replaced ontological objects by structures of cognizing subject. These structures provide the cognized object by characteristics perceived as those of object, but not being the ones. Different categories of the cognizing subject help to construct the reality that is not a perception, but to a considerable degree is a conception.

Just like living organisms constitute the endless web of life, hierarchally spun according to principles of ecology, self-organization and autopoiesis, individual consciousness to a considerable degree is a system product of language and culture, which is well-grounded by structuralism, semiotics, genealogy, linguistics and other philosophical schools of the 20th century. It is impossible to describe the system reliably when being inside of it. Therefore, arbitrary singling out of introspective knowledge of the subject, as the most true and important, is not just justified by nothing, but is deeply fallacious, and it conceals a significant portion of truth.

As far back as in Nagarjuna times madhyamika prasangika indicated that neither the objects of visible world nor the subject itself has the self-being, they are empty from self-being, they don’t exist substantively. Neither individual consciousness itself nor any of the phenomena have true existence. Everything that is realized by individual consciousness exists just nominally. Living being doesn’t live in the world, but experiences the world. And this experience is reflected simultaneously in all quadrants and all spheres. There are no spheres of being out of touch with the capable to cognize their consciousnesses and this capability is always culturally conditioned and materially embodied.

So, monological subjectivism has to be added by the philosophy of intersubjectivity and the realization of the fact that neither big Consciousness nor
individual one can be understood only through self-analysis or analysis of the outer world and without taking into account historical aspects and cultural ties. Without this any phenomenological studies will continue to have the regressive character of metaphysics and new mythology, and they will be extremely ignored by any progressive community. IA corresponds the environment that lets answer the question how to do this. But first it calls to realize the limitedness of any private methodologies and to accept a wide view on the reality, which in the first place requires the development of consciousness (stages, and not the states) and transformation of the very researchers.

Speech is dedicated to cooperation between transpersonal and integral paradigms.

The way how integral approach can enrich transpersonal psychology and why it needs transpersonal movement. It’s about Spirit, Consciousness, and object of research of supreme psychology, that we in fact reached up. Topics of phraseology calibration, metaphors and methods in consciousness researches, correlations between states and stages of development, psychology of experience, and fundamentals of integral vision will be touched. And also reasons of rejection of phenomenological researches of consciousness in today’s academic world of postmodernism.
SEXUALITY AND SPIRITUALITY

Luchezarova Ya.V., Moscow, Russia

I. Spirituality causes sexuality, feminity, menliness… Spirituality means Believe in God, believe in Love’s power, living according to Universe’s Laws, Intuition and Conscience, living in peace with yourself and outer world.

II. Blocking of sexual energy, in cases of sexual concern, lack of sexual desire or lack of desirable sexual satisfaction, blocking sexual relationships with your partner, urogenital system’s diseases and others, has the following causes, such as:

1/ Cumulative negativeness to parents;
2/ Non-acceptance of males or females of your origin;
3/ Disrespect and hatred against males or females;
4/ Mistaken belief of love, sex and its predestination;
5/ Non-acceptance of your partner as he is;
6/ Envy at sexual people and those people, who has harmonic relationship with partners, at sex as well;
7/ Superiority in past because of own sexual success;
8/ Selfish attitude to your partner;
9/ Cumulative negative and mistaken convictions and fears;
10/ Non-acceptance of yourself as the personality;
11/ No love to your own body;
12/ Energetic unbalance of body;
13/ Lack of physical activity etc.;
1. When woman forgives her mother, it saves her from the blocking her Yin, and it wakes her femininity up. When woman forgives her father, it saves her from the blocking her sexual energy, and it wakes her real sexuality up.

2. Elementary disrespect, non-acceptance of males or females of your origin is one of the reasons the programme of origin’s destruction begins. And this also can be the reason of blocking fine sexual relationships.

   “Other men as real men, but our are only ill and cripple.”

   “In our origin all women are unhappy.”

3. Hatred is Love without Understanding. When there is no understanding, but has the terms. But Love and Terms are not compatible with each other, and it can cause the troubles, crises.

   “All men are billy-goats and scum ungrateful.”

   “They need only one thing from me…”

   “Only worthless men surround me.”

   “All women are silly and bitchy…and useful only for one thing.”

4. It’s better to determine what is Love and sex. And how it would appropriate to Universe’ Laws.

   Love is one invincible power in the Universe, because it’s God’s power.

   Love means believe, knowledge, service (that is live according to the Universe’s Laws).

   Only real love to yourself is the foundation to all other relationships.

   Real love to yourself means to realize the Universe’s Laws to your own side.

   Love and consolation, pity, sufferings are not similar to each other, because love is the energy of that part of brain, which believes in God, that is our superior I am.
The pity, sufferings is the energy of that part of brain, which doesn’t believe in God, that is pride. That’s why Love and consolation, pity, sufferings are not similar to each other. So, love exists without pity, and pity exists without love.

Sacrifice and Serving is not the same one.

Sacrifice means minimization of your own life’s realization, devote yourself to others, to live for the made graven Image, such like husband, children and saving family…As usual in such situation, person position himself/herself as the “Sufferer” or “Victim-hero”. With such position people break the Universe’s Laws and make many mistakes.

Serving means, first of all, to realize yourself as the Person. The realization of union essence in everything, which surrounds us. Serving means living according to Universe’s Laws in relationship with yourself and other people.

Truly you can live for others when you are ready to live for yourself without dividing into yours and others…Everything is united.

And that’s really interesting when both Victim-man and Server-man make the same action, they will get different consequences. Because of their aims, the first ones “ramble themselves on” but the second ones “clean”.

Sex is paradisiacal pleasure, which was given to people by God for their living on Earth.

Sex is one of the ways of developing the personality, it means that person will know negative and positive sides through sex and will make his choice. If to positive side, it’s way of Light and Love to God, it’s development and visa verse degradation through troubles.

Clean thoughts, emotions, wishes, goals fill sexual relationship with purity.
Clean woman’s sexual energy fill man’s sexual energy also with purity, wake up his art potential, life power, and this lets man to develop his level of Mind, connect with God, increase his soul development and self-realization in the society.

Real wealth is created with human mind with the help of God. Only in common with God man becomes the creator on Earth. That moment comes when man begins to conceive God’s energy deliberately, fill himself with It and including sexual relationships he enriches his Woman with Purity of Love… Everything is Single…

5. When woman/man doesn’t respect, accept her/his partner as he is, then he/she automatically switch the energetic destruction of his/her partner on, that is they shouldn’t be as they are, and according to “the Law of Boomerang” that destruction which person sends to his/her partner comes to him/her back but in three times bigger and in a result their relationships are destroyed.

6. When we suffer from envy, we deprive ourselves of our envy’s object in the future, thinking that God loves us less than those people whom He gave this( so to say “Object of envy” for example sexual relationships) and we voluntarily delay from this in our future life, thinking that God created this only for best ones, not for me.

7. When we suffer from boasting, feeling of superiority, significant – we loose ourselves of that “object” in the future (or reduce the volume of it), thinking that God loves us more than others, giving only us that object of boasting. God’s blessing we use not in positive direction, because we break the Rules/Laws.

8. Many people use sex or sexual energy for manipulation his partner/people; for handling your partner to you just for feeling of your superiority, revenge, jealousy and other satisfaction of ego. It means sexual energy, given by God to people, is used with incorrect aims and as the result break the Uneverse’s Laws.

The “Law of Boomerang” has not cancelled yet. And before getting something you should give it – the “Law of Giving and Getting”. It’s impossible to get love if you have selfish goals, because they move you away from Love.
9. The results of ignorant understanding of sex are saved in subconsciousness as negative statements:

- sex is shameful, dirty;
- sex is the way of getting what you want from your partner;
- sexuality raise your level superiority (arrogance);
- it’s shameful to be sexual, talking about your sexual desires means than I have huge experience, that is I am slut;
- before giving sex to man I need take something from him;
- when man gets what he wants form woman (it’s sex), he looses the interest to her;
- I’m not sexual;
- The fear of disappointing your partner…

When the Mind is healed, the conflict is solved, and it helps show your sexuality naturally.

10. When person doesn’t accept himself as he is (blame himself, excessive self-criticism), he automatically switch the programme of self-destruction on, it means I shouldn’t be such person as I am. It also blocks sexual energy and sexuality as well.

11. Dislike for your body is the way of self-destruction, which blocks healthy energy circulation in the organism and poisons the cells of body.

12. Gained negative feelings such as offences, blames, irritations, fears, are saved in the charkas and energetic canals like the “plugs” and it destroy the appearance of positive feelings, emotions…embarrass healthy functioning of viscuses, and urogenital as well.

13. Except many other spiritual developments, you need pay attention on physical activity, avoiding blocking energy at the coxal area.
SPIRITUALITY AND BUSINESS

Luchezarova Y.V., Moscow, Russia

I Business, work, money ... and their purpose according to the Laws of the Universe

II What is Spirituality

III The unity of the spiritual and the material

IV The importance of sexual energy for realization in society

V Power, leadership ... and their purpose according to the Laws of the Universe

VI All what I have wanted - I have, what was sought - reached, but there is no joy, no happiness

VII The reasons for having blocks on money, success in business, work:

1. Violation of the Laws of the Universe;
   Having incorrect objectives, intentions, ways of achieving goals…;
2. Accumulated negative;
   Having negative programs, erroneous beliefs, fears;
3. Greed;
4. Debts;
5. Desire for stability;
6. Do not create an idol for oneself.

VIII. Tithing

IX. It is profitable to do business honestly

X. Algorithm for achieving goals and the materialization of events

XI. Competitors
XII. The role of women in business:

1. A woman – as an owner of a business;
2. A woman – as a wife of a businessman.

I Business, work, money are the same tools for personal development, as others are. Using these tools helps us understand the essence of good and evil, and enables us to make our choice. If we choose the side of good, then it will be the path of Light and Love, our way to God, i.e. development, if not - then it will be degradation, i.e. the way through the thorns.

II Spirituality is the belief in God, faith in the power of love, life under the Laws of the Universe, by intuition and by conscience, as well as life in harmony with ourselves and with the outside world.

III All is one, including the spiritual and material. Spiritual is primary. Material is secondary. But this does not detract the charm of the material. Being able to do business under the Laws of the Universe is a sign of highest skill. True Wealth is created by Human Mind in cooperation with God.

IV Most people use sex and consequently sexual energy in order to manipulate their partner and other people, to tie someone to oneself, for approval of self-importance, for revenge, for getting someone jealous, as well as for the other things that satisfy their Ego. That way sexual energy, given by God to people is used with improper intent as there is a violation of the Laws of the Universe. Sexual energy for personal development, for society is like fuel for cars. If sexual energy is used with improper intentions then this energy is filled with heavy vibrations making fuel dirty. At the same time if sexual energy is used in joy, gratitude, for the purpose of delivering and receiving pleasure, for self-discovery, for deeper knowledge of ones’ body and soul, for discovering one’s internal capabilities and capacities, for deeper understanding of the partner, then it turns out that sexual energy is filled with divine vibrations, so that the fuel becomes clean and sexual energy contributes to the spiritual, creative, physical development, which in its turn affects one’s social activity, the potential of one’s position in society, as well as success in business and in career.
V The vertical of power, which exists in every society and at all levels, in no way gives right for the violation of the Laws of the Universe. Power is responsibility but it is not a reason for superiority. Being endowed with power means taking responsibility not only for one’s compliance with the Laws of the Universe, but also for the compliance of those people who are under your subordination, as well as, for all of the activities which you control. Being a leader means taking responsibility for oneself, for others and for the work you were trusted to do. Being subordinate does not provide you with an excuse for any violations of the Laws of the Universe, including the law of "responsibility".

VI It is normal for a person to get everything that he wants. What is not normal is when that person forgets by whom it was given and for what purposes. All that we are given are tools for our further development and happiness. All good must be converted into good. If there is no joy then a mistake was made. Look for a mistake inside yourself. All that we are given including money is in itself neutral. The man himself fills these substances with either positive or negative quality by his attitude, intention and aims.

VII God has created enough money for everyone. If in one’s life there is a temporary lack of money then it is just a sign that one had done something wrong and it is a hint given to him in order for him to realize and to correct the mistake.

1) All human activity - thoughts, emotions, intentions, actions, targets, means of achieving the goals, results of behavior should be correct, i.e. should conform to the Laws of the Universe. If something does not conform to the Laws of the Universe then it is one of the reasons for the blocking.

2) Erroneous beliefs and attitudes, as well as the presence of negative emotions, feelings (fear, jealousy, superiority, resentment, condemnation, etc.) are among the causes of blocks in the business.

For example:
- Fear of losing money;
- Fear of poverty;
- To lose money means to lose respect;
- Fear of big money;
- Business equals problems;
- Money, material possessions, a prestigious job, success, high status in society - give self-confidence and superiority over others.
- Envy of rich, successful people, etc.

Correction of negative programs eliminates the causes of blocks, and, consequently, increases the success in business.
- To be left without money is not the worst thing that can happen to a person. The worst thing is to lose faith in God, faith in the power of love, faith in life, faith in people and belief in oneself!
- The lessons through wealth, as well as through poverty are equally important for the people;
- Respect is something that comes to those who respect themselves and respect others, regardless of their amount of money and position in society.
- Big money is a great opportunity for the development and they give great opportunity to do many good deeds;
- Problems today are the result of mistakes made in the past. By correcting the mistakes of the past, a person gets free from their effects in the present and in the future. Any business will develop in great harmony if its owner is calm and confident inside (in his soul);
- When someone goes along with the desire to show off, to show one’s superiority, by doing so he is depriving himself of this facility for the future as he thinks that God loves him more than someone else by giving the object of showing off only to him.
- When a person goes along with the desire to envy someone else, he deprives himself of the object of his envy as he believes that God loves him less as he hasn’t given to him whatever he is envy of.
- When someone thinks to himself: "I will never have this", he voluntarily waives this from his life as he believes that God has created something only for the elite but not for him.

Before God all are equal. Everything lies in our free choice, in our power of faith, in the correctness of our desires and in our readiness that the desired will be present in our lives.

3) Greed is a block in the natural circulation of energies, including the energy of money. Before we get anything we should give something away. The more we freely and easily give, the more our life is enriched in all kinds of ways as generosity is always rewarded.

4) Monetary debts - this is the consequence of inappropriate attitudes to money, accumulated debts (mistakes) and broken promises (to oneself and to others).

5) Stability is stagnant however stagnation can block the movement of life.

6) "Do not create an Idol for oneself" not of oneself, not of the neighbor, meaning - don’t get attached to anyone or to anything and do not try to tie someone to oneself, otherwise you’ll lose it.

A very common mistake, when the family wage-earner (a man or a woman) forgets that it is not him taking care about his wife and family but God (through him). In such a case he creates the situation for the spouse and children to idolize him, forcing them to live in fear of losing a breadwinner and a protector of the family.

Man, "tied" to the role of Idol, forgets by whom all is given and for what purpose, and thus, he creates the conditions for blocking his source of income, attracting problems in business, work, with partners and in the family.

The fears of wives (husbands), children and friends (etc) pour more “oil into the flame”…for what we fear – we attract. As fears show that we are not ready for life’s lessons, life just has to teach us.

VIII By paying tithe we actively engage in the production of material and spiritual in
the universe for you have to give before you get, so the tenth part of the expected income should be given to the good cause. A tenth should not be confused with charity and mercy.

**IX** It is profitable to do business honestly because by doing so a person doesn’t create any need for their "extra" education. And his energy goes to "moving forward" instead of “walking in circles”.

Fraud and false resourcefulness, a desire to shield themselves and justify even to himself - is an attempt to stifle the ego, to deceive the conscience. By resorting to false resourcefulness, i.e. by suppressing the conscience, a man tries to deceive God and God in him. By trying to fool somebody first of all we are deceiving ourselves, and even to a greater extent than anyone else.

Spiritual wealth contributes to material well-being of the person himself as well as others.

Human mind in coordination with God creates wealth which is fully manifested when a person lives by intuition, conscience and in compliance with the Laws of the Universe.

Lord, let it be thy will to all!

Love, concern, gratitude - are the true engines of life and business.

**X** The algorithm of achieving a goal is the realization of four phases: Courage, Despair, Exemption, Joy.

Despair is not a reason to retreat or to abandon everything. Despair is a sign! That we are almost there! You should always remember: "The darkest hour is before the dawn", "The most difficult moment is before the finish." Despair is the last test of our worthiness of victory. Only by overcoming despair one may experience the Joy of Victory.

When thoughts, emotions, desires, intentions, results, goals and means of achieving goals are in consistency with the Universal Laws, even in the
materialization of the events, then there is no reason for the block and it is not burdensome to possess the desired.

Do not share a treasure which is not found.

XI Competitors are not the enemies but are the best teachers who enable us to grow personally and to develop our business.

XII In the times of Patriarchate the Woman is responsible for the spiritual dimension of society.
1) The mission of Women in business is, first and foremost, the introduction of spirituality in the world of money.
2) A Great Woman stands behind a Great Man and that must be a Woman with a Great Soul. A woman that is thinking, living, helping her man to walk through life in accordance with the Laws of the Universe.

What makes it easier for a Woman to carry out her mission (to be the so-called “Fireplace keeper”) is her strengthening in the faith in God, being free from idolizing Men, being free from fears, as well as other negative emotions. After all, “fireplace” does not fit in a pot of borsch. Fireplace is the soul of the family, its microclimate. It is not possible to maintain a healthy atmosphere in the family, if the woman's soul resides in a weak faith, fear ... If a Woman’s Soul is sick then the Family’s Soul is sick too. When both are sick then the Man’s Soul gets sick as well. And then the virus spreads to all family members and then to work, to business of the breadwinner, and in general on society.

Clean thoughts, emotions, desires, intentions fill with cleanliness sexual relations. Woman’s clean sexual energy fills her Man with clean sexual energy. It also awakes his creative potential, vitality and promotes him to a higher level of consciousness, contributes to his reunion with God, nurtures his spiritual development and his realization in society.

Only being in coordination with God makes a man a Creator on Earth.
The powerful effects of war trauma are not always as easy to identify as the bullet wounds on a soldier’s body. The ways in which survivors deal with the emotional and physical scars that result can be just as elusive. Religious/spiritual beliefs offer an accessible means of coping with trauma in the aftermath of war. In the process, some survivors show evidence of posttraumatic growth. This dissertation’s exploratory research tells the inspiring true story of 11 such survivors whose lives are a testimony to the transformative interplay among posttraumatic stress, religious/spiritual beliefs, and posttraumatic growth, as evidenced by their personal narratives and accompanying artwork. Interviews were conducted in East Africa with six Protestant Christian men and women who survived more than 3 decades of genocide, religious persecution, and civil war in Uganda. Five other interviews were later conducted in Northern California, with Catholic refugees of what is known in Asia as “the American War” in Việt Nam.

As research progressed, the narrative approaches of Life Story Interview and Artistic Inquiry yielded new insights into the transpersonal realm where posttraumatic stress and growth, intersect with religious beliefs and the opportunity to share one’s story of survival, with life changing results. Results from the Posttraumatic Growth Inventory (Tedeschi & Calhoun, 1995), PTSD Checklist (Weathers, Litz, Herman, Huska, & Keane, 1993), and Index of Core Religious Experience (Kass, Friedman, Leserman, Zuttermeister, & Benson, 1991) were used to inform the direction of the semistructured interviews conducted with war trauma survivors. The holistic-content approach to Narrative Analysis was then utilized to assess the interview data, while Artistic Inquiry was applied to participant drawings.
Much research has already been done on the personal growth that often occurs in people after they have survived traumatic events. While some of this research has included a religious/spiritual component, very little to date has studied how posttraumatic growth affects religion/spirituality while simultaneously studying how religion/spirituality affects posttraumatic growth. Some of the top researchers in the field of posttraumatic growth have gone as far as to say that only the latter of the two is even possible (Overcash, Calhoun, Cann, & Tedeschi, 1996). For this reason, the current study investigated how war trauma survivors view the relationship between their religious/spiritual beliefs and any posttraumatic growth that they have experienced. At the same time, this study adds to the research regarding the relationship between posttraumatic stress and posttraumatic growth, for as Grubaugh and Resick (2007) have pointed out, “Although reports of growth are abundant, the relationship between growth outcomes and post-trauma distress remains unclear, with studies yielding conflicting results regarding this relationship” (p. 145). The results of this study clarify this interrelationship by applying qualitative methodologies to supplement the primarily quantitative studies of posttraumatic growth and Posttraumatic Stress Disorder (PTSD) that have been performed to date.

The breakthrough findings of this study were as follows: 1. Posttraumatic growth is not just a Western phenomenon, but rather an experience found in Asia and Africa as well, 2. Posttraumatic Stress Disorder and posttraumatic growth can and do often coexist in trauma survivors at the same time, 3. Not only do religious beliefs influence posttraumatic growth, but posttraumatic growth has the capacity to likewise alter religious beliefs, 4. It is vitally important to trauma survivors from other countries that psychologists research the cultural and religious backgrounds of potential clients and study participants before attempting counseling, and 5. Therapeutic interviewing techniques can have healing effects on study participants, even when research methods do not include formal psychological interventions.
Ultimately, this research highlights how desperately mental health professionals skilled at cross-cultural and international trauma counseling and research are needed in the United States and around the world. It also demonstrates how much trauma survivors from developing countries still have to teach Western counselors about providing culturally-attuned trauma therapy. Most importantly, by bringing attention to the plight of war survivors whose stories have never before been heard, this study illustrates the power we have as psychologists to advocate for social justice by giving a voice to the voiceless in our research, for as Sandra Bloom (1998) has noted, “working with victims of trauma is inevitably human rights work as well” (p. 208). To this end, it was pointed out by the Ugandan translator who assisted with the interviews, that psychologists from around the world need to train local pastors and health care workers to perform exactly the kind of transpersonal therapeutic interviews highlighted in this study, so that healing in war-torn countries can begin to take place globally, one community at a time.
THE PARADIGM SHIFT & TRANSPERSONAL THERAPY  
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This workshop starts with theoretical examination of paradigm shift brought about by quantum theory, post-modernism & transpersonal therapy. Practical implications of the paradigm shift using case examples and experiential exercises will illustrate the impact the paradigm shift has on transcending traditional psychotherapy, whilst integrating spirituality and alternative models of healing.

The Old Paradigm: Objective World of Modernism

The modernist worldview of Western culture is characterized by an implicit division between objective reality and subjective existence (Sluzki, 1985). Central modernist concepts are: “Truth”, “rationality”, “objectivity”, “individual knowledge”, “evidence”, and “scientific progress”. Modernism is a truth-seeking culture and tends to be intolerant of multiple viewpoints- it wants one idea to win (Pocock, 1995).

Within the modernist tradition a distinction is typically drawn between the “inner world” of mind and the “external world” of material (Gergen, 2001). Mind is seen as separate not only from the body, but from the whole of the material world. The focus in traditional therapy is mainly on pathology and the therapist is usually using a particular method and school of thought. Mental phenomena are mere epiphenomena of matter (McFarlane, 2000). Hence, in modernist tradition there is no place for consciousness, and spirituality is replaced by reason. Consequently, modern humanity became alienated from nature and science from spirit.
The Paradigm Shift: Quantum Theory, Post-Modernism & Transpersonal Therapy

A revolution in our thinking and paradigm shift was brought about by quantum physics and the theory of parallel universes (Wolf, 1990). Some of the fundamental concepts of quantum theory are (Doherty, 1986; McFarlane, 2000):

a. The uncertainty principle which maintains that the observer affects the observed event, implying that an “objective reality” simply cannot exist, and that the external world is shaped by human thought;

b. No object exists completely independently in time and space;

c. There is an element of oneness of the world, whereby two particles separated even to the ends of the universe may change instantaneously when a change in one of them occurs;

d. Quantum explanations have strong scientific as well as spiritual or philosophical implications; thus, boundaries that in modernism used to separate theologians and philosophers from scientists, are now dissolving in quantum physics;

e. The phenomenon of complementarities refers to the existence of infinitely many and even contradictory frameworks for viewing things.

Quantum physics triggered the birth of the post-modern movement in psychotherapy around the 1960s, challenging the notion of objective reality and offering instead multiple perspectives of reality. Core postmodern concepts are: “Participation”, “conversation”, “transparency”, “reflexivity”, and “co-creation of multiple truths” (Sexton, 1997). Looking through what Hoffman (1990), refers to as postmodern lenses, leads to acquiring a certain degree of intellectual humility (Blatner, 1997). In that respect, postmodern critique is not about annihilating
tradition, but giving all traditions the right to participate within the unfolding dialogues (Gergen, 2001). Consequently, the therapist and client may have quite diverse points of view, but can listen and learn from one another.

Post-modernism sees spirituality and religion as powerful resources in helping clients create a more meaningful existence. Furthermore, the focus moves from pathology towards positive aspects of human experience, and facilitation of wellness and human qualities such as courage, forgiveness, spirituality, and wisdom. We see an integration of spirituality and alternative techniques that are benefiting both professionals and the public (Plante, 2007).

The emergence of transpersonal psychology can be traced back to end of 1960 and beginning of 1970 with the founding of the Association for Transpersonal Psychology (Sutich, 1996). Transpersonal psychology is concerned with higher consciousness and altered states, as well as recognition, acceptance and realization of ultimate states (Sutich, 1996). Transpersonal experience “has something to do with recognition of life being more than we perceive it to be” (May, 1996, p. 32), and exploration of transpersonal experiences extending beyond the (trans-) individual and personal to encompass wider aspects of human psyche, life and the cosmos (Walsh & Vaughan, 1996; Grof, 1996).

The three paradigms, quantum physics, post-modernity and the transpersonal all share some common points:

a. Element of oneness with the universe;
b. Integration of multiple realities, traditions & techniques;
c. Focus on wellness and development of higher consciousness;
d. Integration of mind-body-spirit aspects of the human psyche.
Implications of the Paradigm Shift for Therapy and Training

• The therapy process becomes a discovery process that cultivates an appreciation for the “fresh look” at a problem (Blatner, 1997) as well as often radically new and different points of view, encouraging the therapist as well as the client to put on different “hats” (Bono, 1996) or “lenses” (Hoffman, 1990).

• Spirituality and religion play an important role in bringing an awareness of the unity and interrelatedness of all things and events. Exploring transpersonal experiences is seen as a powerful resource and an integrative part of the therapeutic encounter, helping clients to develop a more meaningful and spiritual existence.

• Emphasis is on heightened awareness of the norms and experiences of peoples from different cultures, gender, sexual orientation, ability level, age, sub-cultural background, and so on.

• Psychologists lack knowledge and skills to work with spiritual and religious clients effectively (Post & Wade, 2009), hence more resources and training are needed in order for therapists to gain confidence and be more effective working with spirituality (Eck, 2002).

• We see an end of the expert therapist but not the end of the knowledgeable therapist (Larner, 1995). The therapist takes a role of a facilitator, coach or other “partnership” roles. The transpersonal therapist is viewed as both an instrument and a model to the client. Hence, nowhere in the field of psychotherapy is the therapist’s personal (Walsh & Vaughan, 1996), as well as spiritual growth (Bloomfield, 1996; Sutich, 1996) so pertinent.
• Quantum physics, post-modernism and transpersonal paradigms all encourage a process of reconciliation among various schools of thought and the integration of different scientific, cultural and religious knowledge. The use of a variety of models and alternative techniques, such as yoga & work on chakras (Keane & Cope, 1996; Nelson, 1996); sankalpa (Boorstein, 1996); hypnosis, imagery, astrology, meditation (Goleman, 1996; Bloomfield, 1996), and so on - is integrated into the psychotherapy process.

• Complexities of our universe and multiple realities stressed by all three paradigms require continuous dialogue and networking between different professionals undertaking interdisciplinary training and discussions as necessities.

Conclusion

In order to integrate such diverse elements the therapist needs to have knowledge from a variety of fields and the ability to remain flexible using different theories and techniques. This calls for a substantial shift in the way we see therapy process and train future therapists.
WILL AS THE TRANSCENDENTAL PHENOMENON

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The article presents a new direction in the research of will as a complete and transcendental phenomenon, including conscious and unconscious aspects, spiritual and existential beginning in a person.

Key words: will, transcendence, the unconscious and the conscious in will, life crisis, integration.

Today the increasing number of people is involved in the process of personal transformation, they aspire to resolve for themselves existential questions, to receive transcendental experience and follow the way of spiritual search. On this way a person can endure expansion of borders of the personality and feel unification with other people, with the nature and with the Universe, feel sensations of eternity and infinity, «separation from a body», explosions of ecstatic pleasure and delight and so forth. Also on this way a person can meet any difficulties in their everyday life, with feelings of deep alarm, loneliness, inanity and despair. Thus, spiritual crisis can be a possibility of positive integration and lead to personality innovation, or can have destructive consequences when there is a negative disintegration with prevalence of negative emotions and probability of occurrence of somatic disorders, neuroses, depressions and so forth.

In this connection, both for the psychology theory, and for psychological practice, important and significant the question is that allows a person to stand crisis qualitatively and to lead to healing, transition to higher levels and ways of existence. If we consider spiritual crisis as a pathological phenomenon and treat individuals undergoing it, with suppressive and medicamental methods of treatment it can interrupt the process of positive integration. For this reason, a person requires a
skilful guidance and support from those who have personal and professional experience of undergoing a crisis and extraordinary conditions of consciousness. Also for qualitative standing of a crisis those resources which a person has, the resource basis which will contribute to positive personal transformation and a birth of a new superior “I” possesses great value. From our point of view, will, representing an indispensable element of overcoming of difficulties and survival in a difficult situation, is a fundamental condition of possibility of personal growth and positive integration as a result of undergoing a spiritual crisis.

Will consideration as a personal resource is not brand new. There is a great number of theories, in our opinion, reflect only separate sides of the will, manifesting differently in various situations. Deeper understanding of will is possible only on the basis of taking into account its polyfunctionality and integrity, as a psychological phenomenon.

We suggest setting new directions in will studying as a complete phenomenon manifesting itself at different levels of the personality, including and combining conscious and unconscious aspects, spiritual and existential beginning in a person. Boiling will down to any effort, to freedom of choice, to socially-significant motivation or an ability to overcome difficulties is valid, but in our opinion, far incomplete. In will the deep potential of the person is laid, a possibility of going out of limits of own personality, overcoming of the corporeity, egoism, the lowest needs, and also an ability to surpass their own “I” and to enter a self-realisation way.

In our work we speak about the unconscious and the conscious in will that belong to will as a complete transcendental phenomenon. Manifestation of the conscious and the unconscious in will depends on their «inner game» in which it is possible to observe their influence, mutual addition and union. We make an attempt to analyze how the process of two-way influence and mutual addition of separate components of will, its conscious and unconscious manifestations, is carried out.
In the given context it makes sense to consider L. Farber's point of view who allocated two different kinds of will. The first kind of will is not experienced consciously in the course of volition but only after an event and an immediate choice. It especially concerns very important choices made by a person in life. The author describes this kind of will as an underground stream of a life having a direction, but not lacking discrete objects, or the purposes. The second sort of will is conscious; it is experienced directly during an event and moves the person to a definite purpose. The knowledge, conscientiousness, aspiration to satisfy an inclination can be the object of conscious will, according to L. Farber. Wisdom, virtue, love, belief can be the object of unconscious will.

We believe that will as the complete and transcendent phenomenon, most brightly shows itself during the crisis periods, in the course of spiritual searches and transformations. Different components of will are necessary and helping depending on the content of a difficult lifelike situation, on depth and intensity of experience of spiritual crisis, and also on a crisis stage. For more detailed analysis of manifestation of will during the periods of life crises, we turn to V.V. Kozlov's position which allocates five forms of crisis - an ordinary life, crisis call, death and revival, a lesson, the end/integration (Kozlov V.V., 2007). So, staying in a stable and habitual life rhythm such volitional qualities as resoluteness and courage to respond to «crisis call», to leave a zone of comfort and to open oneself to new possibilities, get the important role. Skills of understanding, self-checking and self-control are necessary for positive disintegration. Any significant step in personality development assumes understanding of self limitedness and going out of self limits, therefore will as the acceptance of external and internal determinations as the ability to be free in restrictions becomes effective.

The unconscious in will, in our opinion, proves in destruction, annihilation of former structure of the personality that with positive development leads to revival of a new “I”. It is a situation when conscious volition efforts can prevent a person from transition to a qualitatively new level of existence, cause suppression of certain
elements in the structure of “I” and to slow down the process of personal development.

Addressing to Arthur Schopenhauer’s point of view, that the will has the reason in itself that the will is unconscious and as that, becomes the principle defining the nature and the person, we come to the conclusion that in the course of personal regeneration the will finds out itself as the deep aspiration to "be", as unconscious basic principle from which all personal resources are born. In an instable and uncertain situation when the person carries out the search of selfness when the new basis is born and process of integration of separated parts in something complete and finished is carried out, «the strategy of a wanderer» becomes actual for a person when it is necessary just to trust to the world and to oneself, to give oneself to the power of the process of unpacking and not to prevent the manifestation of potential "I". This is original meditative condition when a person does not aspire to the pleasant, opposes the unpleasant, and simply allows the process to follow its way.

As a result of the birth of a new identity, when the creation of new strategies, values and relations begins, the will can manifest itself in different forms. Unconscious will can promote occurrence of insights, deep and existential, and owing to the ability of a person to self-transcendence to finding the meaning of life. When the process of approbation of new models of behaviour and their consolidation in real everyday life is started will can also manifest itself in its active form, for example, in the form of discipline and purposefulness.

Considering that transcendence assumes identification with supreme values, and will at the level of personality realising socially-significant motives, is reflected in service to universal values. Wisdom, compassion and love from the point of view of G.W. Perry are the ultimate goal of spiritual crisis and renovation process. And, according to V.V. Kozlov, a crisis lesson in its highest manifestation is a virtue lesson which is a sacred duty of service to other people when a person is completely manifested in the spiritual potentiality.
In whole we can draw a conclusion that all components of will as the complete phenomenon including conscious and unconscious aspect, the spiritual and existential beginning, are necessary in the course of undergoing a crisis state by a person. It is important not only for complete integration and satisfaction of personality needs in transcendence but also not to lead to utter annihilation of personality without a possibility to return to full-fledged existence.
Aim. Regardless of baseline skills level, university students are expected to master several skills, which can be stressful. In fact, research and clinical experience show that during higher education students frequently present psychopathological symptoms and/or health risk behaviors (e.g., smoking, drinking) (Dias, 2006). Yet, much is still unknown regarding the (holistic) impact of skills training (in formal education). Additionally, research has also shown that spirituality can play an important role in a person’s life (Meneses, 2006). Consequently, the aim of the present study was to explore the relationship between spirituality and satisfaction with own communication skills in university students.

Materials and methods. The WHOQOL-SRPB (World Health Organization, 2002) to assess spirituality, religiosity and personal beliefs) and the Communication Skills Questionnaire (Meneses, Miyazaki & Pais-Ribeiro, in study; QCC; to assess satisfaction with own communication skills) were administered to 177 Portuguese university students, between 18 and 47 years of age ($M=22.18$, $SD=3.70$): 26% males, 97% single, 18% without religion, 45% lapsed from their religion, and 20% with health problems.

Results. Although results were generally positive, there was a considerable heterogeneity in the responses to the WHOQOL-SRPB and QCC. No communication skill assessed (in terms of satisfaction) correlated with all WHOQOL-SRPB scores. Five QCC items didn’t correlate with any WHOQOL-SRPB score (e.g., 3 – to compliment, 18 – to accept requests, 26 – to express support). WHOQOL-SRPB predictors: no QCC item correlated/predicted Connect; 7 items predicted Meaning ($R^2_a=0.043$); 7 items predicted Awe ($R^2_a=0.071$); 8 items predicted Whole ($R^2_a=0.077$); 2 items predicted Strength ($R^2_a=0.029$); 2 items predicted Peace
(R²_a=0.036); 15 items predicted Hope (R²_a=0.046); 1 item predicted Faith (R²_a=0.026).

Summary. Although of small magnitude, the predictive results suggest that communication skills training programs (/formal education) could have a positive impact on university students’ spirituality (and not also on academic performance). They also shed new light into the comprehension of spirituality of university students.
THE SAFETY AND EFFICACY OF 3,4-METHYLENEDIOXYMETHAMPHETAMINE (MDMA)-ASSISTED PSYCHOTHERAPY FOR TREATMENT-RESISTANT POSTTRAUMATIC STRESS DISORDER (PTSD): A DOUBLE-BLIND RANDOMIZED PLACEBO-CONTROLLED PILOT STUDY

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Background: Case reports indicate that ±3,4-methylenedioxyamphetamine (MDMA) was administered as a catalyst to psychotherapy before becoming used recreationally as “Ecstasy” and criminalized in 1985. This is the first completed clinical trial evaluating safety and efficacy of MDMA as a therapeutic adjunct.

Methods: This was a double-blind randomized placebo-controlled trial with an open-label crossover arm. Twenty one patients with chronic crime or war-related PTSD served as subjects in an outpatient setting with an overnight stay following experimental sessions. Subjects were randomly assigned to psychotherapy with MDMA administration or psychotherapy only (with placebo) during two or three eight-hour psychotherapy sessions using a minimally directive therapeutic approach. Subjects also received non-drug psychotherapy sessions for preparation and integration. Psychotherapy-only subjects crossed over for open label MDMA-psychotherapy sessions. Outcome measures were the Clinician Administered PTSD Scale (CAPS) and the Impact of Events Scale-Revised (IES-R). Neurocognitive measures were also administered.

Results: There were significant differences favoring the MDMA group on CAPS Global score (t = 2.88, p < .01) and IES-R (t = 2.29, p < .03) At follow-up; 33.3% of the psychotherapy/placebo group, and 92% of the MDMA/psychotherapy group no longer met DSM diagnosis of PTSD (p < .006). On neurocognitive measures there were no significant group differences on any major index scores. Results of a long-term follow-up study of these subjects indicate that, one to five years later, much of
the treatment effect seen in the original study was maintained for a majority of the subjects.
TIKETAN TECHNIQUE PRANANADI – PSYCHOLOGICAL AND SPIRITUAL VALENCEES

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Abstract

Theoretically, Prananadi is considered a holistic method and a spiritual school, which helps people in personality development and also with health, moreover, to help others as well. So far, Europeans received from the Tibetan knowledge twenty-one levels from the Prananadi methods.

When the first level technique is systematically applied, it prepares the energetic system of the practitioner to cope with the higher and stronger energy qualities of the levels to come. The first level teaching belongs to the healing-touch method, and it can be applied to own person, to any human being as well as to anything that is surrounding the practitioner. First three levels are considered to be more accessible for any person who is a seeker in spiritual field.

This study is placed in the context of the numerous investigations (realized sometimes with ultramodern technological means), that aim to reveal the multidimensional effects over practices of meditative techniques, in general. In this case we studied the controversial Prananadi technique. In order to realize our purpose, we started a field investigation, on 200 subjects, divided in 2 groups: a target group (100 people who are advanced in practicing prananadi) and a witness group (100 persons who are not practicing any spiritual technique).

**As utilized test**: California Personality Inventory, The Multidimensional Health Questionnaire, Test of opening for transpersonal experiences.

**Results**: Decoding from a qualitative point of view our results was proved, through field arguments that Tibetan Technique Prananadi is generating over patricians significant progress regarding psychological and spiritual development.
Also has an obvious curative virtue, reason for which, in spite of the controversy about this technique, we consider is good to be promoted.
The process of creative thinking is regarded as a spontaneous movement ("walk") in the space of *internal states*. The laws governing this motion are of quantum nature. The structure and technology of such a motion are investigated. It is directed toward increasing the depth of feelings of stress, and is accompanied by processes of its transformation. In difficult or interesting cases, the motion passes through the area of transpersonal states. In this approach, any problem or issue is considered as a result of wrongly-chosen internal state or its damage under stress. Restoration and evolution of states, including the transition to the transpersonal area, is carried out with integrative energy practices, specifically developed in this approach. Each of them represents the internal effort - the meditation which restores more adequate internal state for a given context. These practices allow to solve various problems and challenges of business and personal life and are used at certain stages of creative thinking strategies.

A formal description of this strategy is based on the quantum picture of human mind. To formulate it, all the world accessible for human perception is conventionally divided into two parts: *the inner territory* and *the external territory*.

All the states experienced by a human are related to *the inner territory*. The internal state can be represented as the distribution of subtle sensations, located inside the body and outside it. Different states arise in the process of human interaction with various external contexts. These include not only those states that a person experiences in the present, or has experienced in the past, but also the potentially possible states, that he had never experienced. By *the inner territory*, we will also mean the individual part of the internal axiomatics, i.e. that part of the world picture, which is strictly individual and differs from the shared reality – personal myths, beliefs, preferences, expectations, dreams, etc. Different states accessibility varies according to the type of internal axiomatics (personal picture of the world). Some of the desired states are inaccessible or difficult to access. To provide access to them,
inner territory should be "rearranged" in a certain way. This is done with the integrative practices.

External material objects, external formal processes, relationships and events (i.e., such processes, relationships and events that can be expressed in terms of objective descriptions) are related to the external territory. Scientific descriptions, planned actions and picture of the world shared by many people also relate to the external territory.

Every time we experience external events, human relationships aspects, successes, defeats, etc., we find ourselves in a space of inner territory. In this space, there are two active objects interacting with each other, which in our model, are denoted as the sensation of «I» and the internal observer. They behave as separate sub-personalities. The sensation of «I» provides sensory perception. It can move freely throughout the inner territory, each time localizing in its most important area. The internal observer is connected with the awareness, participates in the process of logical shaping of information, evaluation of what is happening and making decisions. It is motionless, has a fixed position in the inner territory and has a multilevel structure. As a rule, it is realized (is felt) in the back of the head. Subjective experience of inner territory states is a certain interaction of the sensation of «I» and internal observer.

Some inner states are subjectively experienced as defeat, (“suffering”, loss) usually they are associated with the external problem - the plot of the external territory. Other inner states are experienced as a success (happiness, inner peace, etc.). Each feeling, both suffering and success, is characterized by two parameters: the intensity and the depth. The feeling intensity is associated with its force, and feeling depth - with its voluminous and importance. If we use the wave metaphor, then the first parameter is similar to the wave amplitude, and the second - to its frequency. Physical pain and strong emotions (resentment, aggression ...) relate to more intensive feelings, they usually do not last very long, to the deeper feelings
relate subtle sadness, the feeling of being misunderstood, abandoned, and so on, these states may be perceived as the background, accompanying person for a long period.

The solution for a problem - "freedom from suffering" - is a "movement" of sensation of «I» in the inner territory on the trajectory passing from the first type of the states (suffering) towards one of the states of the second type (happiness, inner peace, etc.).

It is essential that some fragments of "the way" in the inner territory are complex and insuperable without special internal actions. That's what makes some external problems difficult or insoluble in the ordinary perception. To overcome these difficulties special integrative techniques are offered, they are denoted as energy transformation practices.

The central principle establishing the direction and the structural features of the "movement" (i.e., transformation practices technology) is connected with the idea of "suffering acceptance". According to this principle, "movement" is a meditative process, aimed towards the direction of increasing depth ("volume") of the feeling. Thus, the "movement" of the sensation of «I» should be directed deep inside the inner territory. More complex problems require deeper passes. Particularly strong effect is achieved in those cases where "the trajectory of the movement" passes through the area of transpersonal experiences. This meditative process is accompanied by the transformation of internal energy (with the help of special integrative energy practices). The result is a decrease in the intensity (strength) of the feeling with the simultaneous increase in depth. The last one is accompanied by the spontaneous reinterpretation of external plots, so that the depth of the "suffering" transforms into the depth of desired knowledge. This meditative process goes simultaneously with certain actions in external territory, which are the stages of solving the external problem.

The evolution of sensation of «I» and appropriate integrative practices are convenient to consider in the quantum model framework.
Quantum picture, accepted in modern physics, implies two types of descriptions. One of them - the quantum description - reports in terms of quantum states of an object, which are defined by the wave function. Another - classical description - uses terms of trajectory, velocity, etc. Just classical parameters - speed and spatial position that are to be observed. The observer (device), by definition, is classic and can not "perceive" the quantum characteristics directly. Thus, the quantum state itself is not the object of observation, it specifies the probability distribution of classical parameters possible values.

The quantum picture of thinking it is also based on the two types of descriptions: the first - in terms of inner territory, the second (similar to classical) - in terms of external (objective) categories: thoughts and external actions and choices. The internal state can not be observed directly and is an analogue of a quantum state. It relates to the probabilistic interpretation: different thoughts or actions can spontaneously appear in each given internal state with different probabilities. For example, the idea of particular problem solution, or a spontaneous action in this direction are most likely in a state where a person feels confident, and in the same state of mind thoughts of possible dead ends or a spontaneous stop are less likely.

Quantum object to which both classical and quantum description relate, is represented by the sensation of «I». It has no trajectory, never stops, appearing spontaneously and unpredictably at different observation points, unrelated to each other. In this approach, the internal observer takes the role of the classical instrument, and is associated with the awareness. It is how the quantum object behaves. Each act of consciousness is analogous to the act of observation (measurement) of "classical parameters" - thoughts, actions, or choices. Together both instances - the sensation of «I» and the internal observer - compound a holistic system similar to the system of quantum object - classical instrument that is investigated in quantum physics.

Any external problem or stress and related to it internal state inaccuracies or damages, create tension, that prompts the integral system the sensation of «I»-the
internal observer to act, investigating the internal territory, and "rearrange" it in such a way, that the solution of the external problem appears.

The formal technology is an stepwise change of deconcentration and concentration on the object of thinking. At the stage of deconcentration the sensation of «I» is more active, and at the stage of concentration - the internal observer. Deconcentration is a manifestation of the quantum nature of the sensation of "I" and provides a holistic perception of the object. Concentration is a manifestation of the classical nature of the observer, it is directed to the feeling that accompany the mental forms and creates change. Every act of deconcentration allows to select the direction of the concentration impact accurately (on different sensations - the objects the inner territory), which changes the perception picture, and a new phase of deconcentration follows, etc. Such a stepwise scheme is only a convenient way of description, whereas in reality the concentration and deconcentration are carried out simultaneously (they are linked with a double bond as two parallel processes in cybernetic system).

Whatever the process of holistic thinking will be, it results in a special, unique inner state, which allows to get the most accurate solution for a problem and take all necessary actions. It is termed the limiting state. From the viewpoint of probabilistic pattern accepted in the quantum approach, the limiting state determines a probability distribution, where the most appropriate decision or action corresponds to a sharp peak, and the inaccurate and erroneous decisions or actions are less likely.

Formal definition of the limiting state can be given conveniently in terms of intensity and depth of the feelings, associated with the problem. The limiting state can be defined as a state in which the intensity of the experience is zero, and the depth reaches the maximum possible value. At this point of the inner territory lies the "knowledge" needed to solve a problem.
Recall that the *intensity of the feeling* decreases in the process of transformation and movement inside *the inner* territory. *Depth of the feeling* increases with this motion.

Thus, the evolution of problem state in the process of creative thinking is always directed to the area of enhanced and transpersonal states. This process lasts for as long as *the intensity* drops to zero. **At the same time, increasing depth of the feeling gives rise to new, more subtle meanings, becoming the desired depth of knowledge at the point where the problem solution lies.**

But the road to this point is unknown in advance and must be found in the process of creative thinking. The experience of stress, caused by a problem, is also an obstacle barring access to *the limiting state*, that is why the process of creative thinking necessarily includes fragments of energy transformation practices. For this reason, no step of the creative process can not be known in advance before the previous steps are performed. However, the persistent performance of the energy transformation at each step allows one to find the way to solve the problem with the greatest exactness.
"I think, therefore I am" - is the phrase by Rene Descartes, which became a foundation of Western philosophy. Moreover, it can be logically followed with: "I think, therefore I am - therefore thought exists". Having admitted this inevitable conclusion we inevitably face the question whether thought existence is the existence we imply speculating of the being of things and processes in the Universe. Yes, that is true. The progress in the sphere of information technology has shown that one cannot deny the objective nature of information processes as well as the objectiveness of information existence as such. It was the global computerization that made us look at the world from a different angle. “What if the whole of the Universe is a single huge superpowerful self-adaptive computer?” There are certain grounds for this kind of hypothesis. Firstly, electromagnetic waves record and transfer information quite naturally. The eye and the brain work together like a scanner, which enables us to see. Secondly, every atom has several discreet states and can be considered as the initial logical element, a cell in a global information structure. Thus, one should admit that we say “Thought exists!” because we realize the fact of its subjective being. Still we trace thought existence because it is the part of objective information reality. As everyone is aware that thought exists in his mind he analogically concludes thought exists in the mind of the other. Now it is high time we admitted that generally this OTHER one is the WHOLE WORLD!

Nevertheless, even if you admit indisputable cogency of all this reasoning, you will remain in the sphere of philosophical metaphysics. To fall outside the limits one needs to find the means of expressing new ontology in the language of universally acknowledged scientific theories. This is what we will attempt to do in the suggested piece of writing.
Russian philosophy of XX century defined and developed the idea of IMYASLAVIE [from Russian ‘glorifying the name’], vividly expressed in the works of Pavel Florensky and later in the works of Alexey Losev. It is alleged that NAME should be understood not as an assigned notation to the object but as something ontologically rooted. Following this theory the author specified the ontological name’s equivalent with the help of mathematical means in his work Financial Quantum and Quantity of Name in the materials of international conference NonStandard Methods and Applications in Mathematics (Italy, University of Pisa, May 25-31, 2006. Abstracts of International Congress - http://www.dm.unipi.it/~nsm2006/abstracts.html)

Can the amount of money be indefinitely small? Supposing one is offered to distribute 100 euros into three equal bank deposits. The quantity of money on each of the three accounts will equal 33,333… - with a nonterminating trail. Thus, the notion of the infinitesimal helps to determine the exact quantity of money.

However, in reality there exists the limit of decrease. Real amount of money is anyhow a SIGN, the production of which costs money. Just imagine printing a banknote the production of which costs as much as it signifies. Similarly does changing of a single figure in a computer file, showing the amount of money on a bank account, involves certain expenses. Then it should be admitted that the lengthening of the trail of a decimal fraction must be ceased as the bank expenses to introduce the changes will become equivalent to changeable figures. The expenditures referred to the client will not result in the money increase on his account.

The above described situation copies the peculiarities of quantum dimension where the measurement process itself leads to the change in quantitative parameter being measured. In the sphere of money calculus there appear numerical figures summing up of which cannot but lead to the actual money increase.
A hundred years ago Henri Poincare called non-Archimedean geometries which were built by Giuseppe Veronese and David Hilbert strange. Can we assert that people have got used to non-Archimedean property by now? From our point of view non-Archimedean property is understood as non-standard due to the fact that it is traditionally connected with geometric interpretation of quantity viz. with extension. Still the infinitesimal of non-standard kind is naturally discovered in the situation where a new notion serves an object for determination. We suggest calling this notion the QUANTITY OF NAME. In the given example it is vivid that the SIGN can be measured with the measure it denotes. In our opinion what it reflects is not the specific character of money, but common algebraic property of measurable quantities.

What does A=B express? We are saying that two quantities are equal, though they are ascribed different names. In mathematical sense the names seem to be unimportant, playing a service role. Well, it is really true when we speak about equaling the fragmentons situated in different points of space. Discrimination between them is done with the help of coordinates with their literal notation being really unimportant. However, we have a different situation when it comes to equaling the quantities thought to be out of any space either real or abstract one. Then the task is set in a paradoxical way. We must distinguish between the objects of equal quantity, thus the quantity is the only parameter taken into consideration while discriminating.

Discrimination between the objects can be made by putting a mark, which is measured in the same way as the quantity itself. Let’s give a simplified example; we can distinguish between two similar weights by marking one of them. But marking one of them will lead to changing its weight. So, the weight of the mark must be negligibly small. This is how we naturally formulate the algebraic conception of the infinitesimal which is not connected with geometric extension. Assuming that NAME
will exist only if we can mark infinite aggregate of similar objects in such a way that summing up the quantities of names should not lead to appearance of appreciable difference in objects’ quantities. Thus, summing up qualities of names must have non-Archimedean character.

In conclusion let’s outline the main points. We have discovered that algebra implicitly gets use of the notion about the names which lets us discriminate between equated quantities. This means that traditional letter symbols are not conventional signs created for making mental operations more convenient but the true expression of a fundamental fact. The congruent quantities do have their own names in reality. Consequently, it is not accidental that a very important part in quantum statistics is played by the notions of equality and discriminability of particles. So signs-names invented by us really have their ontological originals. And the main philosophical conclusion to be made is that we discover the ontological basis for giving names to quantities. Even in the ordinary equation A=B the discrimination between the names appears not through subjective choice of different denoting letters but through the discrimination of the equated quantities to vitally infinitely small share which serves the objective equivalent of subjective notion of NAME. The mark itself, infinitely small compared to the marked quantity, is an ontological original of name. Moving further in this direction we will be able to find the fundamental basis of objective information existence too.

Another side to it is how to understand the existence of information processes within space-time structure. It was described by the author of the work Numbers in Space partially presented in the materials of international scientific conference Quantum Mind 2003, the University of Arizona, Tucson, USA. («Quantum Mind 2003. Consciousness, Quantum Physics and the Brain». (March 15-19, 2003, The University of Arizona, Tucson. Abstracts - Pavel V. Poluyan, Numbers in Space: Transformation of four-dimensional space-time into quaternion time-space. [http://www.quantumbrain.org/Abstract2003.html](http://www.quantumbrain.org/Abstract2003.html))
It is possible to coordinate vector’s name but not for an isolated point as all three axis of standard Euclidean space are equivalent to each other (x can be renamed to y). The definition of Euclidean space lacks the possibility of discerning between and ascribing names to the axes – the set of three coordinates permit permutation. But it is still possible to create mathematical space when every axis acquires its own immanent NAME and we take imaginary units for measurement.

Let’s specify the material coordinate for time and present three spatial coordinates as imaginary i, j and k with time dimension. Then, Minkowsky's four-dimensional pseudo-euclidean continuum will transform into some unusual variety which we shall call "Quaternized time-space". Here we have a special S coefficient specified with [sec/m] dimension to transfer the spatial coordinates dimension into the one characteristic of time. As a result we have got a usual C constant (speed dimension) which lets us present time in length units in four-dimension space-time continuum and has additional S coefficient. Their multiplication in its turn gives us non-dimensional constant. Quaternized time-space is a logically necessary addition to four-dimensional space-time. As quaternized time-space is ‘formed’ not with geometrical points but with something like micro vectors (dipoles, domains, spins, angular momentums) it can be presented as REALLY EXISTING mathematical variety with information processes taking place independent from our conscience.

The mathematical construction of ‘reverse side’ of geometrical space was described by Pavel Florenskiy. Many spoke of special space of meanings but mathematician Vasiliy Nalimov tried to outline its contours. Thus, research in the field can be perspective. Yet it has not been well comprehended from philosophical point of view, as this new ontology highlights instead of two substances or two attributes of a substance - duality of space-time varifold. Whether this hypothesis is true will be shown by future development of science and philosophy.
Summing it all up, let us point out that information processes are somehow ingrained in the very basis of the matter. This is already evident at present time. However, scientific realization of the fact requires from us not only the developing of new ontology, but also working out new unusual but functional scientific cognition methods. We suppose that the term ‘information’ denotes a wide range of phenomena which does not yield in its scale to the notion of ‘energy’. And we are just at the very beginning of our way to cognize this objective constituent of our being.
TRANSFORMATION OF FOUR-DIMENSIONAL SPACE-TIME INTO QUATERNION TIME-SPACE

P. Poluyan, Krasnoyarsk, Russia

It is possible to coordinate vector’s name but not for an isolated point as all three axis of standard Euclidean space are equivalent to each other (x can be renamed to y). The definition of Euclidean space lacks the possibility of discerning between and ascribing names to the axes – the set of three coordinates permit permutation. But it is still possible to create mathematical space when every axis acquires its own immanent NAME and we take imaginary units for measurement.

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QUANTUM-MIND OR MIND-STUFF?

P. Poluyan, Krasnoyarsk, Russia

The true scientists in spite of everything go on looking for the truth. Not long ago in Arizona University (the USA) the international scientific conference “Quantum Mind 2003” successfully took place. There a very unusual topic was discussed – “Quantum Mind”. The problem was born at the meeting-point of science and philosophy with the help of the world-famous physicist Sir Roger Penrose and the famous scientist Steward Hameroff, who studied the nervous processes in the human brain on the cell level. It can seem strange, but in Russia this problem has been long investigated, but from a different angle. For the Russian scientists quantum mind is not something, situated in the brains, but the Informational Field, covering all the Universum. So, the humanity comes back to the problems of Microcosm and Macrocosm again, and the modern physics has become very close with that sphere of knowledge, which is scornfully called “metaphysics” by some people.

The historians of the science assert that the term “metaphysics” appeared by chance – the chapter of the great Aristotle’s book was called so, it followed the chapter “physics”. Later this, at first sight, accidental coincidence became “the major question of philosophy” – what comes first and what comes second: the Matter, studied by physics, or the Mind, Spirit, Thought – the things, which are traditionally thought over by philosophers and theologists. In the modern science the analogical thing of that has become a psycho-physical problem: if the thought is not material, how can it be that the human mind can control the material body? Maybe, the thought is of some material character?

The quantum mechanics made the problem more acute, where the strange behavior of micro particles demonstrates some “freedom of will” and “coordination” of physical characteristics, beyond time and space. The strange “psy-function”, which appeared in the quantum equation of Schredinger, like some controlling power,
guided the behavior of physical micro objects. The conceptions of Penrose and Hameroff lies in the development of this research work, they prove that the probable quantum processes within the cells are responsible for what is called mind. That is why it is not chance that not only physics, biology, neurology, but also psychology and philosophy and even culture studying, because in the ancient traditional beliefs we can find the proofs to the modern scientific hypotheses, are presented at the conference.

I shall not speak here of the ideas, suggested by the scientists from different countries on the given questions, the ones, who want to get acquainted with these ideas, can do it through internet, where they can find the theses of the conference Quantum Mind 2003 reports (there are also short theses of my work “Numbers in Space”). I want to tell of the supplement research work, as it appears that scientists, working on the same problem from different sides, go to meet each other. If American scientists try to explain human mind, scientists across the Atlantic – in Europe and Russia – build scientific models, which are creating new cosmology, where the fundamental meaning of information is revealed. The reasonable basis of the Universum has been getting its scientific rights.

Russian and foreign scientists have been recently trying to create in their works a synthetical theory, where the fundamental bases of algebra and geometry are united. The realization of this program is connected with the deep revaluation of such basic notions as “number”, “continuum”, “point”, “limit”, “infinitesimal”, “nought”, “infinity”, that is why the approaches are being outlined – though they can be different from each other sometimes. This is natural, because the researchers are free in the way they work, and the coming revolutionary changes in the logic of science are inevitably connected with the changes of the whole picture of the world.

The philosophical bases of the research work were laid in the 19th century already by the “founding fathers”. So, the number pairs were created by the great
English mathematician Hamilton, while he was trying to define Time from the point of view of algebra, and Clifford’s algebra, which is now often used in the works of the stated approach, was realized by its creator, William Clifford, as mathematical reflection of John Berkley’s philosophy. In his philosophical essay Clifford introduced the special notion “mind-stuff”.

By the way, the leader of Russian revolutionists, Vladimir Lenin, in his book “Materialism and Empiriocriticism” put a great deal of criticism on William Clifford’s views. For the following generations of Russian students it was obligatory to read and make the abstract of the Lenin’s work, so they had a lot to think about. And it is no wonder that many of them came to the idea that “thought” can be some “objective reality“ too. But where is it situated, if in space there is enough room only for the Matter? At the turn of the Soviet period the term “nous-sphere”, introduced by Vladimir Vernadsky, was very popular, but the discussion about the metaphysical processes did not make the major points clearer.

The scientific revolution of the 20th century gave birth to the unusual tendencies in western and European science. In France and Germany the algebraic interpretations of quantum physics were developed, the geometrical conceptions, which let create the unusual models of the Universe, consisting of several interdependent worlds, also were originated there. Italian physicists tried to express mathematically laws of hypothesis world of tachyons, who lived “on the opposite side” of the velocity of light. And in the post-communist Russia the name of Pavel Florensky a physicist and philosopher, who became a priest and died in GULAG, was remembered. In his work “About Imaginary in Geometry” the existence of “the opposite side” of the spatial reality, expressed with the help of imaginary numbers, was declared.

Modern scientific notions let us make an outline of the new cosmology, based upon the joining two theoretical models. They are geometrical 4-dimensional space-time continuum and algebraic quaternion time-space (the three imaginary axes and a
material one have the time difference \([t]\), and the co-efficient of proportionality between the physical data is not velocity of light \(C \left[\frac{x}{t}\right]\), but a special constant \(S \left[\frac{t}{x}\right]\). While quaternion time-space is “built” not with the points, but with the oriented rotating moments, it can be regarded as existing-in-the-reality mathematical variety, where objective informational processes are going on. In such a case the objective essence, now named Information, is a competent participant of the Universum, as well as those, which are called Matter and Field (then to the number of the fundamental constants Bolzman’s constant is added, it is used in expression for entropy, and can be often met in the modern information theories, but in physics it is regarded as some empirical number of no universal character). The informational processes are somewhat quickened in the basis of the Matter itself. This can be proved by the fact that electromagnetic waves are the main carrier of information. Their ability to be coded and decoded is the essential quality, which is very important for the people’s mind. But there are at least two different approaches on this question. The generally accepted notion is well-known: information is a function of complex material systems, and is of no importance for the fundamental physical science, which describes “the main laws”. The other approach was firstly formulated by Taillar de Charden. This is a hypothesis of “radial component of energy”, that is information is understood as some essence, which is transported and transformed in the material processes as easily as what physicists call energy. The modern scientific research work has a lot to do with this hypothesis.

It is a paradoxical situation: the modern civilization is based on the use of informational processes, the objectivity of information has become almost tangible, but this objectivity is still being connected only with nervous impulses and signals, and such important characteristics of information as Sense and Meaning are regarded as some subjective-psychological conventions. It is evident that it is time to admit that in new cosmology Information, Sense and Meaning have a fundamental place. If scientists could up to now abstract from that, now the scientific abstractions themselves in their development have led scientists to the necessity of changing
mechanical notions. Dual algebraic-geometrical character of mathematical models of 
the world has become quite logically evident, it is necessary to admit the deep 
essence, which is hidden in it. The matter is not “in the equivalency of the languages 
of description”, but in the fact, that special features of equations show us the deepest 
structures of the Universum. As Werner Heisenberg once wrote: “Equations know 
more than we do”. It should be also mentioned that in his letters to W. Heisenberg his 
friend Pauli told him enthusiastically not long before his death of a new unusual 
picture of the world based on dualism. But some dim circumstances made Pauli call 
that way forbidden, and his death stopped the research work, begun by him. 
Nevertheless, the logic of science development brings scientists again to the necessity 
to make the further conclusions.

The most remarkable consequence of the new cosmology is a strange model, 
where the whole so-called “material world” appears to be the thin potential barrier, 
through which the informational interaction between the linked and additional parts 
of the Universum is realized. To speak mathematical language, we live “within” the 
imaginary unite, linking the opposite ends of the Universum, expressed in 
geometrical and algebraic-numerical continuums, and the boundaries of our world are 
expressed by the fundamental physical constants $S=\hbar/e^2 \ [t/x]$ and $C \ [x/t]$ – 
meaningful for micro and mega scales.

I understands that the suggested here interpretation of the mathematical models 
(which is not yet generally admitted) can cause accusations in mystic and pseudo-
science. But it should be noted that modern science has found itself in the position, 
where it was at the time of its beginning, when scientists used for cognition various 
models, visual-artistic images, notions not adjusted logically and ambivalent terms. 
That is why it is necessary to suppose: in the traditional religious and mystic 
teachings there is something, which is called “grain of truth”. In other words, in the 
future scientific theory we shall be able to find the logical and successive connection 
between those things, which are at present beyond the modern “scientific picture of
the world”. There is nothing pseudo-scientific in such setting of the problem, we can set the problem, try to solve it and finally to have solved it. The only condition is that we should be critical and careful, and we should not go into creation of words and science fiction.

In either event there is a hope that the fundamental science has not found its end at all – in the 3d millennium – scientists will find many points for thinking over.
EXPLORING THE EFFECTS OF HOLOTROPIC BREATHWORK IN THE CONTEXT OF A WEEKLONG WORKSHOP

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SUMMARY: The aim of the present study was to explore the effects of Holotropic Breathwork in the context of a weeklong workshop called “Insight and Opening”. This workshop combines four Holotropic Breathwork sessions, daily Vipassana meditation, and formal teachings. A repeated-measure, Pre-Post test design with a 4 month follow-up time point was used. The questionnaires used were Derogati’s Brief Symptom Inventory (BSI), the Purpose in Life Test (PIL), Cloninger’s Temperament and Character Inventory-140 (TCI-140) and the Dead anxiety Scale (DAS). A measure of the breathwork experience also was taken using the Peak Experience Profile (PEP). A significant reduction of the Global Severity Index and a significant increase of in the meaning in life and self directedness were found two weeks after the workshop. The results of the present study showed that the Holotropic Breathwork can produce mystical type experiences.

KEY WORDS: holotropic breathwork, hyperventilation, personality, meaning of life, symptomatology, self-transcendence, peak experience.

INTRODUCTION

In the middle 70’s, after two decades working with LSD and other psychedelic substances in psychotherapy (Grof, 1975; Grof, 1980), Stanislav Grof and his wife Christina developed the Holotropic Breathwork (Grof, 1988; Grof, 2000). This method was designed as a non-drug way of accessing non-ordinary states of consciousness or “holotropic states” (Grof, 2000) a neologism proposed by Grof. The word “holotropic” is derived from the Greek words “holos” and “trepein”, and means “moving toward wholeness” (Grof, 2000). Holotropic Breathwork is a novel experientially-oriented psychotherapeutic technique which involves a number of diverse elements, including music, elective bodywork and accelerated breathing (the instruction is to breathe “deeply and mindfully”). Holotropic Breathwork sessions
usually last between 2 and 3 hours, and are terminated voluntarily by the client. Both individual and group therapies are possible, but the group therapy context is the most commonly used. The most characteristic and unique element of this procedure, compared with other psychotherapeutic methods, is the prolonged and voluntary hyperventilation or overbreathing (Rhinewine and Williams, 2007), but all the cited elements are considered mandatory in the HB procedure. To date, few studies have examined empirically the therapeutic potential of this hyperventilation procedure, giving some preliminary evidence of the clinical utility of Holotropic Breathwork (Binarova, 2003; Hanratty, 2002; Holmes, 1996; Pressman, 1993).

The aim of the present study was to assess the short term and long term effects of Holotropic Breathwork in the context of a weeklong workshop via a battery of test, measuring levels of distress, meaning of life, death anxiety and personality traits. Specifically, it was hypothesized that after the workshop the volunteers would reduce their levels of distress and death anxiety, and would increase their meaning of life, self-directedness, cooperativeness and self-transcendence.

**METHOD**

**Participants**

Fifty-eight participants, aged between 22 and 65 years, were recruited among the participants in the “Insight and Opening” workshop. Participation in the study was completely volunteer. Both “first breathers” (participants who were exposed to Holotropic Breathwork for first time) and those who has previous experience where allowed to take part in the research. No control group was used in the present study. The workshop was held at a human development centre near New York City, during October 2009. Sixty one percent of the participants were female. Educational level was above average: 84,9% had graduated from college, 28,3% had a PhD or master degree, and 11,3% had a medical degree.

**Study design**
A repeated-measure, Pre-Post test design with a 4 month follow-up time point was used for the present study. Five different measures were taken, using five questionnaires. The instruments included measures of psychiatric symptoms, levels of distress, meaning of life, death anxiety, personality trait and the subjective experience during the HB sessions. The measures were distributed in the following way:

1) **Pre-test.** The first measure was taken the first day(s) of the workshop, before the first Holotropic Breathwork session takes place.

2-3) **During the retreat:** a measure of the participants experience during the HB sessions was taken using the Peak Experience Profile (PEP); the PEP was assessed two times, one after each HB session.

4-5) **Post-test:** new measures were taken two weeks (Post1) and four months (Post2, follow-up) after the workshop.

**Materials:**

1) **Brief Symptom Inventory** (BSI) (Derogatis, 1993), a 53 item version of the *Symptom Checklist-90-Revised* (SCL-90-R). This test measure aspects of psychiatric and psychologic distress. The test provides a measure of 9 dimensions of symptoms (summarization, obsessive-compulsive, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid ideation and psychoticism) and 3 global index of distress. The Global Severity Index (GSI) reflect the total punctuation of the test, and provide a measure of the global level of distress (higher scores indicate a higher distress and symptomatology).

2) **Purpose In Life test** (PIL) (Crumbaugh, 1968; Crumbaugh & Maholick, 1969). This test provides a measure of the extent to which an individual perceives life to be meaningful, based on the theory and concepts of V. Frankl. This 20 item questionnaire is rated in a seven point Likert scale. The scoring within the range of 20-140.
3) *Death Anxiety Scale* (DAS) (Templer, 1970). The DAS is a self assessed True-False choice questionnaire consistent of 15 items, and it reflects beliefs, attitudes and concerns about death.

4) *Temperament and Character Inventory-140* (TCI-140). Based on the psychobiological Personality model of Cloninger (Cloninger, 1999; Cloninger & Svrakic, 1997), the TCI-140 is a self-assessed 140-item questionnaire in a five-point Likert format. This test measure 7 dimensions of personality: 4 Temperament dimensions (Novelty-seeking, Harm-avoidance, Reward dependence and Persistence) and 3 dimensions of Character (Self-directedness, Cooperativeness and Self-transcendence).

5) *Peak Experience Profile* (PEP). This questionnaire was designed to assess mystical experiences (Pahnke, 1969). This 100 item version of the original test is used to measure altered states of consciousness, and provides scores for seven domains of mystical or peak experiences: Internal Unity; External Unity; Transcendence of Time and Space; Ineffability and Paradoxicality; Sense of Sacredness; Noetic Quality; and Deeply-Felt Positive Mood.

**Objectives:**

The main purpose of the present study was to explore the effects of Holotropic Breathwork (HB) in the context of a weeklong workshop called “Insight and Opening”. The specific goals were: (1) explore the short term and long term effects of the HB in levels of distress, meaning of life, death anxiety and certain personality properties, measured with different psychometric test; (2) analyze the types of the experiences participants have during the HB sessions, using the Peak Experience Profile (PEP).

**RESULTS**
In the present paper we present (1) a comparison between the scores of the participants in the first two measures: before the breathwork sessions (Pre-test) and two week after the workshop (Post1-test). (2) the results of the Peak Experience Profile (PEP) for each Holotropic Breathwork session.

(1) Comparison between the scores of the participants in the first two measures.

In the Pre-test scores, compared with other studies (Eley et al. 2009), the workshop participants shown a higher novelty seeking (M= 61,69; SD= 8,01), a lower harm avoidance (M= 50,04; SD= 11,71) and a remarkable higher score in self-transcendence (M= 60,81; SD= 7,43) for the TCI-140. A similar profile was found by Puente i in a previous research (Puente, 2007). Related to the self-transcendence high score, Hanratty (2002) also found a higher score in the Tellegen´s Absorption scale, compared with the general population. The Absorption scale measures the capacity of one person to access non ordinary states of consciousness, and is similar to the self-transcendence scale. Grof (2002) also explains that the people who have had transpersonal experiences in their lives are more attracted towards non ordinary state of consciousness and techniques as Holotropic Breathwork. Being a novel psychotherapeutical approach, the high scores in novelty seeking were expected.

In the Post1-test measure, the participants showed a reduction in the score of the Global Severity Index of the BSI (M= 25,0; SD= 32,91) and an increase in the Purpose In Life (PIL) total score (M=114,22; SD=13,17) compared with the Pre-test scores (GSIpre: M= 35,19; SD= 32,14; PLTpre: M=108,48; SD=14,86). These differences are statistically significant (Post1: GSI, p=0,01; PLT=0,008). The scores of the 9 dimensions of the BSI showed a reduction, and the differences in Interpersonal Sensitivity, Anxiety and Hostility were statistically significant (Post 1: Int-Sen, p=0,001; Anxiet, p=0,015; Hostil, p=0,05). The Death Anxiety Scale total score remains similar, and shows only a little reduction.
The TCI-140 shows an increase in the scores of self directedness and cooperativeness, and a reduction in the score of harm avoidance between the Pre-test and Post1-test measures. The difference in self directedness was statistically significant (Post1: SD=0,05).

B) Results of the Peak Experience Profile (PEP) for each Holotropic Breathwork session.

The criteria for designating a volunteer as having had a “complete” mystical experience is that the scores on each of the scales had to be at least 0.6 (considering unity a single scale, and choosing either internal or external, whichever was greater). We add “almost-complete” mystical experience criteria to the classical one. The criteria for an “almost-complete” mystical experience is that the scores of 5 of the 6 scales had to be at least 0.6.

Following this criteria, during their first HB session (N=21) two volunteers had a “complete” mystical or peak experience (9,5%), and three volunteers (14,3%) had an “almost-complete” mystical experience. During their second HB session (N=19), another two volunteers had a “complete” mystical experience (10,5%), and three more (15,8%) had an “almost-complete” peak experience.

SUMMARY

First, the volunteers showed some significant changes on dependent measures when the Pre workshop and the Post1 measures are compared. The volunteers showed, two weeks after the workshop: 1) a significantly greater reduction in the Global Severity Index of the BSI; 2) a significantly greater increase in the total score of the Purpose In Life Test (PIL); 3) a reduction in the harm avoidance and significantly greater elevations in the self directedness dimension of the TCI-140.

Second, the results of the present study showed that Holotropic Breathwork can produce mystical type experiences in the context of the “Insight and Opening” workshop. According to the volunteer ratings on the Peak Experience Profile, two
volunteers have a “complete” mystical or peak experience (9.5%) during their first HB session, and another two volunteers (10.5%) after their second HB session.
COMPUTER PSYCHOTECHNOLOGIES: POTENTIALS OF PSYCHOTHERAPY INTEGRATION

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Key words: computer-based psychotechnologies, integration, integration psychology and psychotherapy, psychosemantic diagnostics, stress factors.

Three-year experience of working on the base of Dikul Rehabilitation Center in Irkutsk demonstrated the validity of using a system of computer-based psychotechnologies (developed by State Research Institute of Military Medicine) in psychotherapy. The system integrates different methods for optimizing the functional state of a person: biocontrol, rhythmic sensory stimulation, verbal suggestion. Integrity of those methods allows correction of both psychical and somatic functions of the body (S.V. Krasovets, A.V. Ivanov, Yu.A. Bubeev, 2002). The system includes: a) a methodology for psychosemantic diagnostics of stress factors valuable for the personality (on the base of objective analysis of EEG-potentials generated in response to sub-threshold presentation of semantic stimuli); b) programs for correction, self-regulation and therapy (using the methods of psychophysiological impact on the unconscious level).

Along with the adequate selection of programs and explanation of their effect the main objective of psychotherapy aspect of the work lies in psychological analysis of the resulting stress factor matrix obtained in the course of psychodiagnostics that is aimed at forming the client’s understanding of himself, of the stimuli of his actions and resources for development. The results obtained are used for identification of psychotherapy strategy of observing the patient and for diagnostics purpose; in addition, the results alone can be used as a therapy method since they allow
assessment of destructive and constructive potentials in the process of the personality development. Adequate interpretation of psychotherapy essence of data on individual topological and nosological status could, in our opinion, be done within integration paradigm only. All the techniques together has formed a method of a short-term integration positive psychotherapy based on computer psychotechnologies.

After testing different variants of theoretical justifications we gave preference to a trans-personal and existentialism-humane paradigm of viewing the peculiarities in dynamics of essential constructs of psychic reality of a person. Fundamentals of integration approach (V.V. Kozlov, 2004) formed the methodological basis of the method.

In our work we use a thesaurus developed by V.V. Nalimov that facilitates the understanding of the process occurring between a therapist and a client. Our main principle is based on the concept of curative effect of a fright exercised in the face of suddenly opened “secrets of one’s own sole” (e.g., value of sexual problems, attitude towards parents, etc.), and the more dramatic the situation for the patient, the more efficient “semantic filter” could be further formed due to abrupt change of the semantic system. According to V.V. Nalimov (1989), psychotherapy environment is created by a miracle of “mutual hypnosis effect”, possibility to destroy “a personal semantic capsule” and “to start a journey into semantic spaces, to generate new constituents of the personality that are capable to change the world perception”. The author stresses that personal semantics expands due to realizing oneself as a multi-sided personality with different but correlated semantic orientations, rather than due to “spreading” the semantic field and, hence, elimination of “filters”.

It is important to note that the applied method of computer-based psychosemantic diagnostics vividly demonstrates the way different sections of brain are included into semantic “melody”, and the way the consciousness performs the function of a “conductor”. This allows one to follow the changes in psychic reality of a person, to see its integral picture using the objective neuro-physiological data. Authors of the method propose that the indicators of test stimuli should be considered
as data on referencing some or other psychological problems to the levels of organizing the subjective experience, that is, either to its basic nuclear structures or to higher ones that are to a greater extent related to consciousness, to socially standardized and logical basics. Computer psychomapping is performed following the stages or levels of semantic processing of data. It includes: X) social essentials (realization of the main tendencies of a person in the society; “ousting – accentuation scale”); Y) individual-typological essentials (related to the Ego structures; “realizing the personal protection” scale); Z) profound essentials (emotional structures; “anxieties – affect” scale). A method of unconscious psychosemantic diagnostics is proposed to be used for diagnostics and treatment of psychic, psycho-somatic and boundary diseases, for identification of the causes of stresses with healthy people.

In our work we used psychological interpretations of manifested semantic structures that were proposed by the authors, but we have qualitatively expanded their range for the purpose of achieving psychotherapeutic objectives and started considering them from the standpoint of existential and trans-personal psychology. Thus, stress factors (words input as stimuli) constitute a center of some or other conflict-originating psycho-semantic field. In our opinion, those values correspond to the system of condensed experience (SCE, (S.Grof)) and reflect “emotionally burdened recollections from different periods of life that are similar in the quality of a feeling or physical sensation that happened to be common to them". Should several stress factors be revealed together we consider them as conjugated SCE and in the conversation with a client we try to find relations between them. For example, if they are “alcohol” and “death”, then we can assume that a person realizes the fatality of alcohol liking. After the shock due to awareness of this fact we further adhere to a homeopathic rule put forward by S.Grof: active therapy includes temporary activation, enhancement and subsequent gradual resolution of symptoms.

It should be noted that symptoms in our practice are resolved both in the course of analysis by the client of his "tree of psychological problems" and due to direct psycho-physiological impact of computer-based psychotechnologies. At the initial
stage we use holotrope psychotherapeutic strategy of S. Grof as “first aid”. The strategy consists in the following: symptoms of emotional disturbances constitute an attempt of the body to get rid of old trauma traces, to cure itself, and to facilitate its own efforts. We pay due attention to Z (profound) level of SCE and essentials expressed in the values of the affect scale, and use their processing as a positive resource, that has already yielded a positive effect. As a result, many clients use short-term psychotherapy and visit the office of computer-based psychotechnologies only once or twice.

In the course of further psychotherapeutic analysis we consider matrices of stress stimuli, including from the standpoint of humane approach developed by K. Rodgers (client-centered therapy). Using the hypothesis of profound dynamics of human behavior, he defined the objective of psychotherapy as attainment of congruency between consciousness, emotional experience and communication. Let us assume that X scale, in addition to previously given interpretations, reflects peculiarities of personal communication, Y – those of consciousness, Z – those of emotional experience, then the psycho-semantic matrix obtained in the course of diagnostics would reflect those levels and would vividly demonstrate the degree of person’s congruency. Should the same stress factors be revealed at all the levels (for example, the word ‘father’), then we may talk about congruency. According to K. Rodgers, the existential choice lies in being congruent in communication, in behavior, i.e., to realize and feel, to be what you really are.

Humane psychotherapy considers release from anxiety, achievement of realistically oriented adaptation, and creation of a personal system of values as a target of personal development. According to K. Rodgers, psychotherapy is responsible for the “process of self-organization that leads to formation of ordered structures with basically new properties in the non-equilibrium system”, a process of co-adjustment of new structures with other variables of the system, formation of new connections and relationships within the entire system. The obtained psychosemantic matrix of a client can be considered as a real construct of person's transition from
anxiety to freedom (determined based on the dynamics of a transition of semantic constructs from the anxiety scale to the consciousness scale), to realistic adaptation (determined based on the dynamics of senses on the individual-topological scale), and congruency (adequacy between senses on the social and profundity scales and senses on the individual-topological scale). Reduction in the number of stressors, their differentiation, realization, as well as restructuring the senses towards greater coordination, thus reflecting the personal experience congruency, constitute objective indicators of the therapy success. Ability to integrate the experience is the main criteria of psychic health (V.V. Kozlov, 2005).

Our work agrees with the idea that “in the circumstances when external forces do not have enough energy to provide the energy support for new inter-system structures, the activity shall be focused on the state of internal resources of the system” (K. Rodgers, 2002). Computer-based psychocorrection and psychological analysis of real psychic state of a person reveal internal resources that are used as support. Therefore, the objective of work with a client is, in our opinion, to help him to consciously recognize those powerful forces, to accept them and to use them, rather than to be forced by them unconsciously or against client’s will.
THE TETRADIMENSIONAL MODEL OF CONSCIOUSNESS

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Aim: Presenting a new model of consciousness and its many, broad scope implications for consciousness studies and the understanding of consciousness experiential and psychic phenomenology

A new model of consciousness, based on Clinic and Meditative experience and study of relevant Literature is presented. It assumes that human Consciousness can expand and contract, project and identify, within four dimensions of Space. This in turn allows for understanding of many Parapsychologycal phenomena along with part of the phenomenology of experiences under modified states of consciousness as described both by traditional, classic experiencers and by modern ones. In a four-dimensional state of consciousness, an access to many or eventually all three dimensional possibilities within our unfolding world of events becomes possible. Superposition of many three-dimensional spaces becomes possible and, with that, identification with objects and beings, projection into the future or past, non-local interactions with objects and so on. The model to be presented is very different from the usual models of consciousness, that are even two-dimensional in their presentation forms…
WHAT DO SEEKERS SEEK? POTENTIAL BENEFICIAL EFFECTS OF INVOLVEMENT WITH A CHARISMATIC GROUP OR TEACHER

Shangina-Berezovskaya Anastasia, MA, Doctoral Candidate in Clinical Psychology, United States of America

This panel is based on the doctoral dissertation, “A multiple case study of seeking and joining charismatic groups or teachers,” which explores factors leading a person to seek or join a charismatic group or a guru. Research has been done on charismatic groups, also known as “new religions movements” or even cults, and their practices. While many experts (J.-M. Abgrall, 2000; M. Langone, 2005b; M. Singer, 2003) agree that anyone may get involved with a charismatic group, the reasons for that received less attention. The dissertation attempted to systematize the existing data from various studies of spiritual seekers, and bridge this field of research with information about spiritual traditions of the world.

To examine attachment styles and personality characteristics, as well as circumstances at the time of becoming an active seeker, 10 individuals have been interviewed about their involvement with a charismatic group (joining and leaving, or joining and remaining with their organization or teacher). Instruments to assess antecedents included: Experiences in Close Relationships, Revised (R.C. Fraley, N.G. Waller & K.A. Brennan, 2000, 2004); NEO Personality Inventory, Revised (P.T. Costa, Jr. & R.R. McCrae, 1992); and a semi-structured interview. The results were analyzed and coded by a peer group using qualitative methods.

A cross-case analysis suggested that while there was no significant difference between the reported experiences, attachment style and personality characteristics of the study participants and the general population, common trends were observed across the sample: conflict with primary caregivers; dissatisfaction with societal values; and interest in spiritual traditions other than those of their family background.

Other noteworthy findings showed that 90% of participants’ self-reported attachment was deemed “secure” on the ECR-R (Fraley et al., 2000) and 80% of participants scored higher than the general population in the Openness dimension of the NEO-PI (R) (Costa & McCrae, 1992).
The study findings lead to provocative questions regarding seekers’ motivations: did the seeker’s need for reparenting experience play a major role in their involvement with the group? And was it connected to possible achievement of an “earned secure attachment” status?

Further research recommendations include longitudinal attachment studies of new members of charismatic groups, and a potential healing effect of being involved with a teacher or a group.
TRANSPERSONAL APPROACH IN PRACTICAL APPLICATION FOR CHILDREN

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Goal: to create a training for 6-to-9-year-old children that is aimed at facilitating their access to perinatal experience and constructive re-living through it.

Our own experience in breathing processes convinced us to use Grof’s Basic Perinatal Matrices (BPM) as a foundation of the training for children. Since 1996, the training programme “Rainbow Rabbit” for 6-to-9-year-old children is being developed and tested at school #1119 (Moscow). It is based on the principles of humanistic, transpersonal, experiential and perinatal approaches in psychology. This training consists of four stages, which are sequentially connected with BPM one through four. These four stages are also integrated into every training session, though the first and last sessions are somewhat of an exception to this rule: they include diagnostics at the beginning and in the end. The phases of the training as a whole and of every separate session are basic constituents of many natural processes:

1. Conception and initial development;
2. Testing the boundaries;
3. Advancing to new horizons - per aspera ad astra;

The “Rainbow Rabbit” training programme begins with introductions and getting to know each other and the leaders, as well as the tools: paints, clay, their bodies, and the fairy tale. Every meeting is shaping around the contact testing the elasticity of reality. Every method we use allows children to feel that their every action gets feedback from the world. For example, we use the “wet on wet” method for paints when the paper needs to be wet before painting. That’s why every touch of
brush is transforming the picture on the paper but also gets transformed itself, so the child has to enter his next action into the changing reality. Similarly, we use the pressing method for clay. Every piece of clay is the whole, from which nothing should be separated. The child has to model his/her form by pressing and shaping and thus changing the original piece. If you press pliant clay on one side, you see that it usually protuberates on the opposite side. First, the child gets a response from the changing shape of clay form as a result of his/her pressing movements. Then the child can foresee the bulging and take it into account for the next steps of modeling. This way, there transformations lead from one whole entity to another.

The second stage focuses on emotions and experiences of living through rejection, insults, incongruity, guilt, anger, and irreversibility of some actions. The constructive way out for the child is to be aware of the emotions and feelings, to accept them and correlate with the needs of others. We do it through the fairy tale therapy, bodywork, dance, and art therapy.

The third stage of “Rainbow Rabbit” is focused bodywork. Though it is also used at every stage of the training process, here is includes paying maximum attention to the body. The children are exploring their sensations, learning to relax and to help others relax, to move spontaneously and free, to investigate the natural limits of their bodies. Through the focused bodywork, every participant gains access to his perinatal experience and the possibility of re-living it aided by fairy tale-, game-, and body-oriented therapy.

The fourth stage of the training is the integration of the lessons learned. Children can combine complicated inner processes and interactions into an integral worldview. They process and incorporate the following themes: love and hatred towards parents, balancing their wish fulfillment with desires and requirements of others (parents,
other adults, peers, and siblings), exploring freedom and its limitations. When our training ends, the participants perceive the world and the flow of life with calm and joy. It is easier for them to live in the stream of constant changes. They are able and want to interact with it.

The programme includes 10-28 sessions. The number and length of sessions can vary depending on the actual needs of participants and the depth of work required. The duration of every session can vary from 1 to 3 hours.

We chose 6-to-9-year-old children as the target group for our training based on the concerns with the 7-year-old crisis and the necessity of psychological help if decreased adaptation occurs as a result.

Perinatal psychology associates individual traits and peculiarities of perception with individual experiences of antenatal life and birth. In our training programme, there were several children that were born prematurely (at 28-36 weeks of pregnancy). Their common characteristics were emotional infancy, desire to be small, and high level of anxiety. These traits were evident in their behavior, manner of interaction, projective paintings, etc. As a result of the training, these children became more self-confident, their anxiety decreased, their psychological age moved closer to their biological age. We also worked with children who had experienced infantile asphyxia. They often felt displeased, raged, blamed others for their problems. After the training, they learnt to better accept limitations, to interact with others (both children and adults) in a more constructive way.

The results of training under the “Rainbow Rabbit” programme for the participants are:

- decreased anxiety level and emotional strain;
- developing skills of constructive emotional expression;
- acquired methods of relaxation;
- opening and discovering themselves through the game, movement, painting, etc.;
- developing skills of interaction with other children and adults;
- becoming aware and shaping the limits of private space – bodily and psychologically;
- increased self-confidence and feelings of self-worth through exploring and accepting their bodies;
- accepting themselves as they are;
- developing ability to cope with difficulties and fears;
- decreased aggression and auto-aggression;
- developing skills of emotional self-regulation.

The practice shows that our programme is effective in working with hyperactive children, as well as with children that have psychosomatic diseases (asthma, neurodermic disorders). There is also some evidence of progress with slightly autistic children under the programme.

The “Rainbow Rabbit” programme allows children to access their perinatal experience with benefits similar to those that adults can get in breathing training programmes.
METHOD OF «8 MATRIX» - «THE CRYSTAL OF WILL» - “THE CRYSTAL OF FATE”

Shevchenko V., Russia

When art-therapeutic intervention is implemented, amplification (building-over) of archetypal symbolic forms, by which private unconscious and its interactions with collective unconscious, occurs on deep levels of unconscious. Therein lies the multiplicity of art therapy’s effects – correction, development and therapy.

Yet, at the same time psychologists and psychotherapists, working with psychotraumas (both recent and past), need to thoroughly study the personality’s separate qualities and psychotraumas’ influence on the person's overall behavior.

Obviously, the initiated creativity, which leads to the personality’s emotional intellect being more involved into our mostly rational-logical time, is a source of sense and perception of self, worthiness, leads to maturity and sensuous, optimistic self-actualization.

The body of experience shows that the clients’ trust in the methods, permitting them to non-traumatically perceive and recognize their psychological problems, helps them to to more fully and creatively, purposefully seek correction and development.

Nevertheless, if the therapist isn’t ready to offer a methodologically sound prospect of the initiated rehabilitation processes, not only the correction processes will be truncated, but the old mechanisms of defense and regression might be strengthened.

Our paper offers a novel systematic methodological approach, based on a scientific image of the personality’s structure and working with individual psychological traits as well as with the whole structure, using the techniques of art therapy.
Throughout the whole history of psychology and psychotherapy, different classifications of personalities using specified sets of criteria were developed. We’d like to consider the classifications of S. M. Semichov’s and that of V. I. Garbuzov.

Semichov's classification is based on nosocentric and psychopathological reactions of different genesis (1).

Later, V. I. Garbuzov, a modern Russian psychotherapist, who established a school in St. Petersburg, proposed his theory of instincts (2). In it, the psychic and physic world of a person is viewed through basic aspirations, behavioral and emotional stereotypes – instincts.

N. N. Kovalenko, President of the Russian Association of Perinatal Psychology, uses Garbuzov’s model in resource art therapy in the domain of perinatal psychology.

Garbuzov recognizes *eight basic instincts*: self-preservation, procreation, altruism, research, aggression, dominance, freedom, preservation of dignity (conscience, honor). There are, respectively, *eight versions of dominance*, when an instinct is stronger then others and represses them. However, due to various outer and biological factors, this dominance might overdevelop into pathology, while other instincts would be atrophied. Such conditions, called instinctopathies, seem to perfectly reflect psychopathies. Thus, epileptoid psychopathy intensifies the instincts of dominance and self-preservation and reduces altruism. Histeroid psychopathy leads to overdrive of freedom, self-preservation instincts, while altruism is again atrophied along with the procreation instinct. Hyperthymic psychopathy means the freedom and research instincts are dominant, while self-preservation, procreation, etc. atrophy. Instinctopathies lead to conflicts in interactions.

Therefore, from the dominance of an instinct springs the primary, fundamental typology of individuality.

Certainly, a pure type is rarely seen; more often, it is a combination of several ones (V. I. Garbuzov.)
The instincts’ combinations define the set of potencies and abilities of a person, and thus their temperaments and individual traits.

Plainly, there is a direct connection between Semichov’s and Garbuzov’s classifications.

According to Kovalenko, the formula and composition of instincts depend on the genetic makeup of the parents; therefore, instinct types correlates with archetypes (Jung) and becomes a source of potential and abilities, or of neuroses and emotional disorders. We'll return to that later.

Instincts (dominating) are human's programs of genetic memory, the basis for altruistic, harmonious adaptation to the world, the primary system of relations with self and surroundings. The fundamental typology of differences, dictated by instincts, is revealed through the abilities, opportunities, social status and role, and shapes up the individual and generic adaptations.

Man’s instincts are revealed through unconscious, subconscious and conscious spheres of the psyche, brewing in its very depths, building its primary layer (aspirations, motives, desires).

Instincts declare themselves through specific directions of psychical activity, becoming dinamic forces by which the life is governed and men are evolving.

Our main goal in the framework of psychonetical programs of the Kyiv University of Effective development was to study the phenomenon of synaesthesia to create visual languages of improved density.

The students of our KUED's experimental laboratory developed their reflective traits and studied the method of mandala by Joan Kellogg (3). They also underwent the full program, written by Purnis (4). The group consisted of 10 members of 23-years-old. Later, the method was used on seminars with several groups of total 542 members, whose average age was 25 years.
We used the approach to the actual problem by drawing it step by step—from the real state (5-10 intermediate mandalas) to the desired, “ideal” one. The actual state was drawn right after the “ideal” one.

We introduced another stage at the end. We united all 8 mandalas of instincts in one structure—in a wholesome image of personality. The image is formed after the Oriental concept of a human being’s structure; a description of psychological and physiological traits as interaction of chakras, the centers of energy, regulating the functioning of the relevant organs and some psycho-physiological states, as well as the unity of physical and emotional. The characterization of the traits was identical or nearly identical to V. I. Garbuzov’s descriptions of individual instincts.

We aligned the templates of separate instincts in the Oriental traditional succession of chakras, and joined them into a single entity.

The round, axised pictures, mandalas, were joined on the outer margins with colorful lines of varying texture; the lines’ color was that already present in the picture (meaning that if it wasn’t in a template, the line didn’t connect it with another template where the color was found, but rather goes round it). If the color and the related emotions were abundant, and they formed a strong pattern, it, bearing its own meaning derived from the states’ superposition and interaction, appeared in the picture as some consciously or unconsciously formulated “color dimension”.

Bearing in mind that every color has a meaning in the Luscher’s system, and if one implements the diagnostic method, it is obvious which colors (sensuous meaning, etc.) are perceived to connect this or that instinct. It is also obvious, in healthy people, that they tend to use a variety of colors to picture every single ideal instinct. The lines, too, link the “templates of states” together.

This consideration not only helps to evaluate the state of separate constituents, by aligning all of the instincts in one structure, but also to estimate their inter-influence, interaction as a whole. The most important point is, perhaps, that it reveals what emotional links unite the parts, thus correcting the overall structure at the
physiological and psycho-emotional levels. Therefore, it enables one to develop the
reflective, conscious habit of acting, reveals the motives for the performer. For the
person, implementing this method, the motivations behind his activity become
apparent. Consequently, the person expresses desires not only to solve current
problem, but to further develop his/her personality, thus understanding the "problem"
as a "task" and seeing the potential in overcoming it.

The tests were implemented during 10 years both in newly formed groups and in
the experimental groups of the KUED laboratory.

Below, we give an example of application of the method on a seminar, held in
Crimea.

During the fortnight of the seminar we worked on one template a day; talked
over its meaning, the presentation of every single instinct, and drew two mandalas:
the “real” and the “ideal” ones. The “real” mandala was drawn immediately after the
discussion, in several stages, while the “ideal” one was drawn after swimming in the
sea so that the participants had a chance to talk it over, dream of it, think more deeply
about their ideals and desires.

The term “the template of an instinct” was introduced, since describing the
image of every instinct is an advanced complex of interacting associative
constituents. After completing the template, the images of the “ideal” states of
separate templates were re-organized into one big «picture» that required 2 days of
work.

To reach the prolonged (two days) deep concentration of attention on drawing
the common “template”, called “the crystal of will” to underline its complexity, two
conditions were enforced: no communication (including non-verbal) and no sleep to
heighten the astenization and accentuate the attention on the inner generic image of
the “crystal of will”.
When the task was finished, the complete images were offered for consideration (Fig. 1). Irrespective of the authors’ drawing skills, all pictures moved the participants greatly.

All ten participants reported a novel feeling of wholeness, stability, optimism, harmony, vigour at the end of the procedure, a result still present two years later.

To see more on this, read [5].

Constructing the "crystal" helps not only to understand the "profile" of personality's structure, but also to evaluate mechanisms of instinctive compensations and adaptations in its development.

A separate direction of study was the personality's adaptation to traumas and stress-inducing situations. A person is offered to draw a picture; on the left side (the “side of the past” in the projective methods) the “crystal” of I-Real, surrounded by the field of the traumatizing agent. Then, another “crystal of will” is offered to be drawn on the right side, when the strengthening, “turning on” some separate instincts or their particular constituents compensate or complement the surrounding agent color. It is possible to show the way of the reaction, not traumatically accessible at the moment, and the way to develop particular personality traits. The approach can be used to work on a person’s adaptation to new or complex situations, conditions, and circumstances.

The method was also a success when studying relationships in pairs and in groups, resolving conflicts (both internal and group-related), correcting communicative qualities and upgrading the effectiveness of the above-mentioned relationships.

In the following work, the express analysis may be conducted through different metaphors and not by drawing mandalas. For example, one group successfully built a “crystal” from stones; 8 of them, selected from a vast variety representing different shapes, textures, colors and sizes, are aligned for the “real” and “the ideal”. Then, a comparative analysis is done. The technique is quite demonstrable and fast.
Depending on the aim, the Eight Templates/The Crystal of Will method might be refined or generalized. It is, however, necessary to stress that we always conducted a preliminary testing before implementing any version of the method to evaluate the anxiousness, neurotisation, psychopathologies etc.

It doesn’t seem a coincidence that the participants christened the bulk of the method’s variations, beginning with the creation of «the Crystal of Will», as “The Crystal of Fate”.

Conclusions.

Practical psychotherapeutic and correcting influence of all of the techniques described in [5]. Here, we'd like to discuss peculiarities of this method of integration on vertical axis of template of instincts. To do this, we must describe it in terms of psychoanalysis.

In stating a problem and diagnosing it, working on "real" perceptions of "I" was transcribed as a problem of "undeveloped" Ego, associated with over-prolonged adolescent psychology, caused by strong unconscious (or real) attachment to mother.

We know that a strong Ego can be objective to excited state of unconscious (i.e. to other complexes), and not identify itself with them leading to possession (7). Operating with separate "templates of instincts" allows not only to inspect and work "inside" the "templates", but to integrate them, step by step, in a person's "overall worldview". Therefore, we simultaneously transform and rebuild archetype of Oneself - the archetype of wholeness and regulating center of personality. It causes, in the end, experiencing transcendent Ego, trans-personal energy. Characteristic of this experience are "lower" and "higher" poles of the vertical axis of our "crystal of Fate". Consequent understanding of wholeness as a move upwards, superadditive binding of templates in a single upwards-directed structure allows us to see this wholeness “from above”, out of the confines of the Ego.

To maintain such volume and depth of immersion in experiencing the "I" image, such intensive work, a significant effort of will during an extended period of time is
needed. It is made easier by offered consistent approach, and the regulating measures (i.e. certain exercises in sea, active walking on hills, combined with controlled respiration and nightly meditations under starry sea-side sky...).

The "poles" are experienced as specific areas of unconscious: the lower pole - as a sphere of attractions and instincts, while the higher pole represents the archetypal idea. So, through holding the axis of "Crystal of Fate" by force of will allows our conscious, according to Jung, to bind "all of the light specter" like a ray (8). On one end of the axis there is infra-red pole (psychosomatic area), on the other - ultra-violet one - there are archetypes. On one of the ends there is body, on the other - ideas and notions that suddenly appear in human psyche.

Subconsciously, we go "up" the axis, relying and fixing the personality's fulcrum on the lowest point. And in the moment of this choice, a feeling of connection with spiritual dimension, incomparable with one's individual dimension, arises. Understanding the biological and social programs of life occurs, initiating transition to psychological and spiritual programs.
As the person can suffer

From any loss and loneliness,

When it is uniform from all Universe.

CENTURY WITH.

The present work is generalisation of researches of intelligence, mentality and consciousness of the person. On the basis of the carried out theoretical research the model стадиального the consciousness developments to which description present article is devoted has been formulated.

Studying of features of occurrence and development of consciousness of the person is the most fundamental, actual and intriguing problem of psychology XX and the XXI-st centuries. Necessity of development of consciousness of the modern person is dictated to that, scientific and technical progress has reached scales and speed of change of conditions of a life of the people surpassing their needs of nature and possibilities of the separate person on mastering of its achievements without special training. Similar "progress" affects a life and activity of all people and first of all on a way of life of teenagers.

Probably it is the phenomenon дауншифтинга (downshifting) at adult people speaks.

Scientific studying of consciousness assumes presence of theoretical model on which basis are defined not only the purposes and research methods, but also criteria of an estimation of the received results.

The person and its mentality on the evolutionary occurrence онтологичны also are secondary in relation to the Universe nature. Therefore a methodological basis of
studying of consciousness of the person is existentially-holistichesky the approach (an armour. Existential-existence).

In the work we start with the following instrumentalno-semantic concept of the person: the Person as the individual (lat.individ-indivisible, final) - is live, organic, антропоидная, речемыслительная, chronological (ритмологическая), "many-storeyed", opened, complete, слабоструктурированная, the dynamic, instrumentalno-semantic system capable in the course of the socially-caused ability to live to become by the spiritually-moral person and to use internal and world around for self-reproduction, self-motivations and achievements of completeness of the life in time and space.

As слабоструктурированная and open system the person does not take out uncertainty and chaos in external and private world. Actually this property of "weak structure» person also underlies development of its consciousness and intelligence as mental tools of interaction with Wednesday; underlies its ability to knowledge of the world and to infinite development. Owing to weak structure of the person activity of activity of its consciousness is always directed towards the most, uncertain sphere, for the purpose of its knowledge and entering into it thereby structure and a predicted order.

As instrumentalno-semantic, reasonable system the person is capable to use as a self-organising not only phenomenon point and event from an external or internal life, for example, seasonal or циркадные rhythms, the витальные requirements, but also created by him moral and cultural wealth. The concept of meaning of the life has tool value as allows it to remove uncertainty from the present and future life for the person and to order the behaviour on some internal and steady basis.

Proceeding from an instrumentalno-semantic paradigm of studying of the person developed by us and its mentality, we define consciousness as негэнтропийный, the tool reducing uncertainty and simultaneously the mechanism of adaptation, self-
organising and any interaction of the person with ourselves and world around in a mode of last, present and future time.

As the consciousness discourse can be understood only in a context of complete interaction and system mutual relations of the person and a situation so far as as one of the basic categories of its studying the category «integrity of a situation is, consciousness and behaviour».

On the basis of generalisation of results of researches on нейропсихологии and intelligence it is possible to assume, that initial start and dynamics of development of consciousness of the person are caused it «витальным (an armour, vitalis - vital) intelligence». The intelligence — is knack of the person as representative of biological kind Homo Sapiens to anticipate and establish relationships of cause and effect and parities between events and the phenomena from internal and an environment. This first level of development of consciousness we suggest to name «small consciousness».

«The small consciousness» answers questions What is it? and how to arrive? Its basic tool functions consist in preservation of integrity and an organism homeostasis; in the coordination of process of satisfaction of actual requirements with features of a surrounding, current situation. As empirical characteristics of activity of small consciousness act: speed, a faultlessness and adequacy of a situation.

In the general view consciousness as the central dispatcher on the basis of the purposes of the person and extrapolation of development of a situation brakes one and makes active other subsystems of its organism, carrying out thus selective, isomorphic code conversion афферентной (touch) information in эффеерентную (action), figurative, verbal or symbolical.

For specification of an essence of a discussed problem it is reversible to clinical practice, for example, to cases when the person loses consciousness. The analysis of stages of its restoration shows, that the small consciousness first of all is usually
restored, i.e. аудиальный or visual contact of a human body to surrounding conditions after which comes comprehension by the person itself.

Development of "speech consciousness», first, is caused by social intelligence of the person and that with speech development its higher mental activity reaches independence of the first alarm system which is shown in its tool, semantic and existential randomness. Secondly, that during this period of a life the person receives the Name which turns its perception on itself (well-known «I»), that leads to occurrence and development of consciousness of the person.

Consciousness occurrence opposes the person to society, setting it thereby a position of the social subject. The person as the person is born together with a name.

The fact of reception by the person of a name "I" mean for it not only the beginning of formation of consciousness, but also at the same time freedom finding in a choice of a vector of development of an image and definitions of moral or any other basis of the existence. Means the process beginning конституирования the person of private world and as persons. Means the beginning of process of subjective assignment by the person in shape "I" of that part of the objective nature of the Universe and its laws which are given it in its physical body. Since this moment the person through the organism by means of consciousness receives a constant and tangible reinforcement of the fact of the objective existence on which basis its belief available "JA-egoism" becomes stronger and the phenomenon of the realised experience, knowledge and understanding itself which underlies its empathy and understanding of other people develops.

On a speech level of development of consciousness already from the person depends, whether it will localise responsibility for existence свого "I" in internal or an external world and, accordingly, whether there will be it конституировать itself(himself) object or the subject of a life that is the central characteristic of the
self-staticized person. It is clear, that speed of activity of speech consciousness is limited, as depends on speed of speech and thinking of the person.

For understanding of features of methodology of studying and development of existential (symbolical) consciousness we offer following definition of spirituality of the person.

**Spirituality** — this integrated and prepotent condition of internal circle of the person, caused not explosive unity of its organism as open physical system with surrounding nature of the Universe (онтология). Its actions psyche (гнозеология). Representations, relations, knowledge, the purposes, values, senses and the principles of human life established by its reason (логик) and confirmed by will as a theoretical basis of its individual hypothesis «I - lives» (феноменология). Thus, speed of activity of existential consciousness depends on speed of course of corresponding processes in the Universe nature.

Thanks to development of spiritual intelligence and formation on its basis of existential consciousness the person is formed as the self-staticized person, as the subject of spiritual activity.

In process of development of the person as subject of spiritual activity it all in большей degrees itself becomes a conscious source and the creator of the outlook and sense of the existence; becomes the designer of the life; the designer of the body and the individuality.

At achievement of an existential level of development of consciousness the person is capable biological requirement to transform in motive; motive — in dream; dream — in meaning of the life, and sense — in an act. The person is capable to rethink and allocate with the personal sense all: a life, the nature, a society, a birth and death and by that to overcome their restrictions and to become spiritually free.

Generalising above told, it is possible to draw following conclusions: 1. The structure of intelligence of the person is caused by dominating image of his life and activity.
2. Each stage of development of consciousness of the person is caused by
development of corresponding intelligence. 3. Thanks to consciousness the person
gets not only ability to the complete, integrated (polymodal) perception of the world,
but also randomness of a choice of the information, i.e. gets freedom to ignore or
consider in the ability to live the apprehended information. Gets ability to
надбиологическому, надсоциальному и надситуативному to behaviour.

In the practical plan it would be desirable to note necessity of purposeful training
of all people since small years to effective skills to use the consciousness and
intelligence as tools; to skills of the realised interaction with itself, other people and
surrounding nature. Necessity of continuous training and development of
consciousness of the person throughout all his life. Only on such basis scientific and
technical progress will not lose the person in the more and more accelerated
"progressive" development, and the person will find a basis of a healthy and attractive
way of life.
"The whole life has flashed in my mind" - usually says person who was on the verge of death. As if someone invisible has played back to him film with a movie about his life ... But is it possible to see a film with you as the main character in a safe situation for you?

Everything that happens in human life, is written in detail on an invisible medium. However, in the ordinary state of consciousness, people are not capable to remember all their lives to the smallest detail and, moreover, to see it. My experience as a practitioner shows that people who are able to visualize have such a possibility. In the office of a psychologist, where there is a safe situation for the client's life, the client with assistance of the therapist is able to view on his internal screen film about himself.

Client comes psychologist with an urgent problem to be solved. The method, which I practiced for more than 15 years with customers having the ability to visualize, really helps them in solving their problems.

The essence of the therapeutic method is follows. The therapist asks the client to "see" on his internal screen a problem situation, i.e. specific event in his life. Problem situation is usually accompanied by strong negative emotions, that were displaced out of the consciousness. The client returns to the event, which he had experienced, with all the sensations and emotions he had, but in a "virtual reality". The therapist captures the client's attention on the intensity and quality of his experiences. Client verbally describes the episode from the film of his life (LF) and the details of his own experiences. Then the therapist returns the client to the starting point of the episode, which needs to be worked on. This is the point when client's feelings to the future situation and to the other participants of that situation are neutral or weak. The therapist confronts the client with the task to view the LF (mode PLAY), mentioning the intensity of emotion. When intensity of emotions increases
client should stop the film (mode PAUSE). In the PAUSE mode, client with the help of the therapist transforms the event by adding subsidiary characters, increasing the personal potential, prolonging an event duration, etc., in order to cope with the situation. Step by step, alternating PLAY and PAUSE modes, client cooperating with the therapist overcomes the stressful situation. Successful result of the session means that client relates with neutral emotions to the previously traumatic situation. Sometimes it's impossible to solve the client's problem working on just a single episode of his LF. In such cases it's necessary to work on and to explore other episodes prior to the problem situation. This may require several sessions. It is important to point that in the client's LF frames requiring attention and including negative emotions look as blacked out, while other frames and frames that were worked on in previous sessions are seen as light. Sometimes the therapist can work with previous "series" of the client's LF.

Implementing this method requires permanent verbal feedback from the client about the events on his internal screen and his emotional condition. This method is ecological which means that client plays the main role in the creative transformation of traumatic events. There is no therapist's expansion. The only thing the therapist monitors is the ethical side of client's creative transformations in the reality that is unfamiliar to him. My work with the client's traumatic events, usually preceded by work on the restoration of connection between client's consciousness and his Internal Advisor. Since the Internal Advisor is a part of Unconsciousness, communication with this part allows the client to determine priorities in the work on his problems. This should be seen as some kind of the hint for the therapist.

This therapeutic method is based on well-known in therapy ways to overcome stressful situations, but it turns into another psychic reality, which has great resources in creative term. On probation I called this reality a "virtual" one. Comparing with traditional methods this method is more economical in terms of the time.

The method differs from close well-known methods of working with the subconscious, like visualization and emotional image therapy. Visualization is directed to the image of the desired result. The method of visualization can be
combined with the described method, when the client "scrolls" his LF not back, but forward. So we will play in "virtual reality" events of desirable future. Emotional image therapy takes for the session the image of "hot" client's emotion, that could be the reason of his psychosomatic problems expressed by particular symptom. The therapist helps the client to release the emotion, transforming her image, which leads to the disappearance of this symptom. In the course of therapy with our method, the client directed by the therapist independently and creatively transforms the problematic situation, living it anew in the "virtual reality". In this case the client's experience are connected with the psychotraumatic situation. The method allows the client to solve past problems, that has a positive impact on his real life in the present, as well as to determine his future life events in his life, by modeling the desired situations.

Other advantages of this method of psychotherapy are its teaching and developing impact. During the process of problem resolving client led by therapist learns effective behavior patterns that he can use in similar situations and increases his emotional culture. The limitation of the method can be immature of the client's ability to visualize.

The described method can be defined as a method autocreative therapy (ACT), as it's based on a self-creative activity of the client. The role of the therapist is to guide and accompany the client in the unknown reality, and to learn his client to separate work on problematic situations after assimilation of basic principles of the method.

Report's of clients who took part in the psychotherapy using this method confirm the positive changes in their lives. From the reviews:

I., 26 years old. "For a long time I could not cope with their complexes and self-doubts. The method of visualization (method that is based on the ability to visualize - IS) has allowed me to see my problems and make them available to the decision. I remembered the necessary picture from my past events, and she came alive in front of me as shots from my film. I was afraid to go to the school board, was afraid that I would be blamed by the teacher, I afraid that answer was wrong. Under the guidance
of the psychologist, I experienced these events again, and when problems happened, we changed the situation on the positive one. And now the teacher smiles at me, and I respond well to the lesson. After session I felt self-confidence and joy. What is surprising to me is that I have long forgotten this time, but it turned out that he was somewhere in the depths in me and interfered me. It was as the cargo had fallen from me, and even in the body, I felt the physical ease".

All the things that we said above about the method of autocreative therapy and client's feedback confirms the efficacy and prospects of the proposed method.

Thus, if a person wants to solve problems interfered with his life in the present, he may, with the help of the therapist, to see a movie about his own life on the internal screen and see WHAT and WHERE he did incorrect in the past, and to correct his mistakes.
Introduction

This study forms integral part of the oldest officially acknowledged program of study of altered states of consciousness, existing in Russia and the post-Soviet world in general. It was founded in 1989 by Leonid I.Spivak and Dimitri L.Spivak, acting in close contact with academician Natalia P.Bechtereva, and has existed since that time as part of the general research plan of the Russian Academy of Sciences. For one of the founders, it formed integral part of his lifelong studies of psychoactive drugs (cf. Spivak L. Psychoactive Drug Research in Soviet Scientific Tradition // Journal of Psychoactive Drugs, 1991, No.3, p.271-281), for another one, wider context of his psycholinguistic research (Spivak D. Linguistics of Altered States of Consciousness. Bochum, Univeritaetsverlag Brockmeyer, 1992).

In the course of our manifold studies, which have been conducted basing on the facilities of the foremost clinics and research centres of this country, we came to conclusion that altered states of consciousness, spontaneously arising by normals in the framework of either unusual or extreme conditions, present most salutary and constructive means of psychological defense, adaptation, and personal growth. For a recent example of innovative research demonstrating the plausibility of such approach, see Gruzdev N., Spivak D. An Exploratory Investigation into the Association of Neuroticization, Cognitive Style, and Spirituality to Reported Altered States of Consciousness in Women Experiencing Childbirth // The International Journal of Transpersonal Studies, 2006, Vol.25. P.56-61: this work was dedicated to gender-specific altered states of consciousness, occurring in the course of late pregnancy and giving birth, which were for the first time subjected to systematic description in the course of our studies.
Objective

One of the problems that could not be resolved in the framework of our observations, comprising usually the period of not more than 2-3 months, consisted in the question, how long in each case does the effect of the altered states of consciousness continue to be positive and salutary. In fact, studying delayed effects of altered states of consciousness seems to be quite reasonable and sensible in the long run, especially dealing with time spans exceeding 20 to 30 years. Longitudinal study seems to be the only relevant one here; such study has already been started by us. Waiting for its results, we have decided to conduct series of provisional studies, focused at the other side of human lifespan, i.e. to study the occurrence of altered states of consciousness by older people, especially by long-livers. The objective of the present report consists in presenting some of its results (initial publications, introducing this line of research, are: Spivak D., Zakharchuk A., Pavlov A., Spivak I., Religious Psychology of aging: new data // Religiovedenie, 2007, №4, p.104-110 (in Russian); Spivak D., Zakharchuk A., Pavlov A., Spivak I. Longevity and spirituality: a psychophysiological study // International Journal of Psychophysiology, 2008, Vol.69, No.3, p.287).

Methods

105 patients of a municipal geriatric clinic, aged 60 to 93 years (m=75.7), Russian speakers, urban dwellers, normal for their age, were observed in the course of a routine stay at the clinic. A set of psychological questionnaires was conducted, one time in each case, comprising standard questionnaires for the assessment of the degree of: 1. Neuroticization (Scale for psychological express-diagnostics of the level of neuroticization: Manual for physicians and psychologists / Ed. L.Wasserman. St.Petersburg: V.M.Bechterev Psychoneurological Institute, 1999 (in Russian); 2. Psychological activation (Practical manual in general, experimental, and applied psychology / Ed. A.Krylov, S.Manichev. St.Petersburg: Piter, 2006, p.309–314 (in Russian)); 3. Occurrence of features of altered states of consciousness (this test (for sample in English see Appendix 1) was elaborated by us, mostly basing upon our

In processing the data obtained, by means of primarily factor analysis, our main objective consisted in testing whether the altered states of consciousness (index 3) would be linked either to neuroticization (long-term, personal (index 1), or, short-term, reactive (index 2); or, to basic psychological defense mechanisms (index 5). Our second objective consisted in studying the structure of hidden reserves and
human potentials by long-livers, namely, whether altered states of consciousness (index 3) would form a common cluster with intrinsic religiosity (index 4), or belong to a different one. This problem seems highly important to us, because altered states are likely to form a basis for religious attitudes in general. An obvious objective consisted in tracing back psychological process(es) which would be directly linked to longevity.

Simultaneously a number of personal and clinical data were collected, starting with age, sex, education, marital status, and ending with occurrence of cardiac, oncological, psychotic and other diseases, as well as application of psychoactive drugs. Results of specific gerontological measurements (Index of the Ability to Self-Service, Index of Agility) were registered, too.

As part of the same study, sample of blood of each patient was subject to detailed genetic analysis, basing on the facilities of Institute of Cytology, Russian Academy of Sciences, in hope to detect genetic correlates of regularities observed by us. Polymorphisms of genes of rennin-angiotensin system, and of the serotonin one, were studied: to speak in strict terms, these were polymorphisms of genes of respectively angiotensin-converting enzyme (ACE), and of serotonin receptor 2A (5HTR2A). The reason of introducing these two genes into our research consists in the fact that the serotonin system seems to be heavily involved into supporting general mental health, as well as, possibly, some aspects of spirituality (Borg J., Andree B., Soderstrom H., Farde L. The Serotonin System and Spiritual Experiences // American Journal of Psychiatry, 2003, Vol.160, p.1965-1969), and definite personality accentuations (Schosser A., Fuchs K., Scharl T., Schloegelhofer M., Kindler J., Mossaheb N., Kaufmann R.M., Leisch F., Kasper S., Sieghart W., Aschauer H.N. Interaction between serotonin 5-HT2A receptor gene and dopamine transporter (DAT1) gene polymorphisms influences personality trait of persistence in Austrian Caucasians // World Journal of Biological Psychiatry, 2008, Vol.13, p.1-8).

In contrast to that, the rennin-angiotensin system tends to be centered upon tasks of a much lower level, primarily, providing neural basis for withholding general cardiovascular balance (Evans A.E., Poirier O., Kee F., Leserf L., McCrum E.T.,

Results and discussion

Having processed all the data obtained, we have demonstrated that there is only one psychological index which is directly linked to longevity: it is the level of intrinsic religiosity (index 4). The more religious our patients were, the more likely they were to live a long life. This result of ours seems to be well in line with a general thesis by J.Kass and his colleagues, who worked on a different material, but came to conclusion that intrinsic religiosity is indispensable in counteracting ‘stress-related components of illness’ (Kass et al., op.cit.).

Altered states of consciousness (index 3) turned out to have neither strong nor direct links with longevity. However they formed common factor with basic psychological defense mechanisms (index 5), acting as kind of a ‘supplementary defense mechanism’. Taking in this way part in the formation of a ‘psychological defense centre’, altered states of consciousness are likely to contribute to attaining active longevity, although in an indirect way.

As to neuroticization, both short-term, reactive, and long-term, personal (indices 1-2), it formed a factor of its own, not linked to other psychological processes. This observation demonstrates that alterations of consciousness are likely to be salutary and constructive by aged persons, too.

Finally, genetic correlates of active longevity, and of intrinsic religious orientations, were traced back, linking both to the predominance of A2 allele of
serotonin receptor 2A (5HTR2A). This novel result seems to be fairly constructive for the purpose of studying the role of heredity in the formation of mature religiosity.

Data concerning polymorphisms of gene of angiotensin-converting enzyme (ACE), also studied by us, were less clear. However they could be tentatively linked to the occurrence of neuroticization.

Conclusions

Altered states of consciousness turned out to be linked to active longevity neither strongly nor directly: in fact, such correlation proved to be characteristic for the intrinsic, mature religious orientations and attitudes. The latter kind of association turned out to be supported by a specific genetic mechanism on the level of A2 allele of serotonin receptor 2A (5HTR2A), discovered by us.

Altered states of consciousness did not reveal any affinity to neuroticization on either the level of short-term, reactive processes, or those long-term, personal. Contrary to that, strong correlation linking altered states to basic psychological defense mechanisms, was demonstrated, contributing to their interpretation as salutary and constructive means of psychological defense, adaptation, and personal growth.

Acknowledgements

The authors wish to express their sincere gratitude for many fruitful ideas and insights acquired by some of them in conversing with Michael and Dulce Murphy, Don Johnson, Stanley Krippner, Stan and Christina Grof, Charles Tart, Kersti Wistrand - wonderful personalities and bright representatives of the transpersonal thought.

The study has been supported by Russian Foundation for Basic Research, grant 09-06-00012а, and by grant of Program of Fundamental Studies of the Presidium of Russian Academy of Sciences ‘Fundamental Science for Medicine’.
Appendix 1

Questionnaire of Occurrence of Features of Altered States of Consciousness (translated from Russian)

1. I have heard unusual noises (sounds, voices, whispering, singing)
2. was feeling happy and miserable at the same time
3. I had some unusual fantasies
4. I felt myself rather susceptible to suggestion
5. I have had nightmares
6. I have seen some strange light flashes (shimmering light, rays, silhouettes of objects and creatures)
7. I have had mystical (religious) experiences
8. I had vivid and recurring memories
9. I could comprehend reticent meaning of words in conversations with people
10. I was flying in a dream
11. I was leaving my body and seeing myself from the outside
12. I have had unusual desires
13. I have had existential insights and understood the meaning of life
14. I have experienced almost telepathic contact with my absent family members and friends
15. I had dreams in my sleep that came true

Subjects reported frequency and subjective intensity of experiences listed above using following scales:
A. About how often have you had such experience …in the course of the last year?

*Never* – *Once or twice* – *Sometimes* – *Quite frequently* – *Very often*

B. If you had an experience of this kind, indicate please how strong it was (usually)

*Almost indiscernible* – *Weak* – *Medium* – *Fairly strong* – *Very intensive*

Responses for each question received a score from 1 to 5 (scores increase along with intensity/strength of experiences) resulting in two indices for every item. Two indices were then multiplied, giving the final score for each item of ASC scale. This was done to assess relative frequency and intensity of unusual experiences, instead of merely stating the fact of their presence/absence in subjects.
Vladimir Leonidovich Raikov was a psychiatrist and an outstanding specialist in hypnosis who lived in Russia in the last half of the 20th century. In the last ten years of his life, he published a number of books in which his practical experience and the results of his theoretical search were generalized and summarized. One of those books is a monograph called «Consciousness» (2000);

another is a book called «The Importance of Understanding Consciousness» (2005).

I was lucky to get to know him when I was a student of the Moscow State University and was working on my degree thesis under the guidance of Professor A. R. Luria. For many years, till the moment he died, I had been communicating with him and studying his scientific work, some of which had to do with investigating human memory with the help of hypnosis. Since Doctor V. L. Raikov is no longer alive, I found it necessary to make this little introduction into the «heritage» of his scientific ideas, basing myself upon his publications.

Doctor V. L. Raikov considers consciousness to be the result of evolution and the beginning of a new stage in this evolution process, when the man can create conditions of his own existence with his own hands. (On the background of the creativity of the Universe, a new kind of creativity, human creativity, appeared).

Consciousness is also seen by Doctor V. L. Raikov as an all-embracing principle of life; as an ability to discriminate between what is useful for creating better living conditions and what is not and to use the information that’s available to the benefit, treating different elements of the environment differently. He also considers the possibility of consciousness to be one of the most important forms of universal existence (a certain program of living beings’ existence in the Universe).
Doctor V. L. Raikov has created the theory of Mosaic Consciousness. He uses the concept of «organolithic consciousness, containing the information obtained by means of various channels of perception»: human beings not only perceive something, but can also be aware of what they perceive (V. L. Raikov, 2003). He spoke about various types of this kind of consciousness: visual, auditory (but not verbal), olfactory, gustatory, tactile, proprioceptive, motor and kinesthetic (the one responsible for the estimation of bodily positions in space). «Emotional consciousness» functions as a genetic program of a being’s action and also as a means of orientation in the real world (V. L. Raikov, 2003). Besides, V. L. Raikov used the term «non-verbal consciousness». (He studied its particular manifestations, «mathematical consciousness» and «musical consciousness»: non-verbal, but symbolic and based on signs). «Verbal consciousness» is always present in human beings and is a system of stable, basic verbal concepts that can change, depending on the laws of grammar and the kind of information available.

V. L. Raikov stated that consciousness could have its gradations, depending on the level of its activity, concentration of attention and the amount of information, obtained with the help of various channels of perception, that it embraces (V. L. Raikov, 2000). The structure of consciousness includes the following things: (a) possession of information, i.e. passive organolithic perception of the environment; (b) motivation, connected with a need; (c) conceptualization, i.e. primary general orientation in the environment, based on one’s need and one’s motivation (all of them play their own role in forming the program of action); (d) attitudes and evaluation of the situation that are used by the conceptualization to help it find the object on which attention is going to be focused (both conceptualization and evaluation direct the further processing of the information available); (e) the program of action (existing in the realm of both verbal and non-verbal consciousness); (f) emotional genetic consciousness (i.e. some in-born evaluation program); (g) verbal logical analysis of the situation by means of thinking-in-words; and (h) «knowledge», accumulated in the course of action, that becomes a part of our personal experience.
According to A. Prigozhin, the phenomenon of self-organization is typical of everything that’s alive. V. L. Raikov doesn’t use the term «self-organization» in his Conception of Rational Evolution, but he actually speaks of the same phenomenon. He believes that it is possible mainly because of the mechanism of consciousness that enables living beings to differentiate between what’s «good» and what’s «bad» in the environment and to base the needed action upon this assessment, controlling behavior. Dr. V. L. Raikov shared the following ideas, talking about it.

The Universe evolves in such a way that the process of its evolutionary development is governed by a system of specific fundamental laws. The evolution of both living and inanimate (inorganic) matter is, therefore, programmed. This system of universal laws ensures the implementation of this program. What kind of a program is it? It is the program that makes some orderly and appropriate form of existence of this world possible. The goal that the system of universal laws sets is to create an opportunity for life, consciousness and mind to appear; to create self-organized systems. This goal would never be possible for any system to achieve unless it had some kind of «mind» or «consciousness» itself. Dr. V.L. Raikov believes that these fundamental laws are primary and it’s because of them that human consciousness and human life became possible.

The man can become aware of these fundamental laws and then make up his mind how he should act. That’s what the process of self-organization is about.

Consciousness contains: (a) a program of a living being’s existence (a genetic, in-born program of living that’s in alignment with all the mysteries of life and all the laws of life; this «secret» program of living governs this living being’s life); and (b) a program of the species’ existence (that governs the life of all the living beings of the same kind, belonging to this group).

These two programs are like one: program (a) is a part of program (b). Yet, the man is almost always sure that he is the absolute master of his own consciousness and can always control it, because it submits only to his will, depends on his plans and always serves him well.
The behavior of a specific person is determined by the general laws of consciousness; yet, he really has enough resources to control his consciousness, becoming aware of his actions, and to behave in accordance with his plans. He can also use his will to change the form of his consciousness, the extent to which his consciousness is active and his attitude to specific situations. It’s because of his consciousness that the man can «correct something in himself». Having learnt to use symbols, the man became one of the forms of creativity of the Universe. But whatever he can achieve or create, he can do it only because of his consciousness, governed by certain universal laws.

Dr. V. L. Raikov believes that Evolutionary Rationalism is the main universal law. It governs any kind of progress and also the process of psychic and social development of the mankind. The potential of evolution is contained in «the genome» (the program of life): it’s an absolutely incredible program of the development of species for centuries and millenniums. The man has an opportunity to follow the path of self-perfection; yet, all his strivings are based on what is there in his «genome».

The predestination of human consciousness is human creativity. This is a new principle of universal existence: the Universe has now got a special tool to evolve itself. This tool has got its own special program of development that is kind of alternative to the program of development that inanimate matter has. If man realizes these fundamental laws, he can be a real programist of life evolution and progress.

So, the appearance of life, a human being and human consciousness was programmed, predetermined and governed by fundamental universal laws. Because of the implementation of this program, the task to create the man who is the creator is being realized. By improving and developing his consciousness, the man improves and develops a new principle of nature’s existence. This can happen in many ways. When he thinks, he creates a totally new program that has never existed before. When he acts, he implements this new program that has no analogy in nature. Human creation is meant to be beautiful, a real embodiment of beauty (great Masters have
always been striving to make whatever they create the expression of beauty). Creativity is usually connected with a certain psychic state which is very special and connected with spirituality and positive attitude to life.

The man usually has the desire to get what he loves. What he loves and what he keeps striving for is exactly what he is. Evolutionary rationalism emphasizes the necessity for positive development, whether the man is aware of it or not. V. L. Raikov believes that the main function of consciousness is the creation of Good. All the personal qualities that one cares for and wants to have should help this goal to be reached. If people use their free will to do something negative and become full of aggression, meanness and desire for expansion, there could be great danger for humanity to stop existing.

Another important function of consciousness is gnosis, coming to know the truth; becoming more and more aware of the fundamental laws of being in order to live in alignment with them and create wonderful things, using them. The greatest truth, connected with human existence, is the man’s longing to know the truth, V. L. Raikov said.
THE TOPOLOGY OF IMAGE SPACE

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The aim of research: to explore the possibility of applying the topological model to the structure of human image space.

According to some ideas of Post-modernism, each person creates his (or her) own model of the world and usually believes that this model is reality and that no other reality exists. Reality is actually hidden from him (or her), because the characteristics and qualities of various objects that people take for reality are just sensations and images of perception that are created by our human psyche (A. I. Mirakasyan, 1999; V. I. Panov, 1997; R. M. Nagdyan, 2008). The world and our image of the world are two different things. It’s not the real object, but its image that is reflected in our consciousness (we are speaking about hilotropic consciousness, one of S. Groff’s terms). In other words, it’s not only the physical world that is reflected in our psyche, but the psychic processes of one level (sensations and images of perception) are also reflected in the psychic reality of another level (human consciousness). It is the result of the processes that have to do with creation of forms in our mind that is reflected in our consciousness, not reality as such (R. M. Nagdyan, 2008). It means that it’s not objective reality that makes us react, but some images created by our psyche. The relationship between psychic reality and objective reality is looked at when we explore the processes and components of perception (V. I. Panov, 1997). We perceive objects adequately and we wouldn’t be able to function in this world and to perform any actions with objects in our everyday life, if it were not so. Nevertheless, the gnoseological adequacy of an image is the result of the process of cognition that takes place in our mind (V. I. Panov, 2008). In 1969, P.K. Anohin wrote that specific mechanisms of the emergence of subjective consciousness could not be described or analyzed yet, but still, their correlation with the original parameters of the objective world on the informational level could not be denied or doubted.
Western scientists have been sharing quite similar ideas. K Pribram states that our brain constructs the image of the outer world, which doesn’t mean that the outer world with its objects doesn’t exist (Pribram K., 1969). According to D. J. Bohm, the everyday reality perceived by us is really an illusion; and there is a limitless original level of reality, some implicit order that gives birth to all the objects, lying beyond it (Bohm D. J., 1980). The manifestation of all the forms of the Universe is seen by him as an endless process of folding and unfolding of these two levels of reality. (The Enclosure theory is postulated by this author). D. J. Bohm states that everything that is perceived by a human being (all the physical objects) consists of interference patterns similar to the ones that we see when holograms are created. The whole Universe is seen by him as a huge indivisible hologram, in which any of its parts can reflect its integrity, everything that exists in it. According to K. Pribram, there are two aspects of reality in everything that exists; each thing has two aspects. When we look at something through the «lenses» of our brain, it seems to be an object. If we take these «lenses» off, the same thing appears to be an interference pattern that is folded inside a cosmic hologram. Then reality is the realm of frequencies (D. J. Bohm called it the implicit order) and our brain is a kind of an object-glass that transforms these frequencies into the objective world perceived by us. R. G. Jan and B. J. Dunn (1995), being his opponents, state that each material thing or process has the characteristic features of both a particle and a wave; and that all the elementary particles do not have the status of independent reality till the consciousness that can watch them appears.

Our psychic reality, our subjective psychological space (both conscious and unconscious) is structured with partiality. Its subjective categories are connected with the history of one’s individual activities and the way one’s experience of interaction with the world around is structured in one’s mind (A. N. Leontyev, 1972; E. Y. Artemyeva, 1980; V. F. Petrenko, 1983; A. G. Shmelev, 1983). The data obtained with the help of various sensual sources are included in one image of an object. These data are mutually mediated and determined by the generalized semantic contents of the object reflected in this image. The representation of the
world in the form of an image also depends on one’s motives and emotions, i.e. on one’s emotional state (see Bruner’s experiments). Besides, since human beings have a language, they can deal with various objects in their mind. They don’t perceive these objects directly and sometimes they might have even no experience of having ever seen them (A. R. Luria, 1969).

When images existing in our consciousness were explored, it was discovered that they were not isolated, but they created a certain structure which could be looked at and called differently by different scientists: «field of perception» (one of the concepts of Gestalt Psychology), «dimension of consciousness» (A. N. Leontiev, 1972, p. 129), «inner (or mental) dimension» (P. Y. Galperin, 1959; P. K. Anohin, 1962, p. 41); «image field» (P. Y. Galperin, 1966, p. 247), «image continuum» (P. K. Anohin, 1991, p. 31), «information system» (A. V. Slavin, p. 187) etc.

Since images form a structure and since this structure exists in human psyche, human beings are able to shift images of various objects in their mind (so that their place in this structure could change), make these images change places with each other and compare them (A. N. Leontiev, 1972). People also have a tendency to make several attempts to do something in their mind before the same physical action in the outer world takes place (P. K. Anohin, 1962). It looks as if each image could be surrounded by «a cloud of virtual images» (A. V. Slavin, 1971, p. 193).

We explored the possibility of applying the topological model to the structure of human image space. The attempt to use topological concepts to describe a certain structure consisting of various images that have a specific «place» in it can be explained by several things. On one hand, topological terms (used in Mathematics) have already been used to describe psychic phenomena in Psychology before; on the other hand, these topological concepts are well-known and can describe the actual structure that we are studying, i.e. the image space, quite well. Right now, a certain theoretical topological conception (a multiple conception) has been created in Mathematics, with its own definitions of terms and its own general theorems that
have been proved and found valid for all topological spaces, no matter what the objects of these spaces are. It’s this conception that we are using to describe the space of images existing in human mind.

The results of our theoretical research. One can see that our attempt to use topological concepts to describe human mind is appropriate, when we take into account that the real world perceived by human beings has topology. These topological characteristics are always noticed by people in the process of perception (N. A. Bernstein, 1966). Things that people create with the help of images existing in their mind (for example, drawings or equipment) have topological characteristics as well (N. A. Bernstein, 1966). This «human world» (the one that is «constructed» by human beings) has the same topological characteristics and parameters as the real objective physical world, perceived by them: the characteristics and parameters of Euclidean space. Hence, we can make an assumption that there could probably be some indiscreet function that can describe the relationships between the world that we perceive and the world that we «construct». This function could be the composition of two functions: the one that describes the shift from the perceived world to the image space and the one that describes the shift from the image space to the world that we «construct». The second function could possibly be the one described by N. A. Bernstein and called «the Ingram of movement» (N. A. Bernstein, 1966). Suppose so, one would think that the image space is some kind of a topological space, too, although its topology might not be the topology of Euclidean space, but could depend on a number of things: the structure and the functions of the brain, the properties of perception, thinking, motor characteristics etc. The reverse assumption could be rightful as well: the psychic properties of a human being could also depend on the topology of the image space that this particular person has (or at least on the topology of the actualized part of this image space). We were able to show that the possibility of superposition of a typological structure and the image space is based on the fact that the properties of the image space do not contradict the basic axioms of a topological space (N. D. Tvorogova, 1974).
The image space of a human being is not put in some good topological order at the moment of his birth. This good order comes into existence step by step, when new images keep appearing and the connection («synthesis») or division («analysis») of their various subsets takes place. Therefore, we think that this topological structure must be a structure with a limit which the subjective image space approaches, but never reaches.

We are considering the possibility of finding out if there is any correlation between the structure of images and the structure of human brain and in which way these structures are connected with each other (N. D. Tvorogova, 1971). There is still one question that has remained without an answer up to now: what the material (or physical) carrier of our subjective experience (i.e. images of perception, things that we imagine, our ideas etc.)? Where exactly is the information that we use stored? K. Pribram stated that our memory was not located in specific parts of our brain, but was stored in our whole brain (the idea that was found correct during K. Leshly’s experiments). Later he made a hypothesis that our memory was holographic.

A. G. Gurevich (1944, 1990) created the term «a morphogenetic field», making connections between the wave structure of living beings and their biological substance. Sharing his theoretical model, S. Grof (1985) made an assumption that each human being has a potential empirical access to any information about the Universe. This assumption has a lot in common with the ideas of D. Bohm and K. Pribram that both the Universe and our human memory are holographic.

We suppose that altered states of consciousness play a certain role in making this «potential access» available to people. While being in these altered states, a human being can have access to a certain part of his image space (let’s call it a subspace) that has been unconscious before and has some potential contents, some «reserves of information» and also some kind of topology, different from the one he is aware of and used to when he is in his «awakened» state. Thanks to personal resonance mechanism (R. M. Anderson, 1977), this image subspace is connected with a certain part of a «morphogenetic field» (A. G. Gurevich, 1944, 1990), a «bioinformation
field» (G. I. Nefedov, A. A. Protopopov, A. A. Hadartsev, A. A. Yashin, 1988), a hypothetical field existing on the quantum level or a «quantum potential» (one of D. Bohm’s terms); and it allows human beings who are in altered states of consciousness to have new perception of things and new emotional experience.

воспитательного процесса в медицинском вузе на современном этапе.
The objective of this work is to represent the new results revealed by the author in the course of yoga of psychic heat practice research and to introduce gTum-mo symbolism into the field of transpersonal psychology study.

Travelers and Tibet explorer of the mid-20th-century A. David-Neel (1), W. Y. Evans-Wentz (2), D. Tucci (3) described gTum-mo practice during which Tibetan lamas dried wet sheets at subzero temperatures as well as some meditative and respiratory exercises generating body heat.

The practice is based on conception of heat generation in the central axis (Uma in Tibetan, Shushumna in Sanskrit) overwhelming all body gradually like the flame. Simultaneously pranayama is exercised with breath holding during which stomach becomes “pot shaped”. Subject to abstract format, the detailed description of breathing practices has been omitted.

An attempt has been taken to find physiologic explanation of gTum-mo technique considering Alexandra David-Neel’s notes that Tibetans’ explanations of gTum-mo techniques manifest “prejudices and most incredible ideas of human physiology and immaterial flame warming up the life-giving liquid”.

In the author’s opinion, the most adequate explanation of gTum-mo technique has become the mid-20th-century discovery of Karl S. Trincher (4) of the reflex activated under definite conditions which results in burning of pulmonary blood cholesterol and heat production. Description of the phenomena discovered by Karl S. Trincher coincides completely with the phenomena description identified in yoga as psychic heat creation during gTum-mo practice. Karl S. Trincher performed
experimental works on study of lungs non-respiratory functions that allowed
determining general conditions under which the reflex of lipid oxidation in
pulmonary blood was activated. Cold ambient air is a crucial condition. Travelers
witnessed outstanding ability of Tibetan lamas to dry wet sheets on their naked
bodies in the freezing cold of Tibet, not of yogis in hot climate of India.

Basing on scarce guidance found in available literature the author has succeeded
to reconstruct some techniques of yoga of psychic heat and reproduce them
practically.

In March 2004, the experiment was conducted which proved the effect of lipid
oxidation reflex discovered by Karl S. Trincher. During experiment vein blood
sampling was taken twice: 10 minutes before gTum-mo practice and then after it. The
blood was analyzed for blood lipids. The analysis results demonstrated cholesterol,
lipoproteins and triglycerides quantity reduction. It was found that total cholesterol
was 6.54 mmole/l before practice and 6.14 mmole/l after it (N 3.6 - 5.2). The
analysis results revealed that ten minutes’ gTum-mo practice lead to total cholesterol
reduction. Meanwhile, all cholesterol indices were found above normal level. During
the period from 2005 to 2007 of gTum-mo practice the author succeeded to restore
normal cholesterol level: blood sampling in 2005 demonstrated total cholesterol
reduction up to 5.4 mmole/l, and blood sampling taken in April 2007 showed normal
index of 5.1 mmole/l. Moreover, cholesterol reduction up to normal level in all
indices (HDL, LDL, VLDL) was registered.

Summary: 1) Symbolism of yoga of psychic heat can be introduced into the field
of transpersonal psychology as based on work with the altered states of consciousness
(ASC), namely: fire visualization. 2. Fire visualization in ASC in cold air conditions
produces reflex of nonenzymatic oxidation of lipids in pulmonary blood (cholesterol
burning) with heat generation that allows putting a question of using gTum-mo yoga
practice to prevent atherosclerosis. 3. The revealed result of cholesterol level
reduction up to normal level proves possibility to reverse biological processes, i.e. to
rejuvenate organism.
THE KNOWLEDGE OF SUBJECTIVE AND OBJECTIVE IN BRAIN ACTIVITY

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Introduction

A vital difference between a living organism and inanimate one is the presence in living ones a subjective feeling: consciousness, thoughts, emotions, feelings – all that can be called as a state of mind. Practically a living organism has two forms of response. The first form reflects different external and internal objective physiological processes that manifest themselves in goal-directed behavior, reflexes, vegetative, cellular, molecular, physico-chemical and other reactions. The second form is characterized by permanent subjective self-perception and external reality. The question, how objective physiological processes give rise to internal subjective inner world, remains one of the greatest puzzles of Nature.

One can judge about subjective state of an individual only by indirect signs, by behavior, mimics, emotional and vegetative reactions. We estimate subjective experience of other people or animals according to our own feelings in similar situations. There is no direct possibility to register a subjective state. Whatever brain process is registered: EEG, neuronal activity, neurochemical and molecular reactions, computer tomography and others, it is impossible to see thoughts, emotions, feelings etc. At best it is possible to perceive their existence but not the substance. Describing the origin of emotions in brain we can picture brain structures, neurophysiological processes and mechanisms of forming emotional reactions without comprehension how brain is forming subjective self-sensation of its own state. All conceptions about brain were formed by morphological, physical and chemical methods. Though very important these methods taken from inanimate nature can register and study only objective physic-chemical processes. This is their essential limitation, as inner experience: thoughts, feelings emotions prove to be inaccessible for objective measuring.

On the grounds of the theory of functional systems K.V. Sudakov (2010) has revealed systems patterns of origin of emotional and intellectual processes in brain and their informational composition, in particular. Though important and constructive these works cannot explain the origin of subjective essence of thought and emotion. Under present-day development of computer, informational techniques it is possible to model the construction of behavioral central architectonics (Anokhin P.K. 1968) in technical advices (in robots, systems of automatic monitoring and control). But in these technical systems there is no subjective – emotions, self-feeling etc. It means that for the origin of subjective the presence of only architecture of system organization of brain function is not enough. Brain has something fundamentally else what the inanimate nature does not possess.

For objective investigation of a subjective state principally other scientific methods are needed. We think that “subjective processes could be measured only by scientific methods of subjective analysis”, which should be specially elaborated.

According to our idea the goals of investigations are the following:
1. Search of the method of objective evaluation of the inner subjective state of a person
2. To determine the registration potentialities of “subjective “by objective methods
3. To determine a distant existence of emotional and cognitive interaction of people

Methods of investigation

Many animals possess ability for biolocation that allows them to orient in the space, to communicate, to keep intraspecific contacts. A human being due to development of more progressive form of communication like language has lost that ability to a great extent. Language gives many-sided and informational means of information transmission on long distance. Formation of speech, as a key and progressive means of communication has found its further development in written language and served as a basis for the appearance of highly effective technical devices like radio, telephone, television, mass media and the like. However some people has retained the ability of distant perception and interaction as a phylogenetic atavism. One of the manifestations of biolocation is willow moving (Valdmanis Ya.Ya. with co-authors, 1979; Iorish Yu., 1984; Sochevanov N. with co-authors, 1984) expressed in individual ability of some people to find water, ore in the earth by a willow or a frame. Despite of many attempts of some researchers, including famous physicists (Plank M., 1975) to discover the nature of willow moving, up till now there is no scientific explanation of that phenomenon and all theories in this respect have hypothetic, speculative character. As far as there are few people with such abilities some scientists consider biolocation as inauthentic, unscientific phenomenon.

In our experiments we have set the aim to find a possibility of objective evaluation of inner subjective human state. We used a method of biolocation in our test i.e. moving of frames in the researcher’s hands to place them above the head of the tested person. The use of two frames excludes the possible outside effects.
Main tasks:

1. To develop a special construction of a frame not subjected to any artificial hand manipulations.
2. To investigate the possibility of reliable registration of emotional and cognitive interaction of people.

For investigation of emotional interaction two groups of people were tested. The first group consisted of the dearest for the researcher ones: wife and daughter who loved each other. In the second group there were just friends to whom the researcher did not have any deep heart feelings.

For investigation of a cognitive interaction all those who wished were tested: students, colleagues, acquaintances, family members. In the experiments any question was put, on which the answer was known. When giving the answer to the question –right or false –the investigator placed the frames above the tested head and fixed the movement and the position of the frames.

More than 50 tested participated in the experiment and more than 200 repeated tests were made. Experimental investigations of emotional and cognitive interactions were made in natural conditions: at home, at dacha, in laboratory and in different seasons and days.

As we needed convincing proofs we have made a lot of control experiments to show repeatability and reliability of the results. In control tests we held screening, frame shunting, we used frames with closed and unclosed contours, plaster immobilization of hands, “blind” tests and tests with the change of a physiological state of a researcher.

Results of the investigation and discussion

To get reliable results we have developed a special construction of a frame providing its stable vertical position in the hands of a researcher.

Structure of a frame. A frame made of 3 mm aluminums wire is placed into a freely revolving vertical tube (diameter-6mm, 500mm long) with an adjusting tool in
the lower end. Such construction excludes artificial manipulation and deliberate result. During the experiment the examiner keeps the frames freely in hands in front of the breast. In initial position the frames always had parallel stand with free end directed forward. Reaction of the frames in the hands of a researcher placed above the head of the tested person was estimated as a positive one when crossed for 30-90 grades.

For the first time it was stated that if the researcher and the tested had strong feelings (emotions) to each other, the ends of the frames for sure were crossing. While testing people to whom the investigator had no deep feelings the frames did not move: they kept initial parallel position. That effect was repeated in 100% cases of testing, was controlled many times, can be reproduced and reliable.

The ability of a researcher to react under emotional interaction with a tested person has a marked individual character and is not inherent to all people. But this unique ability of some persons does not exclude the reliability of the results.

It was also discovered that after emotional or cognitive interaction above the place where the tested had been the crossing position of the frames was kept during 1-2 min. It was also found that above the belly of the pregnant woman (30 or more weeks of pregnancy) the frames are always crossing.

The crossing effect under emotional and cognitive interaction of people manifests itself towards the researcher only if the tested is present and if the tested is absent there is no any effect.

Control experiments showed that under plaster immobilization of hands, excluding their movements and manipulations all effects of emotional and cognitive interaction described above are kept. Any shunting of the frames or the use of the closed frames exclude the appearance of the revealed effects. There will be no effect if any outsider will keep a paper or metallic screen above the head of the tested. If the screens will be in the hands of the tested all effects of emotional and cognitive interaction will be kept without changes.
As known when studying probabilistic processes statistic processing of the results is needed. In this case effects of interaction are 100% reproduced. Multiple control experiments showed absolute reliability of the results received that could be a basis for scientific investigation.

Our investigations show that subjective emotional or cognitive state of a human is objectively registered by a mechanic movement of frames. Such distant emotional and cognitive interaction of people could be realized through psychogenic field generated by a human being. Psychogenic field of emotional and cognitive interaction manifests itself in mechanic movement of frames. The appearance and existence of that field is connected with a biological object – a human being.

It is known that field is a special kind of non corpuscular wave matter creating distant interaction of structure-material objects of Nature that connect all objects of world into common systems.

In 1877 Henry Rudolf Hertz experimentally proved the existence of electromagnetic field. At present two external fields: gravitational and electromagnetic one are known. There are also atomic and nuclear fields inside arising between elementary particles. (Landau L.D., 2001).

According to a scientific classification a type or name of the field is determined by the origin of the field and its manifestations. A common property of fields is their distant action on other objects through the environment.

Fields different by nature manifest themselves by different properties as criteria for their identification. Gravitational field manifests itself in mechanical interaction of bodies through the attractive power. Electromagnetic fields have the most wide property spectrum. Depending on the power and frequency response, a distant effect become apparent in mechanic forces, photochemical reactions, penetrative and ionizing ability, in electrical processes etc.

Every corpuscular body, all objects are surrounded with fields. A living organism is also encircled with a gravitational field and radiates a lot of electro-
magnetic fields of various spectrum: infra-red field, electric, magnetic, ultra-violet rays. (Gulyaev Yu.V. and authors 1984; Gurvich A.G. 1944; Kaznacheev V.P. and authors, 1981, 2004).

At the same time some researchers are rather skeptical as to biological fields considering them not quite scientific. It originates from the lack of understanding the essence of a biological object, its individuality and sometimes extraordinary abilities of some individuals, complexities in reproduction of absolutely identical conditions of experiment and observation. Therefore some experiments prove to be irreproducible. Besides, these scientists rest upon physico-chemical methods, considering them as solely scientific and do not understand that a living organism has its own biological processes.

Can one claim that all fields has been already discovered and well known? It is possible that there are other up till now unknown fields. The aim of the science to study them objectively.

Discovering and investigation of unknown fields should be based on strictly scientific principles: proof, concrete facts, manifestations of field, reliability of results, possibility of measurement, revelation of the source and origin of the field, study and description of the field characteristics.

Discovered by us psychogenic field could be the subject for objective scientific investigation as any unknown before, reproducible reliable phenomenon revealing under certain circumstances.

Conclusion.

1. A reliable change of frame position under strong emotional interaction of the examiner and the tested person was shown. In that state the frames placed above the head of a beloved are crossing. When placed above the heads of other persons the frames take a parallel position.

2. A reliable change of frame position under cognitive interaction with a person was stated. Under false answer of the examiner to the question the
frames are crossing. Under the right answer to the question the frames stay parallel.

3. The existence of individual capacity to react by change in frame position under emotional and cognitive interaction was stated. A unique ability of some persons does not exclude reliability of results.

4. To provide reliable results a special construction of frames has been developed. All stated effects are repeatable in 100% cases of testing, reliable and reproducible under concrete experimental conditions. The discovered effects of frame reaction are kept stable under full mobilization of examiner’s hands by plasters.

5. It was discovered that the above mentioned effects disappear for some time under alcohol intake, cold, under magneto-resonance brain tomography of the examiner.

6. It was stated that these effects of frame reaction disappear under shielding by paper or metallic foil if they are placed above or in front of the head of the tested and they are in the hands of a stranger. If the shield is kept by the tested the effects of frame moving remain.

7. Mechanic movement of frames under emotional and cognitive interaction of the examiner and the tested could be explained only by the existence of a distant impact of a psychogenic field of a human brain. It was stated that this field has its own polarity, it disappears under shunting of frames, shielding by a stranger and under the change of a functional state of a examiner’s brain.

8. It was shown that subjective state could be objectively tested.
SHAMANIC DREAMING. MAIN PRESENTATION POINTS

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There are many ways of uncovering and interpreting dreams. In practically all psychological approaches there is some means of working with dreams. In many spiritual, philosophical, and religious teachings there are practical recommendations and keys to understanding dreams.

Without a doubt many ways of working of dreams are quite interesting and worthy of serious consideration. The shamanic tradition is one of the first and most ancient sources of dream interpretation. This tradition appeared much earlier than many religions, teachings, and of course psychology. Fortunately, in some parts of the world this centuries-old tradition has been preserved and continues to thrive.

One peculiarity that becomes apparent rather quickly is that in connection with shamanism and shamanistic practices – just like with the notion of psychology- we find many different areas. For example, in Tuva there are many clans (families) where this knowledge and these practices are passed down from generation to generation. And these traditions differ markedly from each other. This is also true of dreamwork.

I would like to say a little first about the different kinds of dreamwork.

At the 10th International Conference devoted to the revival of shamanism, I spoke with one shaman woman. She said that when someone comes to her with a difficult situation at the first meeting she listens to the person and asks that the person come back in three days. And then each time before going to sleep she asks her Helper Spirits to help her see the “Big Dream.” She then falls asleep with her attention focused on the image that the person seeking help brought. On one of the three nights, the shaman sees a dream in which the Helper Spirits show the cause and means of resolving the situation in everyday life.
Curiously, when I said to her that her dreaming is very similar to what we call “conscious dreaming,” she was very surprised. She had never heard of such a term. And when she inquired about this method, she said that if a person does not have any Spirits who help her/him in dreaming, then that person will never be able to see what she calls “the Big Dream.”

This shaman woman felt that the capability to dream consciously is given to her by Spirits who are reborn in their family from generation to generation with the birth of each shaman. And that it is practically impossible, she felt, to learn how to dream this way. She did feel, however, that if a person were to befriend the Dream Spirit and were to do rituals in ancient Power Spots, then there would be a likelihood that the Dream Spirit would send his helpers. And that these helpers would help this average person in his night travels. This shaman strongly recommended the seeking dreamer to try and visit power spots and after doing a ritual for the local spirits to spend the night there. Of course, this might also be dangerous just as many shamanic practices are. J Maybe this old shaman woman’s words have the answer to why of all the people who attempt conscious dreaming only a few have been lucky to befriend the Dream Spirit? J

Another Tuvan shaman told me about her way of dreaming around different problems. She used several geometric symbols. Inside these symbols, depending on the situation, she imagined the person who had come to her for help. Since I was not able to get in touch with this shaman before the presentation and get permission on sharing the details of her method, I would like to offer to you to do the following simple work now (or before going to sleep this evening). So, if you would like to try this right now, imagine (with your eyes open or closed) the contours of a geometric figure which represents a problem connected, for example, with health. (Pause) Now, please imagine the contours of a geometric figure connected with a money issue…with a relationship issue…etc. In your free time you can write out a basic classification of the issues which you have to deal with and determine your own symbols for working with them.
After this, this shaman did something very similar to the procedure described above. Before falling asleep she asked the Helper Spirits to help her and fell asleep with a visualization of the person who sought her help inside the geometric figure appropriate to the kind of issue being dealt with. After this she saw a dream which uncovered the essence and the resolution of the situation. She also used the symbols of the shapes if she needed to see the future of the person seeking help. Before going to sleep she also focused on the image of the person seeking help. And then during the dream this person came to her inside one of the shapes. She also said that when she saw me for the first time in a dream, I was inside a circle which symbolized for her success. And indeed after that I organized her workshop program in Moscow. I think that if this technique seems interesting to you that you can use this after some simple meditation practice. It is rather simple and effective.

In Khakassian shamanic tradition, I learned of another practice. I would call it “entering and inhabiting” the client’s dream through symbols. When the client tells of his/her dream, the shaman chooses the most interesting dream image. And while listening to and even talking with the person who has come to him/her, the shaman starts to sense himself as this image and observes what happens after that: what images come to him being in this image and what the client tells him at this time. So, during the appointment the shaman is in several realities at the same time: the dreamworld and everyday reality. As a rule, that dream which unfolds in the dream reality of the shaman is key to understanding the client’s dream. And more often than note it reveals the key issue at this point in life.

I have used this technique in simplified form in my own workshops.

Students broke up into pairs. In these pairs one person told his dream and the other listened carefully and chose the most interesting image or person and shared this choice with the “owner” of the dream. Then they both lay on the floor in a comfortable position. Then to the sound of live drumming they entered into the chosen image or person and then observed what happened further. 10-15 minutes later when the drumming ended, the travelers returned to daily reality. The first
person to share his dreaming was the person who saw the other person’s dream. When working with experienced dreamers, this story has been enough to not only understand the dream but also to get the key to a fuller understanding of the issue at this time in the partner’s life. For less experienced dream travelers, it has been necessary to juxtapose the partner’s dream with his own and make a compilation. Then they acquire an understanding of the dream’s message.

Maybe this technique is more complicated then that which is described above. But in group work and with some effort it yields good results. One of these results is the skill of combining the night and day realities. This allows use to perceive the world more holistically. When we can dream not only at night or in altered states but also during the day we can masterfully manage our consciousness in a variety of realities.
Modern state of psychology is characterized by confrontation between many schools, trends, new methodological and psychotechnic approaches to understanding of the subject and objectives of the ancient science of psyche.

No doubt, experience proves that the very discussion about the subject of psychology is in many ways a mediocre and thankless job. And starting this article I am well aware of all the risks it may bring.

But in spite of this, I would like to get the reader acquainted with some ideas that were not only my subjects of reflection, but also mental discoveries that made it possible to gain a clearer understanding of the diverse subject of psychology.

We can distinguish seven basic paradigms in understanding the subject of psychology:

1. Physiological;
2. Psychoanalytic;
3. Behavioral;
4. Existential and humanistic;
5. Transpersonal;
6. Communicative;
7. Integrative.

Let us have a closer look at them.

1.1. **Physiological psychology**
No doubt, any psychologist who once dealt with the history of the subject of psychology may not agree with the seven-wave psychology classification. Many may say that the first subjects of psychology were the contents and acts of consciousness and that the introspective trend and philosophical reflection on the subject of psychology as such bear the palm in determining the subject. On the one hand, the introspective trend is well represented by famous schools founded by W. Wundt, structural psychology of E. Titchener, act psychology of F. Bretano, the Wurzburg school, as well as by the Russian researchers L.M. Lopatin and G.I. Chelpnov. But on the other hand, we must realize that for many thousands of years the method of sophisticated introspection was employed by spiritual traditions for self-understanding. All attempts of introspectionalists to overcome unreliability of everyday non-scientific self-observation by special training that formed the skill of self-report on what the person was aware of in the moment of stimulus presentation seem ridiculous as compared to trained za-zen and vipassana practices. Introspection was the basis for many philosophical, theological, and spiritual models of reality, but not for scientific psychology.

That is exactly why we consider physiological psychology to be the beginning of psychology, and physiological acts and laws to be the first subject of psychology. The very emergence of scientific psychology is associated with rapid development of natural sciences, particularly physiology and medicine. Moreover, the first matrices of objective psychological research were, indeed, physiological and medical.

It is known that W. Wundt, who set up the first experimental psychological laboratory, is considered to be the founder of scientific psychology. We can safely suggest that the first experiments in psychology were phychophysiological rather than psychological. It was not without reason that the term “psychophysiology” was used along with the notion of “physiological psychology” for designation of a wide range of psyche research works that were based on precise objective physiological methods of sensory, motor, vegetative reactions reporting. Therefore, we can assume with confidence that the first subject of psychology is psychophysiology of sensory
organs, sensations, and perceptions, and the first experiments with this subject (G.T. Fechner) are devoted to measurement of sensations depending on the degree of physical stimulus and perception threshold and to psychophysical grading.

We should not think that physiological psychology, having provided psychology with the first subject (psychophysiology of sensory organs) and a scientific method (experiment), disappeared from the scientific stage. Its further development was so successful that it encompassed all possible phenomena, properties, states, and processes of the psyche: psychophysiology of movement, activity, voluntary actions, attentiveness, memory, and learning; speech and thinking, motivation and emotions; dreams, stress psychophysiology, psychophysiology of functional states, differential psychophysiology, which studies physiological grounds for individual and psychological differences, etc.

Moreover, it is physiological psychology that became a cornerstone for materialistically oriented Soviet psychology, which relying on the concept of nervous system properties (that goes back to I.P. Pavlov’s works on the types of higher nervous activity) developed an integrated universal model of psychological science.

1.2. Psychoanalysis

The second wave and the second step in the development of the subject of psychology were produced by psychoanalysis, which was founded at the turn of the XIX century by Z. Freud, Austrian psychiatrist and psychologist. It is known that originally it developed as a method of neurosis treatment; then it turned into a general psychological theory that focused on driving forces of mental life, motives, drives, and values; eventually, it became one of the most influential trends in psychology of the XX century. Psychoanalysis is the first psychological theory that chose personality as its subject and tried to explain its dynamics. Freud not only did choose personality as the subject of psychological research and therapy, but also was the first to attempt to reveal it in dynamic (as the product of relationship between different
forces), energetic (energetic relationship in a real mental process), and structural (place and role of the conscious, subconscious, and unconscious: Id, Ego, Superego) aspects.

In the context of our article, the meanings Freud gave to these three aspects of personality functioning are not important to us. Moreover, more than one kiloton of scientific literature is devoted to criticism and analysis of Freud’s heritage. We find three fundamental theses showing the pioneering character of psychoanalysis as the second wave of the development of psychology to be most significant to us:

A) **a new subject** – broadening the subject of psychology up to a topologically, dynamically, and energetically complex personality. And the main task of psychoanalysis is to help a suffering person understand a true reason of sufferings concealed in the unconscious, recall forgotten traumatic experiences, make them conscious and sort of live through them once again, which results in a catharsis effect. To identify the concealed, to make the unconscious contents conscious, and, therefore, available for comprehension and partial control – that is the goal of psychoanalysis as a psychological method.

B) **a new attitude to the subject** – introducing of a new subject-subject dialogic attitude to personality as against a subject-object medical and biologic attitude in physiological psychology. General principles and goals of psychoanalysis (E. Fromm) reveal this very backbone of the second wave of psychology:

- the goal of psychoanalytical treatment is adaptation of a client. Adaptation is understood as human ability to behave the way most people do in a given culture, and socially appreciated models of behavior are seen as mental health criteria. This therapy is exclusively social-adaptation-oriented, and it can reduce sufferings of a neurotic to a medium level. “An adapted person” represents himself as a subject of sale, and there is no stability and clarity in it except for the need to give pleasure and willingness to change roles. Betrayal of Self and human values result in inner void and instability and, eventually, in psychogenic illnesses.
the goal of psychoanalysis is optimal development of personal abilities and actualization of individuality. It is oriented to soul healing and gaining mental health, which is inseparable from the man’s main problem, i.e. pursuing goals of life: good morals, integrity, and ability to love. This therapy helps gain inner strength, integrity, self-confidence, judgment ability and objective assessment, which makes it less assailable and dependant on changing times and other people's opinion.

In real psychoanalytical practice, there is no clear distinction between general principles of therapy. Both principles are employed in combination, though the ratio is different in each particular case. Understanding of this ratio and focusing on one of the principles can increase effectiveness of psychological assistance.

Whereas within the framework of physiological psychology we deal with man as the subject of research, control, therapy, treatment, and manipulation, within the framework of psychoanalysis we already see a partner for interaction who has his own opinion and who is free to decide and to choose, including his choice to play a psychotherapeutic analytical game or not.

C) new psychological methods of interaction with the subject. In the context of this aspect we can state that psychoanalysis gave rise to new psychological-in-character methods of interaction with the subject: association method, sleep analysis and dreams interpretation, analysis and interpretation of various faulty and undesigned (accidental) symptomatic actions, which take place in everyday life.

1.3. Behaviorism

The third wave of psychology is behaviorism, a trend in American psychology of the 20th century, which emerged in 1913 with the publication of the article “Psychology as the Behaviorist Views it” by American psychologist J. Watson. It is known that Watson said that psychology can be considered a science only in case it works out an objective approach to phenomena under consideration. Therefore, psychology must limit its scope to description and quantitative assessment of
behavior patterns people perform in certain situations. Thus, the third subject of psychology is *behavior*.

No doubt, emergence of any trend, and a “new wave” of psychology as well, is commissioned by society; it is triggered by some “call of life”, by needs of a social space. In this respect, psychoanalysis is a response to appearance of personality that is not identified with community and that for the first time tasted loneliness and independence in taking decisions and neurotic responsibility for its own choice and fate.

As for the third wave, emergence of behaviorism concurred with the mushroom industrial growth and the process of sophistication of management and educational systems in the USA. The then existing social and economic context could only appreciate such views on man according to which his behavior takes this or that form depending on a situation. This theory easily found its practical application in introduction of conveyors, development of advertisements, programmed education, and effective management systems for complex systems, including social ones.

Originally, it was a sound success-oriented teaching, which focused on effective behavior and activities in complicated social situations that were free from odd and inexplicable chimeras of consciousness, awareness, experience, suffering, etc.

Behavior is defined as a system of responses, and relation between stimulus S and response R is stated as the unit of behavior analysis: the S-R scheme was put forward as descriptive and explanatory one, and, according to it, impact (stimulus) S causes some kind of behavior (response) R and the nature of response is determined by stimulus alone. All responses can be divided into hereditary (reflexes, physiological reactions and simple emotions) and learned (habits, thinking, speech, complex emotions, social behavior), and they are formed when hereditary responses triggered by unconditional stimuli are tied to (conditioned by) new (conditional) stimuli.
We are not going to make a detailed analysis of an almost centennial development of behavioral ideas that are related to such authoritative scientists as Thorndike, Ivan Pavlov, E. Tolman, and F.B. Skinner. The latter worked out the concept of operant conditioning and introduced an essential correction into the classical scheme by inserting an intermediate element (intervening variables), and the scheme became the following: $S \rightarrow V \rightarrow R$.

In the context of our article, it is extremely important that it is objectively recorded characteristics of behavior induced by external impacts and environmental stimulus factors themselves that are seen as the subject of psychology in behaviorism rather than man’s subjective world. Thus, the subject of psychology extended up to such phenomena as learning, action, socialization, social behavior determinants, etc. Psychology then ceased to be individual. Its subject extended up to socio-environmental factors, and to some approximation by means of these factors it implemented its scientific program, i.e. ability to control behavior.

1.4. Existential and humanistic psychology

The fourth wave of psychology is the existential and humanistic trend in psychology, which is associated with further broadening of the subject of psychology – up to good morals and existential problems of human life in the world.

World War II gave a major lesson: knowledge of physiology and personality and effective simulation of human behavior are not sufficient; the revival of higher values is needed, otherwise man becomes a super beast able to butcher millions of people and destroy a bulk of social and cultural values just for nothing.

Finally, psychology focused on the problems which were naturally interwoven into a communal way of life and solutions to which were a priority for the ethic and moral component of religion and spiritual traditions. Psychology took as a research subject the problems of time, life and death, freedom, responsibility and choice, communication, love and loneliness, meaning and meaninglessness of existence,
quest for the meaning of existence, moral standards and value systems of personality, compassion, cooperation, fellowship, help and support, and humanism.

L. Binswanger, M. Boss, G. Bugental, F. Barron, K. Buhler, S. Jurard, A. Maslow, R. May, E. Minkowski, C. Rogers, V. Frankl, etc. objectified a new semantic field of psychology associated with mastering of moral standards, empathy, learning the so-called facilitating behavior and avoided opposition of altruism and egoism (implying either humiliating victimhood or interested selfishness).

Having restored the ethic values of world religions and spiritual Eastern traditions, European mystic teachings of philosophy and esoterics, in the 50-ies of the 20th century psychology restored human being as the main value and yardstick of everything and declared that the principle subject of psychology is personality as a complex unique integral system which is something given a priori but capable of self-actualization.

The thesis “God is within you” transformed into the belief that each person can reach his prime provided he has a chance to choose and guide his fate himself, and the ethical principle of “love thy neighbor” (Christianity), “Loving kindness” (Buddhism) turned into an optimistic view of “peace and love”.

Thus, we can view existential and humanistic psychology as the new moral psychology that opposed itself to behaviorism and Freudism, which made special reference to personality’s dependence on its past, and regarded striving for future, for self-fulfillment (particularly creative potential), for strengthening confidence and opportunity to reach “Ideal Self” to be most essential.

In a sense it went far beyond some religious and ethic teachings by:

i. elaborating the idea of the need of ultimate creative self-actualization, which means true mental health, and

ii. choosing higher values, personality self-actualization, creativity, love, freedom, responsibility, autonomy, mental
health, and interpersonal communication ethics as the subject of psychology.

Within the framework of this trend we can discover a new stand of psychologist in relation to his client.

The most important here is the client with his motives and goals who develops his constructivity rather than adapts himself to environment or strives for conformal behavior.

And psychologist is a wise mentor who is completely plunged in guru ahimsa, in a range of sacred duties of teacher in relation to his disciple, and his main function is to arrange cordial emotional atmosphere, effective supporting environment where its easier for him to organize his inner “phenomenological” world and gain wholeness of his own personality, realize the meaning of his existence, solve his life koan and unpack basic existentials.

1.5. Transpersonal psychology

No doubt the fifth wave – transpersonal psychology – is the utmost manifestation of the breadth of the subject of psychology.

The rise and development of transpersonal psychology is closely connected to modern global issues and civilizational processes. Dramatic changes taking place throughout the world, shaking all social groups and affecting everyone have a fundamental dimension that escaped philosophic and psychological analyses until recently. The Earth’s civilization is entering a new phase of its development that can be characterized as conscious evolution, when mankind is being transformed at a fast pace by integration of knowledge and efforts of Western technologies of the outer and Eastern technologies of the inner.

Trends for social life renewal of 60-ies and 70-ies of the 20th century, which manifested themselves as youth counterculture and “pilgrimage to the East”
alternatives to the official establishment, today have proven to be incorporated into
large social projects for humanization of culture through self-actualization and self-
 improvemen. Movements for humanization and revolution of consciousness turned
out to be among the most significant components of mass culture, which makes
current situation unique. They call for radical reforms in all spheres of life of modern
Western civilization. Transpersonal psychology appears to be the intellectual leader
of this universal striving for boundless development, which makes expert evaluation
of ancient and contemporary methods of holistic and spiritual improvement and
renders the wisdom of the ancients on transcendency art in the language of modern
Western culture.

Transpersonal psychology is a trend that emerged in late 60-ies of the 20th
century in the USA based on a Transper sonal Project in Culture. The founders of the
trend were such well-known philosophers, psychologists, and psychotherapists as A.
Maslow, S. Grof, A. Watts, M. Murphy, A. Sutich, etc. The range of theoretical
problems of this trend was developed by psychologists from psychoanalytical,
humanistic, and transpersonal trends, as well as the leading scientists and thinkers
from other fields of knowledge: W. James, Z. Freud, O. Rank, C.G. Jung, C. Rogers,
C. Tart, K. Wilber, K. Pribram, D. Chew, F. Capra, etc.

The fifth wave of psychology chose as the subject of psychology areas beyond
the ordinary, personal, individual level of experience, where the sense of self-
identity transcends individual, or personal, Self and embraces mankind as a whole,
life, Spirit, and universe.

In accordance with the studies carried out by the founders of transpersonal
paradigm of psychology (W. James, C.G. Jung, R. Assagioli, A. Maslow, K. Wilber,
S. Grof, etc.), human consciousness is developing in the following way: first,
differentiation and independence of an active ego and, afterwards, transcending of
attachment to the ego.
Thus, we can designate the fifth wave as a psychological teaching on transpersonal experiences, their nature, various forms, causes and effects, as well as on manifestations in psychology, philosophy, real life, art, culture, life style, religion, etc. that they inspire and that attempt to induce, manifest, apply them or gain an insight into them.

No doubt, neither the need to transcend nor the transcendental itself involving ontological dimensions of human existence (God, Universe, the sacred and numinous) disappeared from human life during the rise and development of the first four waves.

But to become a science, psychology sacrificed the Spirit and the sacred first, then immolated the soul and consciousness eventually finding itself stripped to physiological act.

And after it had gained strength and intellectual power, psychology drew back all possible phenomenology of mental life, including the transpersonal project, which is the basic approach in world spiritual and philosophic traditions, otherwise, “empty is the nut of existence” of human consciousness and has always been (V.V. Kozlov, “Spiritual Journeys”).

Revealing the subject of the fifth wave more thoroughly, we will discover its specific and unique features. Transpersonal experience is taken as the subject, and phenomenologically it comes to the following (S. Grof):

- Temporal expansion of consciousness, including, say, ancestral experiences, post-incarnation experiences, phylogenetic experiences;
- Spatial expansion of consciousness, including identification with other persons, animal and plant identification, planetary consciousness, consciousness of inorganic matter, out-of-body experiences, etc.;
- Spatial constriction of consciousness – to an organ or cellular substances;
Experiential extension beyond the framework of "Objective Reality": experiences of other universes and encounters with their inhabitants, archetypal experiences and complex mythological sequences, intuitive understanding of universal symbols, activation of the chakras, consciousness of the universal Mind, the supracosmic and metacosmic void.

Transpersonal phenomena continuum ends with the Mind level (Ken Wilber). Wilber regards the idea of the “sacred” part of consciousness being identical to the absolute and ultimate reality of the universe known as Brahman, Dao, Dharmakaya, Allah, God, etc. as the core of the perennial philosophy. In general tradition, Mind is that what exists and all that exists, it is beyond space and, therefore, boundless, it is beyond time and, therefore, perennial, there is nothing beyond it.

At this level, human being identifies himself with the Universe, with everything, or rather it is Everything. According to the perennial philosophy, this level is a non-ordinary state of consciousness, or rather it is the only real state of consciousness… all the rest turn out to be illusory…

In fact, the subject of psychology has reached its utmost. Like annual rings of the Life Tree, the five rings of expansion of the subject of psychology lead to its utmost maturity, and the five branches with a vast number of branchlets and leaves boggle imagination with their power and realizedness.

Perhaps, some readers got the impression that the author dedicated his article to revealing evolutionary development of the subject of psychology and that psychology has drawn to its humanistic and transpersonal peak and that expansion of the subject of psychology is its true way.

With all my love of the theory of paradigm evolution developed by Thomas Kuhn, I cannot agree with his understanding of cycles. From his point of view, paradigm (Greek “paradeigma”, i.e. example, sample) is a scientific achievement that is determining the scientific model for some time. According to Kuhn (Kuhn, 1962), each science goes through various paradigmatic cycles. The cycle consists of:
b. preliminary phase: different scientific approaches emerge within the framework of one and the same school;

c. normal science phase: a significant discovery or scientific achievement makes the branch of science get ahead. And scientific theses that are incompatible with existing ones or digress from them are repeatedly placed on trial;

d. Revolutionary science phase: a new paradigm replaces the old one.

1) No doubt, science does not progress via a linear accumulation of new knowledge, but instead undergoes periodic revolutions, in a sense there is some sort of a rise and fashion for ideas and experiment, words…

2) But it is always a problem to discover the rise of a science outside the yoke of some forced convention. Indeed, in terms of their essence, contents, and functions, many psychological maps are also very similar to shaman’s worlds, which appeared prior to Buddhism, Christianity, Islam, Mithraism, and Paganism in Slavic and European worlds. All world religions have kept in their reality cartographies the idea of “lower” (hell, satanic host, moral indifference), “upper” (heaven, powers of the Good and the Light, highest virtues, the Light) and middle (everyday vale of human existence) shamanic worlds. This might make a professional psychologist or psychotherapist (the article is dedicated to them) think of an analogous psychoanalytical paradigm – Z. Freud’s Id, Super-Ego, and Ego.

As to psychoanalytical techniques and methods, what is the strategic difference between Anna O.’s harking back to her repressed recollection of her wish to dance while her father was lying on his dying bed and shaman’s journey to a spirit of the dead? And who are they – the two young boys, friends initiating a young Fräulein Anna O. into a non-ordinary state of consciousness (hypnosis) like two inexperienced shamans who don’t know what they do. I wrote “inexperienced” because in some cases the shamanic healing practice is more sophisticated than psychotherapy. At least shaman never rejected his own method (unlike Freud did in relation to hypnosis), and their clients never had hysterical pregnancy (like in Anna O.’s case) and global nervous breakdown.
And as to the emergence of the paradigm, it might be just an interpretation of old ideas into modern language, some kind of retranslation – if it meets an empathetic social community and a founding father (founding fathers) of the paradigm has sufficient managerial skills and expansive energy, then we can nominally designate this caesarean section from the womb of perennial philosophy as a “new” method of reality conceptualization – a new paradigm.

I have a strong belief that transformation of psychology and its theoretical innovations originates from contacts with the universal culture of mankind. And it is just ignorance of this great space of meanings and knowledge that can lead to a strange state of being charmed by novelty, which, indeed, is the main suffering of Europe-centered and US-centered psychology and psychotherapy. It reminds me of an infantile interest of a child in his excrements. The world is wider.

As far as the revolutionary science phase is concerned, when a new paradigm replaces the old one, Kuhn, perhaps the then a young hippie, soon believes what he desires. Paradigms do not die.

1) In fact, everything is quite the other way. All five trends, paradigms, of psychology exist and coexist right now, at once. And I would not say that this coexistence is peaceful and empathetic. In the general case, one can find out that psychology of any level will accept and acknowledge potentiality of all the levels that are above its own, but reject existence of all the levels that are below its own, declaring these deeper levels pathological, illusionary or non-existent at all. And I think that it is a great good that there are numerous subjects and numerous understandings of psychology. Though, from the point of view of integrative psychology, it is absurd. But it is the very diversity, competition, struggle, even pride and contempt that create the tension that encourage evolution of psychological science.

1.6. Communicative methodology
We can define the goal of the **sixth wave** of psychology, a **communicative one**, as the development of a universal language environment, like mathematical or physics language, within the framework of which any symbol is interpreted unambiguously irrespective of a paradigm.

Communicative methodology (V.A. Mazilov) implies cooperative interaction between sciences, schools, and trends in order to address specific issues of psychotherapy and other human sciences. In this context, V.A. Mazilov seems to be perfectly right noting that it is necessary today to focus every effort so as to work out a scholarly apparatus that would allow correlating different concepts in reality and, therefore, would encourage mutual understanding within the framework of scientific psychology. A primary specific task is to develop a model of psychological science methodology oriented to communication, i.e. the one that implies improvement of feasible mutual understanding:

- between different trends within the limits of scientific psychology itself;
- between academic, scientific psychotherapy and practice-oriented concepts;
- between scientific psychotherapy and the branches of psychotherapy that do not fall under any traditional academic science (transpersonal, religious, mystic, esoteric, etc.);
- between scientific psychotherapy and arts, philosophy, and religion.
- between psychotherapies that objectify different levels of mental structure: personal, interpersonal and transpersonal (Kozlov, 2003).

7. **Integrative psychology**

In my view, communicative methodology is an essential stage for the emergence of the **seventh wave** – **integrative psychology** (K. Wilber, V.V. Kozlov), which means consolidation of various areas, schools, trends, levels of human science within the semantic field of psychology.
Modern state of psychology reminds me of construction of the tower of Babel. Having meant to reach and gain insight into the Soul and the Spirit, psychologists, eventually, started to speak different languages and all energy intended for the Great Subject of psychology was spent on stupid disputes and research of brick, dust, and ashes.

Psychologists are still nursing the intention to gain insight into the Soul, yet there are no solidarity of energy and mutual understanding.

We can say that there are five basic models of psychology with their own principles, methodology, subject, and five crystal balls, five lenses through which psychologists of each clan perceive reality in their peculiar way.

And now efforts of the seventh wave of psychology (integrative one) are focused on setting up interaction between these lenses, crystal balls, in order to create, to design a perfect lens system that adequately reflects mental reality.

Integrative psychology implies maximizing opportunities of a dialogue between representatives of all five trends of psychology, which enables broadening of outlook on approaches and research methodologies used for studying mental reality.

This dialogue means switching on identification mechanisms, empathy and reflection as requirements for understanding of representatives of all five waves of psychology and for creation of efficient interaction between them, which is subject to the common goal – making knowledge of the essence of psyche more profound and discovering new ways and means of cooperation.

Instead of viewing physiological psychology, psychoanalysis, behaviorism, existential-humanistic and transpersonal psychologies as rival approaches, we can view them as complementary ways of making new discoveries related to human being, each of which is potentially informative for the other.

The strategy of integrative psychology is to gain insight into human nature through integration accompanied by critical reflection, synthesis of various traditions,
approaches, logics, diagnostic and psychotechnical instruments, yet their autonomy is to be kept for further development. Its essence is in multiplanar, multidimensional, multilevel, all-vector analysis that allows for qualitatively different research, in which analysis includes such aspects as multiplicity, interlocution, multidimensionality of psychic phenomenon.

Upholding integrative view, which, as a matter of fact, is metasystemic in relation to all five paradigms of psychology, makes objective analysis possible and ensures a new qualitative step in the development of psychological science.

Integrative psychology does not have pretentions to the Truth monopoly with all ensuing consequences, but suggests a new way of dealing with multidimensional knowledge that is associated with the most efficient traditions and their diagnostic, psychotechnic tools.

Methodological basis of the integrative approach involves methodological principles of truth multidimensionality, positivity, relatedness, and ontological pluralism.

Integrative methodology implies that analysis includes findings and achievements of psychological, philosophic, and psychospiritual traditions and approaches that are most effective in a specific phenomenal area of psychology. Integrative psychology involves mechanisms for the development of psychological science, which are understood as: interaction between all waves of psychology, integrative dialogue of alternative approaches, traditions, schools, and critical reflexive positioning.

Integrative approach is a creative and multidimensional synthesis of concepts that objectify various aspects of human activity both in theoretical-methodological and investigatory-psychotechnical respects.

We see the main purpose of psychology in reunion of the holistic structure of mental reality and building of a multidimensional integrative paradigm of modern psychology.
Each of all five waves of psychology (physiological, psychoanalytical, behavioral, existential-humanistic, and transpersonal) represent:

- a theory, methodology as a system of principles, methods for research of scientific subjects and research culture;
- a psychotechnic impact on this subject;
- representatives of a paradigm who support the wave.

Within the framework of the integrative model, we view personality and groups as complex, open, multicomponent systems able to keep homeostasis, rational interaction with environment, and capable of adaptation, self-development and generation of new structures and subsystems depending on a situation and new living conditions.

As for the level organization of mental reality, at a first approximation we can point out persona, interpersona, and transpersona, which fully cover all possible phenomenology of human psyche (starting from physiological and somatic to a transpersonal one) both in individual and group forms.

Individual free consciousness interacts with these three subsystems giving them substance and ensuring problematization of some relationships between global subsystems or relationship and tension inside systems themselves.

Each global system (persona, interpersonal, and transpersonal) has three components classes (material, social, and spiritual).

Thus, at a second approximation we can point out nine basic constructs with systemic ties between them, and they are both the subject of research and the subject of influence and transformation:

Persona – material Ego, social Ego, and spiritual Ego.

Interpersona – forms of social consciousness and unconsciousness and their actualization on material, social, and spiritual levels – material Interpersona (object-material decoration of social statuses and roles), social Interpersona (a system of
interactions and relationships determined by status-role identifications in social communities), spiritual Interpersona (a system of ethical and existential values and standards of social communities).

**Transpersona** – material Transpersona (object-material representations of spiritual attributes – starting from a brass christcross and primitive yantras to monastic complexes and pyramids), social Transpersona (social decoration of spiritual traditions and religions – starting from binary relationships between guru and his disciple to social organization of world religions), spiritual Transpersona (true transpersonal experience numinous and sacral both for individuals (for example, Sattori) and groups (group induced religious ecstasy)).

All nine substructures have unique and very sophisticated systemic organization that each time requires a special analysis of both structural and processual-dynamic aspects.

**At a third approximation** we can point out a global Not-Self system and nine basic constructs with systemic ties between them, which are a negative mirror reflection.

When dealing with a client, integrative approach relies on the highest ethical values invariant for all cultural communities. Spiritual traditions designated them as non-involvement, impartiality (wei wu-wei in Taoism), Mahakaruna (Great Compassion) with the four precious states of mind (joyfulness, truthfulness, compassion, loving kindness) in Buddhism, neighbourly charity and mercy in Christianity, i.e. the ethical core of the integrative approach is composed of the highest moral priorities elaborated in spiritual traditions.

Apart from being explanatory and conceptual, the goal of integrative psychology is quite pragmatic – to change structures and forms of human consciousness of man, who, eventually, discovers ability to think, reflect, and act adequately in this or that socio-cultural environment. Therefore, at the essential level, it is important for us to ensure transformation of homo sapiens and homo habilis (man of reason and ability)
into homo ludens and homo creacoficus (man the player and the doer of wisdom). Particularly, we would like this transformation to occur in bearers of knowledge on human being: psychologists and psychotherapists, philosophers and psychiatrists, educationalists and social workers.

The principle of wholeness is the world view eye of integrative methodology.

The notions of “integrative approach” and “integrative personality” have long been used by different trends and schools of psychotherapy: from gestalt and humanistic psychotherapy to our Russian trends (cultural-historical, activity approaches, etc).

Perhaps, the very notions of “aim” and “the whole” have etymological links (Greek τελός – ‘fulfillment’, ‘completion’; ‘end’, ‘acme’, ‘limit’, ‘purpose’; τελειός – ‘complete’, ‘full’, ‘accomplished’; ‘final’, ‘utmost’, ‘perfect’).

At the same time, goal achievement means completion of the action, closing the circle, ascent to fullness, perfection, and beauty. We view wholeness as a central psychological category synthesizing the objective and subjective, and at the level of individual free consciousness we recognize it to be the utmost possible degree of integration that can be related to the Universe reality.

According to integrative approach, human personality is the highest actual form of systemic wholeness, and the backbone of its functioning is individual free consciousness. Integrative psychology upholds the idea of necessary comprehensive study of personality as a system all the elements of which are interrelated and interdependent. Thus, both emphasis and individual study of some elements is possible only in the abstract.

A goal, wholeness, can only be achieved in case a perfect symmetrical whole is formed. We can speak about a more holistic understanding of what man and his consciousness are just today, at the beginning of the third millennium, when the storehouse of knowledge on human psyche is increased not only at the expense of
purely scientific research (in a general sense), but also at the expense of esoteric and spiritual knowledge that has always been secret.

In my view, we can observe lately crystallization of two most important streams in psychology – methodology and understanding of subject of psychology itself.

As far as methodology is concerned, more than once we dwelled in our publications on integrative methodology and even integrative psychology being “superpsychology” capable of linking all the levels and aspects of psyche functioning.

In my opinion, in terms of subject of psychology, after working on “the unconscious”, “behavior”, “thinking”, “gestalt”, “activity” and many other words and psychological categories we came to crystallization of the original understanding of the subject – “psyche” as “soul-mind”, or more accurate and contemporary notion of “individual free consciousness”.

The grounds for modern scientific psychology are generally known: they are common for all principles of natural sciences that were already stated by Rene Descartes in his “Metaphysical Meditations”. That is where definitions of psyche and psychology derive from.

Textbooks and dictionaries define psychology as a science studying processes of man’s active reflection of objective reality in the form of sensations, perception, thinking, emotions, and other psyche processes and phenomena or as a scientific study of laws of development and functioning of psyche as a specific form of life activity.

As far as subject of psychology is concerned, it is basically facts, laws, mechanisms of psyche, and psyche is defined as a form of active reflection of objective reality which emerges when highly organized living beings interact with the outside world and it performs a regulative function regarding their behavior (activity).
We should note that scientific psychology inevitably came to its crisis for reasons implicitly existent from the very beginning.

Emergence of integrative psychology is in many ways determined by the crisis of modern scientific psychology, which failed to fulfill a large public order for methods of personal therapy, personality growth, transcendental experience, regular and situational crisis states, and a wide range of states of consciousness.

The need for integrative psychology also arose due to the fact that scientific psychology ignored interpersonal (conscious and unconscious aspects of social consciousness) and transpersonal experience.

No doubt, transpersonal psychology made a great move in psychology returning to its subject and, which is most important, to spiritual and existential problems of human life. Transpersonal experience is man’s experience of transcending his Ego, time, and space, of the return to the cultural and historical past of man and the world. It is as if man recollects episodes from the history of his life on the Earth. Thus, it is an evidence of man being able to easily journey in any time, any world, micro- or macrocosm.

According to S. Grof, it is clear that we need a new psychology, which is more relevant to the modern level of consciousness research and complementary to the cosmos image, which is being formed in our minds thanks to the latest advances in natural science.

Integrative psychology aims at both studying individual manifestations of human psyche and at an attempt to comprehend the nature of man in general – in a broad worldview context. It is focused both on universal psyche phenomenology maps and on experimental studies of states of individual free consciousness, which unpack the contents of persona, interpersonal, and transpersona.

Let us put forward theses that will help us distinguish integrative psychology from other trends:
1. Integrative psychology as a scientific discipline relies on psychophysiology, psychophysics and on neurophysiological individuality model by structuring such notions as mental functions, temperament, character, motivation, etc. Psychophysics and neurophysiological processes, including somatic ones, are rather considered to be the environment where individual free consciousness is dipped into. Physiology (including neurophysiology) is a maintenance system rather than a system generating psychic phenomena.

2. The core of psychic organization is individual free consciousness, which I. Kant called transcendental apperception. It is an a priori unity of self-consciousness that makes any knowledge possible... thus, transcendental apperception is a transpersonal form of consciousness.

3. Scientific psychology failed to overcome psychophysical and psychophysical parallelism. It appears that it was in many ways the result of original dualism inherent in scientific view of the world of the old paradigm: division into the material and the ideal (spiritual) and into subject and object. Integrative psychology is beyond this dichotomy – it is the same as consciousness functioning in the environment which is beyond the differences between subject and object when there is a direct experience of unity of the cognizing and the cognizable. Dual view of the world in scientific psychology is opposed to monism of integrative psychology postulating, in particular, the unity of the world and man. Consequently, there are higher levels of integration and wholeness in any personality.

4. Within academic psychology, the notion of “ psyche” is closely linked to the category of “individual”, while within integrative psychology the key category is “consciousness” with a broader semantic field focused not solely on an individual. Consciousness is characterized by universality, multiplicity of levels, states, forms, openness, and self-motion.
5. Psychology as a science follows the structural principle, based on which it explains mental processes. Integrative psychology represents an energetic consciousness model that has a lot of potentialities both for practical psychology and for its theoretical developments. At the same time phenomena of transpersonal psychology that fall into the category of parapsychic or super abilities are also under consideration of classic psychological ideas updating data on the nature of mental processes and functions.

6. Integrative psychology should be identified neither with numerous schools (philosophic, psychological, spiritual) objectifying levels and forms of persona functioning nor with numerous schools objectifying levels and forms of social consciousness functioning nor with numerous schools objectifying levels and forms of transpersonal experience functioning. It is not because integrative psychology is neither of these three, but because it is either of these three.

7. The subject of integrative psychology is studying both experiences of non-ordinary (altered) states of consciousness and so-called “transitional states” of human psyche – from experience of holotropic, individualized, split, atomic consciousness pattern (regarding both outside and inner worlds) to states of expanded consciousness, which are whole in their perception of both one’s own self and the world; from the state of struggle, destruction, and negation to the state of unity, consolidation, cooperation with one’s own self, other people, and with the whole world. Besides, the subject of integrative psychology is studying such transitional states as conflicts (external and internal), unconscious impulses, alienation from one’s own self and the world, incapability of creative work, love, cooperation, psychosomatic diseases, and various neuroses. Integrative psychology views all these states as various environments for actualization of consciousness in personality, and they have real potential to overcome their negative aspect and develop into their opposite. This leads to a conceptually important point of integrative
psychology, from which it appears in its application aspect as psychology of development, personality “ascent” to its own self – to a higher integration of individual consciousness. And in this point the “ascent”, “personality growth”, “spiritual self-improvement”, “higher” and “lower” levels are rather an absurd of reality differentiation, and all concepts about them (philosophic, psychological, spiritual, religious, scientific, metaphysical, etc.) are just a game of consciousness.

The conceptual field of integrative psychology does not exclude conceptual fields of other psychologies, but can result in review of not only notions, but also deep knowledge on the nature of man, psyche, and consciousness.

Integrative psychology relies on several essential theses:

- monism as the unity of man and the world (spiritual and bodily, finite and eternal);
- holism as the idea of primordial integrity of human consciousness;
- vitality of consciousness;
- capability of self-motion and self-development – requiring no external control;
- the idea of meeting crises on the way to convergence, cooperation, and complementarity of all sides of mental life in individual free consciousness, which are opposed and viewed as problem by Ego and social consciousness.

If we search for the subject of integrative psychology in studying ways to transpersonal experience, expanding consciousness and developing individual’s personality, and meeting crises on the way to spiritual and other kind of growth, we can say that the integrative approach can help us not only solve this task theoretically, but also analyze already existing psychotechnologies, as well as generate new methods of psychology adequate for its subject.
MEDITATION AS THE NON-MEDIATED PERCEPTION

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Authors discuss notable philosophical and psychological aspects of Buddhism and Hinduism, as well as different features of meditation techniques in their relations to psychological study of consciousness.

Keywords: consciousness, Buddhism, Hinduism, meditation, categorization, decategorization.

The ways of God are inscrutable and consciousness of people traveling in mental spaces and divided by the distance, time, culture, and religion are likely to meet and even merge, resonating by similar emotionalimaginative experiences against “eternal” problems, objects, and thoughts.

Concentrating “here and now” on the view of the majestic mountain ridge or looking at the horizon of the great ocean, we experience states close to the ones experienced by another person standing here and wrapped up in contemplation centuries ago. At this instant of time the past and the present, as well as the future (in perception of a person, who is not born yet) run into one another, and we feel the abyss of eternity. This is a feeling of a person facing the incredible, similar to the feeling of a sailor from the sailing fleet, who stands on the ocean shore (peering into the sea distance) and misses lands – dangerous and alluring – that are not discovered yet. In ancient Chinese short stories these resonant mental states could serve for literary characters as channels for traveling in space and time (Nu Sen-Ju, 1970).

1 The research is made under the financial support of Russian Foundation for Basic Research, grants No.050680510a and No.070610045к.
The poetic line of a long since dead poet, as an abscissed leaf of the autumn garden awakens thoughts about the evanescence of genesis and recollections about the feast of the gone summer, and for a while we become this poet, live his feelings.


This article is not a systematic research of a certain psychological problem within the framework of the Buddhism philosophy. It is also not a certain guide or glossary interpreting ideas of Buddhist mentality to the language of the modern
psychology. It is not even a summary of books on philosophy and psychology of Buddhism that we have read. More likely, the genre of this article can be characterized as the response of consciousness of modern psychologists of the beginning of the 21st century, whom we actually represent are, to the experience of comprehension of the Buddhist mentality, overlaid on our internal experience of work in the altered states of consciousness. This experience of comprehension of the Buddhist mentality includes both the experience of communication with Buddhist lamas that we acquired within the framework of the expedition of our laboratory members “Communication psychology and psychosemantics” of psychology faculty in MSU, in summer 2006-2007 to Buryatia and Tuva to the Buddhist datsans, and the knowledge scooped out of Sutra and Shaster – canonical Buddhist texts.

This article is dedicated to the description and analysis of the similarities of a number of Buddhist meditative practices and modern psycho-therapeutic methods, related to the work with images. These psychotechnics that appeared in different epochs in the Buddhist and Christian cultures have, in our opinion, similar psychological mechanisms and close phenomenology that we strive to show in this publication.

Our text, where Buddhist parables alternate with cases and examples from the modern psychotherapy, and the Buddhist terminology adjoins with Christian notions, can be perceived as eclectic. But we have chosen this style of narration in order to show by the network of associative connections and making analogies that the variety of cultural artifacts and “diversity of the religious experience” (James, 1993) hides a number of unified core psychological phenomena, which can be successfully investigated by the science of psychology. This publication is considered to make modest steps in this direction. It is dedicated to the practice of work with images and

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2 The authors would like to thank the following Buddhist lamas for communication, comments and valuable remarks: Eshe-Lodoj Rinpoche, Khambo-lama Damba Ayusheev, lama Choi-Dorji Budaev, Dogba lama, Rigzen lama, Danzanjama lama, lama Grigoriy, student Erdeni, doctors, specialists in the sphere of Tibetan medicine: Karatuev N.K., Krupsky M.A., Dygzhima Ayushev, orientalists: academician of RAS G.M. Bongard-Levin, V.N. Androsov, scientists buddhologists of the Mongol, Buddha, and Tibet Science of the Siberian Branch of RAS: Corresponding Member of RAS B.V. Bazarov, professor S.Yu. Lepekhov, S.P. Nesterkin, Cand. Sc. Philosophy Dulma Ayushev, buddhist S. Kornilov.
to the change of basic notional orientations of a human in the course of meditation and hypnotherapy.

Origins of meditative practices date back to the dateless antiquity of the Vedic culture of India. But they were mostly developed in the Buddhism and Hinduism. For the purposes of distraction from the vanity of this world (samsara) and sufferings caused by the affection thereto, as well as for the disciplined mind and concentration of attention on transcendental objects Buddhists have worked out many practices of work with consciousness and its altered states, and introduced notions describing these states. Consciousness was broadly interpreted by Hindu, who referred to it perception, and thinking, and memory. In this context, though historians think that psychology as science appeared in the 19th century and connect it with the appearance of the first psychological laboratory founded by W. Wundt, this date refers only to the appearance of the experimental positivist, branch of psychology. But the empirical study of consciousness and its altered states, a wide use of psychotechnics was in common practice in the Hinduism and in the practice of yogis, and presumably beginning from 5-4th century B.C. – in Buddhism. These practices and their “theoretical part” were carefully described in the form of sutras (texts, paraphrasing of Buddha’s words by his closest followers) and Shasters (ethics-philosophical tractates) and where, as a rule, the line (the chain) of knowledge devolving was recorded by name, because the practices were mastered under the leadership of a teacher, and the direct line of succession was important from the

3 “It is well known that within centuries the Buddha was honoured or is still honoured in India, in the central Asia, Tibet, China, Mongolia, Korea, Japan, on Ceylon, in Burma, Indo-China, Indonesia, in a number of Siberian regions, in Kalmykia. It is less known that as a saint the Buddha penetrated the Christian, Manichean, Zoroastrian, Moslem religion in the end of 16th century already. Under the name of the saint Jehoshaphat he appears in Roman martyrology. On November, 19th, the Orthodox Church commemorates the memory of Josaphat, the Indian prince, together with the memory of the Reverend Barlaam. Dissenters and wanderers sang in Russia about them and, first of all, about Josaphat the Beautiful” (Toporov, 1991, p. 68).

4 Buddhism appeared in India, presumably in 5 or 4 century B.C. and communicated in the oral Tradition (form). The earliest written texts date back to 3d century B.C. While in Mahayana the state of Buddha (Buddhism) turns into the highest universal principle, any monk or yogi who experienced the state of awakening, the verity of which inherently is immanent and self-evident, could consider his understanding and his vision as the understanding and vision of Buddha, and record them in traditional forms of sutra testifying that this “text is the true words of Buddha.” As E.A. Torchinov writes, referring to remarks of the nameless buddhologist: “Buddha, five hundred years after his death delivered more speeches and sermons than for his whole life” (Torchinov, 2006, p. 91).
competent, enlightened teacher.⁵ (A teacher in the Sanskrit language – “guru,” and in the Tibetan language – “lama”). Particularly it concerned “aboriginal” texts, i.e., owned by Buddha Shakyamuni (the civil name of whom was Gautama Siddhartha) and his direct followers, the great Arhats and Bodhisattva. Generally, the development of the Buddhist literature was as a collection of remarks to aboriginal texts, comments to remarks, etc.

The study of the psychological succession of the Buddhism has a deep theoretical significance, because the main and even the only object of the Buddhist interest was the problem of conscience and the conceptual thesaurus of Buddhist study dedicated to the conscience admittedly exceeds the conceptual dictionary of the modern psychology. But it is not less important the psychotechnic experience of the Buddhism, within the framework of which effective methods of psychological trainings and mental self-regulation have been elaborated. It can be said that Buddhism is extremely “practical” and “pragmatical.” “Buddhism claims that each person is potentially able to pass from the state of suffering to the state of the complete serenity, the complete rest, the penetrative wisdom, by means of own conations and practical actions. That is why the central place in the Buddhist concept of ‘saving’ from worldly mistakes and sufferings was occupied by study about achievement of the state of ‘enlightenment’ or ‘awakening’ that became the highest soterological aim of all Buddhist schools. And this conditioned in Buddhism the important meaning of not merely of the ‘theory’ of achievement of the ‘enlightened’ state, but also the practical methods of changing the original moral-psychological state of a human” (Abaev, 1991, p. 5).

What was posed by the domestic psychologists as the most important task in the beginning of the revolutionary 20th century – namely, the formation of “a new

⁵ Along with the transfer of knowledge from a teacher to a pupil in the form of a chain ascending to Buddha himself, there is a practice of concealment or secret knowledge in Mahayana (see Tulka Tondub Rinopche, 2006), which was practiced by the founder of the Buddhism in Tibet – the guru Padmasambhava. Followers of the Ningma school honour him as the second important teacher after Buddha. Upon instructions of the Guru Padmasambhava, in splits in rocks, caves, a lot of fragments of canonical texts (so-called “terma”), which are used after centuries as keys for recovery of memories about the study. The enlightened meditating person (“terton” in the terminology of Mahayana), entering the modified states of the conscience, is able to recall the full text of the study. One recollects immediately the insight of Plato about the study as a recollection, and Bulgakov’s: “manuscripts do not burn.”
person,” with other aims, was performed by Buddhist teachers with a great success two and a half thousand years ago. So, Buddha Shakyamuni can be considered the founder of psychology as the experimental – empirical science about consciousness, thus shifting the dates of appearance of psychology by two and a half thousand years back, though, of course, the origins of meditative practices are rooted in more ancient past (see Androsov, 2001).

It is worth reminding that Buddha – is not the personal name and not the title. Buddha – is the one who achieved enlightenment and is in the state of nirvana. (The Sanskrit word “nirvana” originates from the root “nirva” meanings to calm down, to go down as a lamp or as the sun at dawn). Psychologically, nirvana – is a particularly altered state of consciousness, characterizing the internal calm, removal of the duality (separating oneself in the world), feeling of integration with the infinite space and experiencing the unity with the whole world of the animate and inanimate nature. In our opinion, the completeness of this state was expressed by the Moslem mystic al-Hallaj⁶ (i.e. a person, who practices quite a different religion) in the statement: “I am God,” who was executed for this as for the blasphemy. Thought this statement can be interpreted as the greatest resignation, refusing his own “self” in any subjectness and completely dissolving ego in the God. It can also be considered as the apotheosis of solipsism, leaving for “I” – the subject of perception and cognition – the role of the only demiurge. These could be either words of a Hindus, who experienced the unity of confluence of oneself and the God, dilution of “I” (Atman) in the Absolute (Brahman). The enlightened, i.e. Buddha, being in the same state of non-duality (non-prominence oneself and the world), would deny any categorization, keeping the “generous silence.”

⁶“The fate of one of the greatest Sufis, al-Hallaj, reminds the fate of Christ. Hawing experienced the feeling of the unity with God, he spoke thereof openly. Keepers of the law regarded it as the blasphemy. Al-Hallaj was executed in Baghdad in 922. They lashed him in public, cut off his hands, hung him head down, lapidated him, and in the end they decapitated him and burned his body (so it could not revive on the Judgement day). The fury of the true faith keepers was aroused by the fact that al-Hallaj openly neglected customs, rules set by the Koran. When he was asked, whether it was necessary to pilgrim to the Mecca, he answered: “Walk around me – there is God inside me too.” Sometimes in the state of ecstasy he uttered the words reminding the evangelic ones: “I am the truth.” For the religion of the fear of God – this was the unbearable blasphemy” (Pomerants & Mirkina, 2006, p. 101).
Usage of altered states of consciousness (and, as a consequence of this, accumulation of the working experience with the conscience states) is inherent not only in Buddhism, but also in other religions. Altered states of consciousness are achieved by different psychotechnics – from fasting, meditation and a prayer, sensor deprivation (seclusion) to dynamical meditations (utterance of mantras, carved on a rotating prayerful drum of Buddhists; circular dancing movements of dervishes in Sufism; rhythmical swinging of praying Judaists, shaman dances and ritual dancing of Africans, bacchanalia ecstasy of ancient Romans and the ritual sex of Tantrists in India). In Christianity the contemplating of saints, the Virgin Mary or visions of Christ martyrs have been repeatedly described in the religious literature (for example, visions of Saint Teresa or Juan de la Cruse in the Catholicism) and were considered not as the consequence of the personal activity of a believer (which is not welcomed by the Christian church), but as the form of grace, when a saint himself appears before a human.

In the New time within the framework of the European science the line of succession of the work with altered states of consciousness can be drawn from Paracels (T.B. von Hohenheim), F.A. Mesmer, the abbot Faria, M. Brad, marquis de Puységur, J. Charcot, G. Bernheim, V.M. Bekhterev to a so-called Erickson hypnosis (Erickson, 2006).

In the classical hypnosis the monotony of a hypnotist’s (a suggestor’s) speech sound, fixation of patient’s eyes on a visual excitatory (or on pupils of the suggestor) cause – by virtue of monotonia and tiredness of receptors, inhibition of the second signaling system (in terms of I.P. Pavlov) and falling into hypnotic state. (Hypnosis in Greek – a sleep.) The Erickson hypnosis is based on the work with imaginations or, so-called secondary images, i.e. images of objects, which are not directly viewed, but excited by the power of imagination and, unlike the classic hypnosis, is connected with the internal or external activity of a patient. (Typological phenomenology of images is presented in the work of A.A. Gostev, 1998.) The work with secondary images can be illustrated by the example of bringing a patient into the trance state in
the Erickson style: a patient is asked to imagine something very familiar, for example, his own room, and to describe the location of the furniture in the room, the color of wallpapers, blinds. Thus, the attention of a patient is switched from external objects of perception to internal ones, caused by the force of recollection and imagination of a view. In this way, the secondary (or mental) visual patterns become actual. Fulfilling the instruction of a suggestor, a sort of detaches himself from the present situation in his imagination, and only a slight push is required to bring his attention to the imaginative (illusory) world completely. For example, they tell him: “and now the evening is at hand, the light in the room is growing dim, you put out a candle (a newly introduced illusory object) and see vibrating shadows of objects projecting on a wall.” I.e., not only images drawn from the memory appear in his imagination, but also created by the imagination. Deeper and deeper a patient sinks into the illusory reality. Then the method of Erickson hypnosis is used, called by Erickson as “the junction point of modalities,” enabling to add a visual pattern with sound and kinesthetic components. For example, asking a patient about the presence of table or wall clocks in his room, a suggestor draws his attention to the sounds of clockwork. The patient begins “hearing” ticking of the clocks. There and then, watching “swinging” of blinds because of the air movement, the patient begins to feel the coolness of the wind from the street, and “looking out” of the window on a road, where cars are passing by, the subject (the patient) “hears” their movement and “inhales” the street smell. Such form of bringing a subject into a trance state by an experienced suggestor can be twisted with an ordinary conversation and is badly reflexed by a patient.

At that, we would like to point out that trance states do not represent something extraordinary in our life, and the absorbing watching of a feature film, identifying oneself with characters, also gives an example of a trance state, different from the Erickson hypnosis by the depth of involvement.

But let us return to Buddhism. The proximity of western psychotherapy methods to the Buddhist psychiatric practice (mainly received “through second hands” indirect
cultural borrowings) was noted by C.G. Jung, acknowledging that his way of “comprehension of the world of the Buddhist thought was not in the direction of studying the history of religion or philosophy. It was a professional interest of a doctor, whose duty – is to ease sufferings of a human, that I became acquainted with views and methods of Buddha, this great teacher of the mankind, induced by the sense of sympathy to people, doomed to the old age, illness and death” (as cited in Albedil, 2006, p. 30).

Notwithstanding that the experience of being in the altered states of consciousness is peculiar to practically all religions, the deliberate and purposeful activity on voluntary entering a trance state through the meditation, through the retreat (a form of solitude for the purpose of spiritual practice, virtually close to the orthodox “seclusion”), through breathing practices and yogic asana is peculiar, nevertheless, exactly to the inflorescence of Indian religions: Brahmanism, Hinduism, Jainism, and certainly, Buddhism that has a number of branches as well: Hinayana, Mahayana, Vajrayana that, in their turn, have a number of branches: Kagyu school, Nyingma, Dzogchen, Sakya, and Gelug (which Dalai Lama belongs to). The main difference of Hinayana – Small chariot (yana – in Sanskrit – a chariot) from Mahayana – (Grand chariot) is that the final aim of Hinayana – is achievement of arhat state, lying in the personal liberation-enlightenment and approaching of nirvana, breaking a circle of samsara and interrupting a chain of karmic births. “That who wandered, cheerful, free in every respect, who threw off all bonds has no fever of passion. His lot – is the liberation, free from wishes and conditions. His path, as that of birds in the sky, is difficult for understanding. His feelings are calm like horses harnessed by a coachman. He denied pride and is deprived of wishes. Even gods envy him” – this is how Dhammapada the great book of Buddhism, characterizes arhat (1991, p. 18).

The practice of Hinayana (18 schools) is also called Theravada, meaning “study of the oldest” in the Pali language, and its canonical texts include, in particular,
Tripitaka (“three baskets of study”). Theravada is more connected with the southern area of the Buddhism, and Mahayana – with the northern and the Far-Eastern.

The goal of Mahayana – is the achievement of Bodhisattva state (bodhi – the awakening, sattva – the creature), i.e. the creature, who has reached the enlightenment, but who has not reached the nirvana, as the form of liberation from the cycle of births, but out of the sense of sympathy continues the practices for the good of all living beings and bringing learning to people. In this context, Mahayana is brought closer to Christianity by the position of love and sacrifice. However, there are fundamental differences. In Christianity it is underlined that “the belief without actions is dead” and besides prayers, penance, fast, and so on, active actions in the world are required from a believer (especially in the Catholicism and the Protestantism), help for sufferers and the needed, as well as the participation in the charity. But Buddhism is much less active, so to say, in the social context, and the accent is made to the transfer of learning (i.e. to the enlightenment of a human) and to the work in the form of meditation in the mental context. The idea of the world duality (ideal and material) is not peculiar to the Buddhism, ascending to platonics and the Old Testament, and a thought is assumed just as efficient as a deed. That is why, for example, the meditative technique of “collection and delivery” (see Elo Rinpoche, 2006), when meditating absorbs sufferings and misfortunes of the others in the form of a black light, and gives back good energy to the sufferers in the form of a golden shining, is considered as quite an efficient psychiatric practice of the world harmonization.

Both the texts of Theravada, and the books of Mahayana contain the detailed description of meditative methods, which can be brought to two main directions (see Bhikku Kvantipallo, 2005):

1) Samadhi (or Shamatha) – the path of serenity and calmness, and

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"Rinpoche" is not a proper name, rather a title.
2) Vipassana (or Vipashiana) – the path of insight and realizing wisdom, transcendental analysis and intuitive contemplation.

Samadhi is achieved by the concentration of attention and interruption of a chain of verbal associations and thoughts (“stream of conscience” – according to James). Shraddhotpada-shastra gives the following description of meditation: “If anyone wants to practice shamatha, he should dwell in a calm spot, sit straight, putting thoughts in order (i.e., concentrating them in one point. – N.A.). His attention should not linger on what he sees, hears, senses or knows. All thoughts, as soon as they appear, should be thrown away, and even the thought of extirpating thoughts should also be driven away…” (as cited in Abaev, 1991, p. 25). Other techniques of thoughts calming down are connected with the narrowing of consciousness, its fixation not on conceptual forms, but on immediate senses, coming from sense organs. For example, the practice of many days fixation of attention on the walking, including the continuous perception of each movement or concentration of attention on the process of inhaling and exhaling, leads to narrowing of consciousness, and then to passing to its altered forms. I.K. Shetok, who had been on a three-week practice to a special course of submergence into the meditative state (the course of satipatthana) for mind upbringing. It was worked out on the basis of ancient practices by Buddhist priest Mahasi-sayado in the Center of Saasan Iita in Rangun (Burma). He describes such continuous concentration of attention within the whole course: “While walking, one should hold attention on the movement of each foot as it rose, moved forward and went down on the floor or on the ground; each of these walking movements had to be accompanied by the mental repetition of words ‘up,’ ‘forward,’ ‘down’… During each step one should not let oneself distract the attention from the movement of feet. Each time, having walked a required distance, it was necessary to shift the attention in order to stop, turn and begin walking again… Each time, when the mind deviates from its object, then the attention is drawn by something external, it is necessary to bear this fact in mind and softly, but emphatically return it to the subject of contemplation… Soon my life turned out to be dependent on a monotony routine – walking, sitting, and walking again. And in this process something that was bound to
happen inevitably happened – the outer world began to move away from my conscious thoughts” (Shetok, 1994, p. 33). The aim of a Buddhist, – writes Shetok, who undertook a course of satipatthana, – is to acquire vipasan or enlightenment. Only when mind is calm, the enlightenment of intuition can get access to feelings underlying Buddhist doctrine. They appear spontaneously in the consciousness as visual images or as extremely truthful plots, reminding parables.

In hypnotic sessions (shorter), where the concentration of a patient’s attention is facilitated with the help of a suggestor, it is practiced the fixation of attention on the weight of arms, on constrained body and its further “dilution” in the space. The concentration of attention leads to the stop of consciousness flow, and a patient, as a rule, perceives the uniform, homogeneously colored space, the color of which, evidently, is determined by the emotional state of a patient.

In the orthodox practice of Hesychasm (see Khoruzhy, 2005) the practice of mind “soberness” is used (in essence – meditative): “... Those who wish to belong to themselves and to become authentically ‘monks’ (indivisible) according to the inner man, it is obligatory to bring the mind inside the body and to hold it in there. While those who have just started struggling have a jumping mind, and they have to return it back again, but it slips away from inexperienced ones, who do not know yet, that there is nothing more difficult-to-catch and flying-away than their own mind, then some advise to watch closely the inhale and exhale, and to hold breathing\(^8\) a little while watching it, as if holding the breathing and the mind, until, reaching the highest steps with God and making one’s mind nonwandering and pure, free templars would not learn to concentrate it strictly in the ‘unified convolution.’” (Palama, 2005, p. 4748). After “the highest ascent we – citing Palama Deonisiy – unite with inexpressible.” Concentrations of attention on the heart of a prayer\(^9\) causes a flow of intensive white light interpreted by isihasts as the emanation of the divine energy (“The Light of the Mount Fabor”).

\(^{8}\) Here Grigory Palama refers to the composition of Semion New Divine: “The method of a sacred prayer and attention to oneself.”

\(^{9}\) The heart chakras (anahat) in terminology of the Hinduism and the theosophy.
On the background of perceiving the color space or a flow of light, the meditating can experience spontaneous feelings in the form of movement inside the energetic flows, traveling into unusual, difficult to describe by the natural language, worlds, etc. During sessions of hypnotism these can be both spontaneously appearing pictures from the past of a patient, images of great places, feeling oneself in the form of a free flying bird or a powerful animal, or even a drop of rain sparkling in the sun, rolled down on a green leaf.

In Tantric practices of vipassans the meditation is usually directed on a certain object, the so-called Yidam. This is a male’s or a female’s enlightened being, which is visualized by the practicing, and whose mantra is continuously repeating for the purpose of identification with yidam, to gain his inherent state of consciousness (mind). Identifying oneself with yidam, the practicing gains different, inherent for this deity siddhi (abilities), such as the gift of clairvoyance, medical treatment or a mental shift in space. As a yidam can be an image of a direct teacher, Amitabha (Buddha – personification of wisdom), and such great bodhisattvas as Avalokitesvara (personification of sympathy), Manjushri (personification of evanescent knowledge), Vajraapani, White and Green Tara. In Tantric Buddhism, spread, in the first place, in Tibet and distributed by Tibetan teachers all over the world, meditative practices are accompanied by mantras and mudras.

Mantras – are sound symbols (for example, OM MANI PADME HUNG – is the mantra of Avalokitesvara, or OM MUNI MUNI MAHA MUNIE – mantra of Buddha Shakyamuni), having sacral meaning (Jampa Tinlay, 1995, p. 23). In themselves mantras can have no certain verbal meaning, but the character of a sound pattern, in virtue of “a sound symbolism,” creates some emotional spirit (connotative meaning).

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10 The Tantric Buddhism (Vadzhrajana or Diamond chariot) and the school of yogochara became the leading directions of the Mahayana Buddhism in India on the eve of its sunset (8-12th centuries) (caused mainly by Moslem conquests of the India north), and in such form the buddhism was borrowed by the Tibetan tradition, and through it penetrated to Mongolia, Buryatia, Tuva, Kalmykia. (The Tantric Buddhism is presently distributed in the Christian West as well – see Ayusheva, 2003). Tantras (i.e. doctrinal texts) of Vadzhrajana affirm that due to complex liturgy, the effective practice of mantras and visualization of deities images (yidams), as well as the contemplation of mandals, it is possible to achieve the state of Buddha within one human life. The following examples of the Buddhist practices, described by us, will mainly concern the Tantric Buddhism of Vadzhrajana.  

11 The White and Green Taras – female deities, who were born, according to the legend, from tears of Buddha.
The rhythmical iteration, melodiousness of mantras, similar to music, creates the mood, raises the spirit of a meditating. Besides, long iteration of one and the same syllable stops the flow of verbal conscience, verbal associations and contributes to bright visualization. By the example of mantras, the significant difference of such forms of the changed conscience, such as the meditation and the prayer, should be noted. Mantras (“words” of meditation), in the course of repeated reiteration are desemantized. Nothing should disturb the mirror-like surface of the meditative rest, no emotion should cause the excitation of this universal state, as the saying goes, “nothing personal.” As a mountain pure lake, the state of meditation reflects the unfathomable depth of sky. Consciousness of a human is resonant to the impersonal Absolute.

In the first place, a prayer – is a form of communication to the personal God, a request (entreaty) for help, expression of love to God. It is emotionally (mentally) and spiritually saturated to the limit. “The best prayers, – writes F.E. Vasilyuk, – are the fruit of inspired poetic expression of mental-spiritual states, which have been once experienced by a saint, i.e. a spiritually-genius human, and have taken a beautiful form. As in a line by Pushkin ‘I recall a wonderful moment,’ how many times it is repeated, it lives fadeless, the trembling of amazement of a loving look, so in words of a prayer the live prayerful sense of the saint has crystallized, and when a person warms this prayer with his breath, his sincerity, it starts pulsing and responding. Aspiring to express one’s personal by means of this prayer… a person finds the possibility to absorb from words and images of the prayer the mental and spiritual experience of holiness, resignation, penance openness, and so on, to include it in his experience, to learn, to enrich the experience by the same spiritual and creative movements, which the saint’s spirit made under the action of the grace and the prayerful impulse” (Vasilyuk, 2005, p. 44).

Mudras – the ritual symbolic gestures (resembling figures, formed by fingers of hands of Indian dancers). Mudras have a symbolic meaning, resonant to one or another state of consciousness. In our opinion, mudras perform the same function of a
stimulus, reflexively causing a necessary reaction, as “anchors”\(^{12}\) in the Neurolinguistic programming (Bandler & Grinder, 1995). But unlike the “anchor,” which can be any external stimulus in NLP (touching, sound, pose of a suggestor), mudras have the fixed, sanctified by a ritual, poeticized symbolic meaning, assisting meditating to achieve the highest states of consciousness.

Smell of fragrances, activating connected with the “emotional brain” (including the hippocampus, the limbic system, areas of the hypothalamus, forming a circle of Papets – according to A.R. Luria, 1968) subcortex zones; music, accompanying meditation, bringing us beyond the meaning of words and submerging us into the state of the intuitive perception; rhythmical strokes of a drum and a gong, supporting (activating the reticular formation by abrupt sound stimulus) high level of attention – all this contributes to the exit of consciousness from the routine reality into its altered states (see Kucherenko, Petrenko, & Rossokhin, 1998).

In meditation on yidam “the meditating is offered a deity, chosen in accordance with his needs and his certain spiritual abilities. He is asked to devote all his attention to the form of the deity, which he should create in his mind. The smallest details of this image in all its complexity and in all its colors shall visualize in such a way, that the image becomes as real as the practicing himself. Certainly, the practicing not merely contemplates this deity, he identifies himself with it, as if being this deity. At this moment he transforms into the deity: the archetypical substance of the deity is passed on to him. The core of visualization is in this unity with the deity. We are speaking of the dynamical process, where the ego of the meditating, his usual state is abandoned and is changed with the highest conscience of the deity. Using the

\(^{12}\) Anchor – is a stimulus launching a conditioned reflex reaction of a patient, with the help of which a suggestor (or the patient himself) can control the conduct of the patient. For example, the patient, who suffers from obsessive fears, is convinced that when he touches the earlap of his ear – horrible images would disappear. The established conditioned reflex bond gives the possibility for a patient to control his states. The technique of anchoring can be used for manipulating of a man too, for example, by means of mass communication. So, an announcer or a political correspondent informs current news pleasant for the TV audience, being in the right part of the screen, and non-pleasant – in the left. Then he tells about the biography of some political leader, about whom would like to form a favourable opinion, sitting in the right part of the screen, and shifting to the left party, when commenting actions of a personage rejected by him (or a customer).
terminology of Jung one can say that the ego of the individual was sacrificed to the Selfness” (Moacanin, 2004, p. 75).

The practicing can choose one or several yidams for visualization. The great masters of the past directly assigned yidams fitting spiritual mood of their pupils based on their karmic predisposition: “Your Yidam is such.”

Let us study several texts – practices of yidam visualization:

“…Visualize Amitabha, Buddha of the Boundless Light, sitting over the crown of your head, and imagine around yourself all living creatures, in particular, to the right of you – your father, and to the left – your mother. Then imagine your friends, family, enemies, and all other living creatures of six worlds around yourself, and over the head of each of them – Buddha. During iteration of the six-syllable mantra, a nectar, like milk flows from the heart of Buddha Amitabha, gradually penetrating through the crown of the head and filling your body. Then all extinguishments and misdeeds begin to leave your body. The same as the content of a vessel leaks through the opening in its bottom, all your misdeeds and extinguishments in the form of a liquid soot leak through your bottom openings and feet. The earth opens wide beneath you, and streams of soot flow downwards, where Yama, the Lord of Death, swallows it up. Imagine that you satisfied and sated it, and result paid your Karmic debts by means of this practice. Then, imagine that you have cleared from all improper deeds and extinguishments, disturbing emotions, dual perception and habitual inclinations. Your body becomes irreproachable, dazzling, and glaring as a crystal ball. Telling prayers and mantras again and again, you imagine how Buddha Amitabha disappears in the light. His light-bearing forms are similar to a rainbow already, but at this moment he dissolves and interflows with you, so you become inseparable from Amitabha. His enlightened Body interflows with your body, his speech – with your own speech, his mind – with your mind, fully and inseparably, as water interflows with water. At this point you should be in the original clean Great perfection, self-existing awakening. Then you imagine that you received all four dedications. It means that you have reached all enlightened qualities, possessed by
Buddha Amitabha, so his loving sympathy and activities become your own. With the great delight and pleasure you are in peace” (Choki Nima Rinpoche, 2002, p. 115).

To understand Buddhist theology, it is important to mark out the nature of creatures, which are yidams for the practicing. If in Christianity the appearance of the image of the Mother of God or saint Nicholas before believers, it is perceived as the extraordinary event, where the reality of these sacral figures should not be doubted, and the fact of appearance is considered as the grace, sent down, but for practicing Buddhist the meditation on Yidam is the daily practice, and the question about the form of existence of the yidam has different answers for the buddhists, being on different levels of the Study comprehension (and, correspondingly, on different levels of the spiritual development). For the mass of believers these deities are really existing, requiring gifts and worship.

We were in Ceylon in the temple of the “Buddha’s Tooth” in the ancient capital Kale, one of the main religious centers of Hinayana (Small chariot) of the South-Eastern Asia. Offering of fruits and milk to the “tooth of Buddha” placed inside the golden statue of Buddha was accompanied by a magnificent ceremony and roar of trumpets, which could be completely interpreted by a representative of Abraham religions (Christianity, Judaism, and Islam) as the pagan ritual of idolatry. Possibly, in the mass conscience of believers it is partially true, and Buddha Shakyamuni from a quite certain historical personality of the learning founder turned into their conscience into a supernatural creature. In the hagiography of Buddha there is a biography of quite an earthly man Siddhattha Gautama, and in later sources – his mythological image. According to these sources, “Bodhisattva, who was touched by hardships of people, gods and spirits, took the image of a white elephant, coming out of Tushita sky (the place, where gods live), decides to insert the embryo of the future Buddha in the right side of the chaste princess Maya. He stays there exactly nine months. Maya gives birth to Buddha while standing, embracing a tree with her right hand. In seven days she dies. Her sister Mahapradzhapati Gautami nurses Buddha. The clairvoyant Brahman Asita foretells the great future for the infant. At the
moment of birth, in the Lumbini park flowers are falling down from the sky, the music of the spheres sounds, a canopy flies in the air, the worlds are waving, the event is accompanied by the unusual shining and miracles, signifying his greatness. (Buddha began speaking right after the birth.) He said he would put an end to reincarnation, old age, diseases, and death” (Luz & Michaels, 2005, p. 24). The image of guru Padmasambhava the founder of Tibet Buddhism is mythologized. According to the legend, he was born not from the body of a woman, but was found in a lotus flower. Having received the siddhi of immortality, he stays in the same body and becomes visible in the right place at the right time. Showing the world many miracles, he (same as the prophet Mohammed), flew on a winged horse.\textsuperscript{13}

At the same time, mythology or de-mythology of the image of the Teaching founder are not as important for the practicing Buddhist, as the Teaching itself – Dharma, and the colorful biography is called on to rather emphasize the significance of this event for the one who is writing and the ones who are readers. The canonical structure of sutra, as a rule, includes the words: “I heard so” or “I was told so,” called to underline the authenticity of the text, but implicitly making hints about the subjectivity of the interpretation, about the partiality of the heard.\textsuperscript{14} O.O. Rosenberg (1991) notes that in the Buddhist mentality the objects do not exist separately from the observer and, for example, for a person, watching an event, it becomes a part of his internal world. For example, a human does not exist separately from the sun, but “there is a unified field of experience – a human watching the sun.” The reality for the Buddhist is not the world, where we live, but the world, which we experience “The world as a ‘residency’ clearly correlates with the level of conscience development of different living beings, and one and the same world in oneself turns

\textsuperscript{13} Nevertheless, mythological components rather poetize the mentality and can quite coexist for the enlightened Buddhist with the deep reflexion of the existence. Thus, the great Buddhist philosopher of the 5th century Vasubandhu in his “The Cist of Admiharma” considered the hell in accordance with the learning of Kashmirian vaibhashiks as a quite real place in the nether world, and in his work “Vimshatica vidzhnaptimatra siddhi” (it means – Twenty verses about the conscience), written from the position of a yogochara, determines the hell as only the mental illusion, objectification of conscience of a “sinner” (see Torchinov, 2005, p. 54).

\textsuperscript{14} Buddha preached Dharma allegorically, adapting himself to the level of listeners’ development, considering their mistakes and prejudices. Hence, the “Buddhist hermeneutics” singles out two types of sutras: sutras of the “final meaning” (nitartha) and sutras, requiring interpretation (nejartha).
out to be completely different psychocosmoses for different living beings. As later one Mahayana thinker said, that what the river Gang for a human was would be the flow of pus and sewage for a hungry spirit, and the flow of ambrosia for a deity. And only Buddhists of the school yogochara did not consider it possible to affirm that some objective, ‘correct’ Gang underlied these subjective ‘Gangs’” (Torchinov, 2005, p. 53).

Enjoying the beautiful quotation of E.A. Torchinov, the authors, nevertheless, draw attention to the fact that in Torchinov’s statement “one and the same world in oneself” implicitly means the presence of some invariant (“one and the same”) Kant’s “thing in itself” that, evidently, is alien for the school yogochara. According to their view, there is only consciousness (Chatterjee, 2004) and thus, there is no not only objectively “correct Gang,” but there is no “one and the same ‘world in itself,’” for different “Gangs.”

The thought about the involvement of an observer, his partial position is utterly close to the modern cognitive linguistics. For example, A. Wierzbicka underlines that beyond so-called subjectless opinions, such as “it is getting dark,” there is a position of an observer, who in the right place at the right time is watching this process. The mentality is subjective, from this, the pluralism is possible in the position of an observer and his partiality.

In monotheistic religions the God opens in his personal hypostasis, being simultaneously the Absolute system of countdown, the bearer of the absolute knowledge. Jesus Christ announces: “I am the way and the truth.” And if F.M. Dostoyevsky puts a phrase in the mouth of his character, which could quite characterize the righteous Christian himself: “If on one scale there is the truth, and on the other – Christ, I would prefer to be with Christ rather than with the truth,” but Buddha himself called on his pupils to trust, first of all, their own experience, their practice – “to be lights for themselves.”
As J.L. Borges writes, “Other religions (unlike the Buddhism) depend to a greater extent on our ability to believe that one of the Holy Trinity condescended to the earth in order to be a human and to be crucified in Judea. If we are Moslems, we should believe that there is no god, except Allah, and Mohammed his prophet. We can be righteous Buddhists and decline that Buddha existed. Or, better to say, we can think, that our faith in his historical existence is not important, the faith in the Study is important.” And later, “….to believe in the historical existence of Buddha or to be interested in him would be something similar to mixing the study of mathematics with the biography of Pythagor or Newton. One of the meditation topics of monks from China and Japan – is doubt of Buddha existence. This is one of doubts, which they should overcome in order to comprehend the truth” (Borges, 1995, p. 22).

In the research dedicated to the hermeneutics of the Buddhism S.Yu. Lepekhov, A.M. Donets, and S.P. Nesterkin (2006) believe that it is possible to speak about the religious and non-religious Buddhism. O.O. Rosenberg (1991) has the same thoughts.

Here is a characteristic of the enlightened or arhat: “A person, who does not believe and knows the unformed, broke the attachments, put an end to the event, refused the wish, – he is the noblest man” (Dhammapada, 1991, p. 19).

Buddha called such people “unbelievers” in a sense that they had neither faith, nor beliefs, they have the knowledge because of the heartfelt meditation of enlightenment. The one who believes, does not know yet. Plato, who lived approximately in times of Buddha Shakyamuni, expressed this thought so: “a wise man does not need faith, he has the intellect.”

We asked Buddhist lamas of Buryatia (both Buryats and natives of Tibet), as a rule, highly educated people, the following question: “In the modern physics there are often used such notions as: ‘demon of Laplas,’ ‘demon of Maxwell,’ where the term demon is personified by some physical principles, regularities, which could be realized by a hypothetical ‘someone’ or ‘something.’ Moreover, certainly, physicists do not suppose the real existence of these demons, the same as a modern person,
speaking about the poetic muse, elves, and gnomes, does not suppose their real existence and unlike search for the Loch Ness monster or a yeti, does not organizes expeditions to discover them. So, are Manjusri, the White or the Green Tara the real characters or not?” We received different answers, but the most full answer we found in the book by Choki Nima Rinpoche (2002): “Finally, – writes Rinpoche, – colorfully decorated deities with many arms and symbols do not exist in reality either as real or material. Taking this practices, we can remove our usual inclination to perceive things as dense, for example, our belief in material existence of the physical body, the sound of our own voice so on other. If we visualize the body of yidam, repeating the mantra as a speech of yidam and practice Samadhi mind (the state of the meditative concentration) of yidam, then these effective techniques provide skilled means to clear these habitual stereotypes, which contribute to the material perception of the reality.” Rinpoche extends the principle of illusiveness of being to the images of deity as well. “While practicing deity, we very often and easily reach siddhi (abilities) of his body, speech, and mind. While a deity – Yidam personifies the full enlightenment, qualities of renunciation and realization, then with the practice of such deities as Manzhushri or Avalokiteśvara, the same qualities, similar to the image, cast from a mould, would appear in us very fast. Visualization of a deity’s image in the form of our own body eliminates the implication to the perception of the dense reality.

“…However in the absolute sense there is in fact nothing as a body of yidam or his speech. There is no such material substance as yidam. The real worlds of Buddhas also do not possess the real existence” (Choki Nima Rinpoche, 2002, p. 36).

With such interpretation the notion yidam, in our opinion, has something in common with the notion of introjection in psychoanalysis. The image of a father or significant another, according to S. Freud, appears as a model (a peculiar yidam) in the process of socialization of a child, the starting mechanism of whom, according to Freud, is the Oedipus complex. Identification of a child with a father is on an
unconscious level, and a child, unlike the purposeful practice of a Buddhist, meditating on “another significant” (yidam) and identifying himself with him does not consciously control the process.

Nevertheless, the effect of identification with another significant or even the fact itself of the presence of another significant in one spatial locus changes essentially not only the behaviour of a child (see of E.V. Subbotsky’s researches (1983) on the moral development of a child), but according to A.U. Kharash (1980) even strengthens his creative potential, stimulating creative motions while solution creative tasks. The evidence of the existence of “one being in another” (a term by A.V. Petrovsky and V.A. Petrovsky) is realized in ingenious experiments carried out by I.P. Gurenkova, V.A. Gryazeva, A.N. Smirnova, E.Y. Uvarin under the guidance of V.A. Petrovsky (see Petrovsky, 1996; Gryazeva & Petrovsky, 1993).

In this experiments the presence of the portraits of a “beloved” or “not loved” teacher caused either the expansion or narrowing of the creative search zone of the task suggested by the experimenter. In modern psychotherapeutic practice the systematic work with images has not become a widely spread practice yet, and only talented individuals resort to it, using it both for practicing psychological correction, and the development of the creative potential of a person. So, V.L. Raikov’s experiments (1992) with the infusion of a personality of a great artist to the subject became classical ones. The subject didn’t only begin to draw better (according to experts’ estimations), but also revealed in their creative work the signs of the writing style of a suggested personality of a painter. Raikov exhibited full art galleries of the creative work of patients with the suggested personality of great artists.

However, one can suggest that the measure of patients’ identification with the personality suggested in the hypnosis is not quite full. We witnessed a funny hypnotic session held by V.M. Shklovsky in the seventies of the last century within the framework of the Psychological school of young scientists. The diffident, repressed patient was suggested a personality of A.S. Pushkin and he, “having entered his role” and walking on the stage as if it were a pavement of Tsarskoe selo, recited poems of
the great poet with inspiration (whom he was at that instant), and it obviously gave
him great pleasure. Shklovsky introduced a third person in the situation (the late
P. Shikhirev), introducing him as a lycée friend of Alexander Sergeevich –
Kuehelbeker (Kuehlei, as he was called by the close friends from the lycée
brotherhood), and offered to drink to friendship. Our patient, having accepted the
offer with delight and “having drunk the champagne,” unexpectedly for the
hypnotizer himself, in keeping with the best traditions of hussar feast, stroke the
table-glass against the floor, showering pieces of glass at the audience watching this
action. At the high point of the emotional excitation Shklovsky exclaimed: “And now
to ‘Yar,’ to the Gypsy, to girls!” and after that the emotional excitation of the patient
suddenly changed to anxiety. He obviously changed: “Let us not go to the girls.
There can be conflicts, duels.” That is, the deep protective motivation, protection
mechanisms of a person remained the same peculiar to our anxious patient and
limited his fantasy activity. The hypnotic suggestion of “another person,” evidently,
does not transform the personality of another completely, but accumulates it,
functioning within those limits, which are allowed by the moral values, ethical norms
of the personality, exposed to suggestion.

The given examples of psychotherapeutic (or something like that) practice of the
introject or the “significant another” to the personality of a patient, are close, in our
opinion, to the practice of meditation on yidam, but with the significant difference in
the chain of interpretation, because the principle of “anatta” in the Buddhism declines
the reality of a personality (“I” or ego), the same as another reality. The Buddhist
concept of emptiness (“shunjatta”) affirms the illusiveness of the world represented in
sansara as the illusiveness of the observer’s personality. Unlike the academic
(western) American and European psychology (to where the Russian one belongs
too), where a personality is the top of the mentality, and “I,” under the vivid
expression of O. Külpe (1914), the sovereign (the host) of psychic functions, the
Buddhist ideology supposes them to be the illusion of the shaded consciousness.
Buddhism denies what the Brahmanism or Jainism called “jiva” (soul) or “pudgala”
(personality). “Everything that we consider to be ‘ours’ or ‘us,’ for example, ‘my
house,’ ‘my family,’ ‘my body,’ ‘my thoughts,’ ‘my views’ – all these are not ours, because in reality there is no owner” (Kvantipallo, 2005, p. 64). In the Vedic Brahmanism, where and in opposition to which the Buddhism appeared, there is a notion “Atman” – in a way “holy sparkle,” which exists in any living being, which then returns, joins the ocean of the cosmic Absolute (Brahman). But in Buddhism the principle of “anatman” denies the existence of “I,” underlining the illusiveness of this experience.

Reasoning of Buddhists, in particular, schools Yogachara and Majahjamiki prosantics, in our opinion, are close to modern constructivism (Kelly, Gergen, Petrenko, Harre). So, R. Harre, callings on psychologists to switch their attention from the search of “I” as some essence, which should be revealed and described, to the construction of “I.”

In the constructivist approach in the manner of G. Kelly man’s consciousness is considered by analogy with the work of a scientist, who constructs the models of the world, himself and other people. “Personality” or “I” are considered as cognitive constructs, “I – concepts,” built by our consciousness in order to bind the individual experience, and integrating those events, the witness of which was the consciousness.

Buddhists express similar ideas of “non-substantiality,” illusiveness of “I” more figuratively. “This is as if a mountain path were be obstructed with stone blocks and crumbled earth; and in order to climb the top, someone clears and makes even the path, until he finally manages to climb to the top and reach the horizon. These factors of enlightenment can be compared with the cleaning and leveling of such a path. The only difference in this comparison is that when the full view is open, it turns out that there is nobody on the top!” (Bhikku Kvantipallo, 2005, p. 79).

The idea of illusiveness of “I” has a great psychotherapeutic effect. If in psychoanalysis the effect of displaced into the unconscious traumatic experience is taken away by means of its perception and rethinking. “In place of It there should be Ego” (Freud supposed). Thus, through the perception and thereby through the
generalization (there is a human culture beyond the consciousness), the effect of the solitary originality of psychological trauma will be withdrawn. (“This can happen with anybody”). “Don’t count out a prison cell, a begging bowl may come as well” says a Russian proverb. The solitary affect dissolves in the general social.

Buddhism in the concept “anatman” (Sanskrit) or “anatta” (Pali) goes further than psychoanalysis, withdrawing the effect of suffering just in the absence of the addressee. “I” as the temporary passing combination of dharmas (elements of the consciousness) simply does not bear the burden of the past behind its back. The perception of the illusiveness of “I” withdraws the problem of the personal suffering, substituting it with the suffering to all creatures: people, animals, deities, spirits, etc. Instead of I (Ego) the Buddhism places the Unified Existing (the unity of all living beings).

Let us study another example of yidam: “On a clear and clean moon disc you place a syllable source. This syllable irradiates beams of bright-blue color, which distribute vast and live sympathy, radiating beyond the sky and space. It satisfies the needs and fulfills wishes of sensitive creatures, bringing with itself the hot and hearty atmosphere that allows to illuminate the confusion. Then, based on this source syllable you create Mahavajrochan Buddha of the white color with features of an aristocrat – a child of eight, innocent appearance, clean, powerful, royal, He wears the costume of an Indian medieval tsar. He wears the sparkling gold crown with the encrustation of magic valuables to make wishes. A part of his long hair streams down his shoulders and back; another part forms on the top of his head a flock, decorated with sparkling blue diamond. He sits in a pose of lotus on a moon disc, his palms are folded in the mudra of meditation and hold vajra, inserted in a clean white crystal” (Moacanin, 2004, p. 77).

This practice, as we suppose, is connected with the individual cleaning from negative emotions, awakening of a child in itself, the brightness and cleanness of feelings. In the modern hypnotherapeutic practices (for example, in the work by Milton Erickson, V. Kucherenko) a regress into the past is used, when a patient,
being in trance, actualizes emotionally saturated pictures of the past from the depth of his memory, the energy of which changes colors of the present day: “I am a little girl with big bows twisted in the plaits, with a large bunch of peony, I go to the first form in the school. My mother – very young – leads me. I look down and see a knee beat after I fell down from a bike. I have the same leather sandals and white socks on. I take my mother’s hand and look into the blue sky. I am uneasy and joyful.”

Another example of the report of a patient of 60, who took sessions by us with regard to a hard somatic disease: She is one and a half. She is in her mother’s arms. They are on a high shore and look at the sea in front of them. She sees the sea for the first time. She feels the smell of seaweed. The father is next to us. The father and the mother are young. She wears a light dress and shoes. The question of a hypnotizer: “How are the shoes fastened?” she replies: “with a button.” This method of the age regression enables to actualize the image of “I” and the scheme of the body at that time, when a man was young and healthy. Until then, the patient could not control the movement of her arm; after the course of sessions she began to control both hands equally well.

Another example of yidam visualization, connected with the mahayan practice “Tong-len” (“to give and to take”) is given by Choki Nima Rinpoche: “We imagine ourselves in the image of the Great Sympathetic, white awakened Avalokiteśvara, and visualize that the sun’s beams, which represent our merits, our knowledge, sympathy, virtuous karma, glory, success, etc. other, come from our body in all directions. They stream outside and disperse like light beams, falling down like snow flakes, showering living beings and dissolving in them. Thus, we distribute all our positive energy between all other creatures. Then we imagine that all their sufferings, bad karma, etc. are absorbed in us. Finally, we imagine that we improved the accumulated merits, and that our body in the image of Avalokiteśvara became even more bright, sparkling and clear, than it was before” (Choki Nima Rinpoche, 2002, p. 50).
If in the Buddhists practices of visualization, as a rule, the image of yidam is used, taken from the sacral (mythological) pantheon, the bearer of one or another essential mental states, then the object of contemplation can become the ordinary domestic object.

There is a story, how a buffalo shepherd became a pupil of Nagarjuna (one of the great Buddhist teachers, who lived in India, presumably, in the 2d century). The shepherd experienced difficulties during meditation on yidam, because during his whole life he tended a herd of buffalos and got accustomed to see only their faces, images of which penetrated his head, while he was concentrating his attention. Then, Nagarjuna recommended his unlucky pupil to try imagining himself a mighty buffalo with protruding horns during meditation. The shepherd practiced that for a long time, and once Nagarjuna received a message from him, where he apologized for not visiting the teacher for a long time, because he could not come out of his cave because of too long horns. They appeared to be wider than the exit from the cave. Nagarjuna sent a reply, where he said: “This is very good. You reached some stability in shamatha (the practice of meditative calming of mind), and now you should visualize the horns to disappear.” Having practiced such visualization, the shepherd could leave the cave in some time. “This story, – writes Choki Nima Rinpoche, – is not merely a joke. Due to the stability of mind, acquired at this state, later it was easier for a pupil to receive instructions. It was a skillful method, applied by Nagarjuna, because that person could not concentrate on nothing else, but the head of a buffalo” (Choki Nima Rinpoche, 2002, p. 63).

This almost comical story has a direct analogue in our practice of hypnotherapy. For the purpose of energetic boost, patients were suggested an image of a huge, mighty tiger, with which they identified themselves, i.e. imagined themselves to be this tiger (if using the Buddhist (Tantric) terminology, this tiger was the yidam for patients). Patients felt themselves a strong mighty animal, walking softly and elastically on its paws. Patients felt that they were able to jump ten-fifteen meters high. While practicing this one of the authors of this article experienced an unusual
feeling of his face stretching to the width of the animal face and the increase of the distance between eyes. A strong, resilient body was full with life and energy. Later patients learned to enter this image of a tiger, when it was required by the painful physical state or the intensive domestic situation. Patients used this method in life with great success, but once one of the patients confessed: “I enter the image of a tiger, when I feel uncertain in my firm. Everything would be fine, but the tail would strike the floor all the time.” Another patient, after he was suggested the image of a mighty giant, driving to his work place in the mornings, and entering the tunnel, bent down instinctively.

If in the Buddhist practice of visualization on yidam his role is played by some enlightened male or female deity, then in the psychotechnic of psychotherapy the images of visualization are not given beforehand, but spontaneously arise during concentration of attention and interruption of a verbal consciousness. A patient can feel himself a small crying child, then he sees himself as a menacing medieval knight, galloping with a spear atilt, with curling red plume on the top of the fighting helmet. Then he feels himself a butterfly, flapping with its wings, who is thrown to one or another side by cross-wind; and suddenly – a bird pecking a butterfly, and now sky-rocketing on resilient wings to the blue of the sky, or even a drop of dew on a green leaf, sparkling in the sun. The choice of one or another image and the logic of their transfer (same as the dream dynamics), evidently, is dictated by the internal dynamics of emotional states of the patient, the grammar and syntax of which is still to be understood and reconstructed. In any case, the logic of unconscious, that becomes apparent in the sequence of the arising images, and in their content is conditioned by the tasks of “work experiencing” (“the work of grief” in terms of Vasilyuk, 1984), and is connected with the self treatment and harmonization of our mentality (or soul).

Along with the enlightened images of Bodhisattva in the role of yidam can also be angry defenders of the study, inducing fear and trembling on the practicing. Let us study the description of one of these deities: “Mahavajrabhairava should have a body of intensively blue color, nine faces, thirty four arms and sixteen feet. Legs from the
left side should be in front, from the right – in the back. He is able to swallow three worlds, He giggles and makes strong shouts. His tongue is curved inside, He grinds his teeth and frowns. Tongues of flames shoot out of his eyes and brows, like space fire in the moment of destruction of the Universe. His yellow hair is endless. He threatens deities of material and immaterial spheres. He frightens even the horrible deities. He exclaims the word ‘suffering’ by the voice like a rumble. He eats human flesh, marrow and fat, and drinks blood. His head is crowned with a wreath of five horrible sculls, and he wears the necklace of fifteen freshly cut heads. His sacrificial cord is in the form of a black snake. His earrings and decorations are made of human bones. He has an enormous belly, he is naked, and his penis is erected” (Moacanin, 2004, p. 76).

A reader can be perplexed by the necessity of visualization, and through it the identification of the practicing with such a horrible image. What siddhi (supernatural qualities) can we obtain, identifying ourselves with him? And here, again, the parallel with the psychotherapeutic practices is evident. In psychotherapy of children, who suffer fears (they are afraid of an old witch, vampires or other monsters) they use the method, when children draw terrible characters or they illustrate them themselves, playing their roles. Howling wildly, a child is running around the room, illustrating a monster: “We are horrible, horrible witches.” When playing a negative, but mighty character, he himself becomes almighty, threatening others. And at the same time, the possibility for self-irony appears. In this way he does not identify himself with the malicious character in full, illustrating him he grotesquely exaggerates his characteristics and thus, sort of moves away from them. Like an actor of Brecht theater of masks, he does not identify himself with the character completely (the same as in the method of assimilation in Stanislavsky’s directing), but sort of commenting them.

The interesting psychotherapeutic and, let us say, the director’s discovery, “the method of emotional inversion,” belongs to V.V. Kucherenko. An unconfident, worried child, who is undergoing psychotherapy, is suggested an image of a night
forest. Here he is going along a forest path, the brushwood crackling under the feet, an eagle owl hooting somewhere, shouts of night birds can be heard, the roar of animals, and trees acquire odd shapes of threatening giants. Suddenly, two huge luminous eyes look at him without blinking, point-blank from the nearest bush. The horror grips the child. The body is constrained, feet are stuck to the earth. It is not possible to run. Horror! Horror! It is not possible to bear this horror.

And suddenly, from behind bushes, where two phosphorescent eyes were looking at the child, a small black kitten is crawling out, with enormously wide opened pupils of horror. It has lost its mother, it is trembling with fear. Its huge eyes are look at the child beggarly. It needs help. There is a transformation of the situation and catharsis:

“This is who really needs help and protection. And you are so big and strong in comparison with the kitten, and you can help him.” And now the child feels himself a giant and a defender of a weak. He is big and kind, and is not afraid of anyone.

Another function of meditation to terrible dangerous situations, for example, “meditation on death,” “meditation on corpses” (see Nyanaponika, 1994) is connected with cultivating of non-attachment to the body (chod practice – cutting off fear), with the necessity of perceiving of illusiveness of “Self” (principle of an atman), and in psychotherapeutic practices – with the activation of the instinct of self-preservation and activation of the immune system work. The experience of the weight in the body is being suggested, impossibility to move, as if you were sucked in the fat, stinking bog. The marsh slush is squeezing the body harder and harder. Bubbles of marsh gas slide up the body. Marsh leeches are biting into the skin. Remnants of decaying plants and carrion remnants of animals penetrate into the mouth. Choking, a man feels cramps, convulsions. After experiencing the death agony, a feeling of the decaying corpse appears. Death spots appear on the body. The meat decays, streaming down bones. The whole body sort of dissolves in the marsh.
With the dissolving, disappearance of the body (for Buddhists this experience is equal to the loss of ego), a person is released from the threat of death. “Self,” losing its physical coat, appears inside a vaster and richer image (space): Elements of the body scheme (“Self” cover) are movements of air streams, streams of the sun light, water and forest expanses. The life in all its display.

There is only the forest edge, on the marsh edge, covered with the bright greenery. The sun is bright. Snow-white clouds flow along the blue sky. Singing of birds is heard. Everything is filled with movement of sounds, colors. Everything is full with the movement of life.

By this example, one can feel that the work on visualization in altered states of consciousness is connected with the change of categorization, with the removal of the subject-object opposition of “Self” and the world, or “removal of duality” as it is called in the language of Buddhism. The borders of self-identification are changed. In the state of meditation the physical body sort of dissolves in very different manifestations of “God’s world” and consciousness is in resonance to the whole world. In the altered states of consciousness the categorization of oneself, other creatures, changes. Experiences of deep meditation are hard to express in the natural language. Verbal, expressed in the language, consciousness is fundamentally directed to objects of the outer world, i.e. intentionally and, so to speak, serves the social being of the human. Even being directed inside oneself, it remains a mediated language, social and cultural-historical, i.e. partial. A person looks at himself with eyes of his epoch, his culture, his religion. Consciousness is culturally-historical (Vygotsky & Luria, 1930/1993; Leontiev, 1981; Cole, 1997; Asmolov, 1996; Shkuratov, 1997) and by the virtue of this is inevitably partial, because it is called on to perceive the world based on the needs and requirements of a person, on his motives and values; consequently, from the point of view of Buddhist philosophy it is “saddened,” including cliché (emotions and affects), binding a person to the world of samsara.
Verbal perception is discrete and discursive, and semeiotic. It categorizes the world based on the logic of the language (see Sapir-Whorf theory of linguistic relativity), inherently discrete and follows the logic of the same language expressed in syntax and grammar. “Any attempt, – writes Torchinov, stating and interpreting the views of Nagarjuna in *Sutra of the Heart Pradzhnja-Paramity*, – to create metaphysical system adequate to reality is doomed to failure: thinking that we describe the essence, we describe only our ideas about the essence, created by our differentiating thought, making subject-object dichotomy as the condition of the empirical cognition. In the beginning we hang labels to reality, and then we start to study them, taking them as the reality or, in other words, we take the finger pointing to the moon for the moon” (Torchinov, 2005, p. 126).

In the theory of personal constructs G. Kelly gives the explanation of the language as the instrument for constructing mediated knowledge in the form of the world models, other people and oneself. The language – is the “home of being” (Heidegger) enabling a person to make the space of existence habitable and to limit its borders.

However, as religious practices, meditation and psychotherapy show, apart from the channel of world perception, there is also a channel mediated by language (or channels) of the direct, non-mediated knowledge. Non-mediated knowledge has two forms or aspects, which can be conditionally marked as the horizontal and vertical. The horizontal channel – intuition (in terms of Henry Bergson, 1998; Lossky, 1992) or empathy, enabling one living being to share, to sympathize with another, to feel the pain and sufferings of another creature, to feel his emotional state. As the authors of the collection *Psychotherapy and Spiritual Practices* write: “The pain and anxiety of a client – is a sort of a call to a therapist to leave his attachment to the position of an expert and instead to penetrate in to the world of the client’s psyche

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15 A. Bergson gives an example of intuition that as the wasp-ichneumon gives a paralyzing sting into ganglions of a caterpillar in order to use it as the food for its own maggot. The wasp accurately finds ganglions of the caterpillar, but not as a result of “trial and error” (as it follows from the theory of study in behaviorism), and due to the intuition feeling these ganglions in herself, modelling by means of its own mind other’s fleshliness. The mechanism of intuition, according to Bergson, is possible by virtue of the fact that live organisms have common evolutionary roots, allowing to identify a living one with relation to another living.
mentality, and to share with him his misfortunes. Dealing with the fear of a client, a psychotherapist finds out that he gets the possibility for further handling his own fear. Helping somebody to investigate the sense of emptiness and loneliness, lying in the depth of one’s most intimate relations, the therapist simultaneously receives the chance to notice this part of his one psyche mentality and to establish relations with it too. In reality, there is only one consciousness. Though for some people it can sound as some strange mysticism, nevertheless: at the moment of a real contact between a client and a therapist perception of a therapist and a client are two ends of one continuum” (J. Needleman, R. Skinner, J. Wellwood, E. Fromm, R.D. Sasaki, 1998, p. 8).

The work of the empathy channel is shown in the phenomena of love, altruism, play-acting; due to it, we empathize with characters of a theater and cinema, becoming these characters for some time. The work of this channel can have not only a positive, from the point of view of human moral, but also a negative sign. So, aged, suffering impotence Roman patrician experienced sexual emotions, watching sexual orgies of slaves, identifying themselves with them. Or serial maniacs and sadists, like Chikatilo, urging their own impotence of senses through empathy of pain, caused to the victim.

In case of fiction and poetry, with their fictitious characters (“golden cloud spent the night on the chest of a giant cliff”), it is more difficult to explain in the spirit of H. Bergson, empathy as the imaginative insight of the living beings towards living beings. Though it is possible to suggest that there is quite a real author, beyond the fictitious characters, then we empathize with emotional movements of his soul, or we admit, the existence of thought-forms as an object of empathy, created by the creativity of a writer, in the form of introjects. Let us recall from Pushkin: “I’ll shed tears over fiction,” images of the “Steady Tin Soldier” or “Darning Needle” by H.C. Andersen.

Empathy or intuition means some activity of the one perceiving “updating” in terms of NLP (see Grinder & Bandler, 1995). We, (the audience) hold our breath,
strain ourselves at the moment of danger for a screen character. It is desirable to take
a position, to breathe in the same rhythm as the person, to whose the consciousness of
which a hypnotizer (a suggestor) is tuned. During hypnosis it is difficult to feel
oneself a bird, sitting with hands folded. Only spreading them (“open out wings”),
one can feel the cross wind, feel the pressure of the wind and gliding on elastic
wings, leaning against air flows.

The vertical channel of the non-mediated, deprived of categorization perception
is connected with full cessation of any mental activity. The concentration of attention
on a nonobject object (like flatness or space of certain colour) leads to the stop of the
flow of thoughts, images. Analyzing the concept of “enlightenment” in Mahayana-
Shraddhotpad-shastra N.V. Abaev (1991) writes that according to this shastra, the
real (“unshadowed”) consciousness possesses the immovable nature, but clichés (emotions and wishes) cause the movement of thoughts.

“This is like the water in the ocean, the waves of which rise under the pressure of
the wind. Similar to that, consciousness of a person, clean by nature, starts moving
(i.e. becomes excited) under the pressure of the wind of ignorance. The perception
possesses the immovable nature, and if ignorance disappears, then the flow of false
activity ceases too, but the nature of wisdom remains unchanged and does not
disappear” (Aśvaghosa, 1989, p. 251). In the above quotation of shastra there is an
idea of passivity of the true “unshadowed” consciousness, diametrically contrary to
the ideas about consciousness in the theory of activity by A.N. Leontiev (1981),
S.L. Rubinstein (1935). In A.L. Yarbus’s (1965) famous experiments, where with the
help of a sucker the object of observance is established directly on the eyeball of an
observer, thus depriving him of the possibility to scan the object, i.e. to perform the
movement activity of the eye in the field of perception. The object, after some quite
insignificant time disappeared from observer’s field of vision, and became invisible
for him. These experiments illustrate the idea that the process of perception and
consciousness need active actions of the observer himself. V.P. Zinchenko and
N.Yu. Vergiles, reproducing these research, showed that it is possible to support the
object perception not only by the external activity of the eye movement, but also by the internal actions of attention switching. These movements of attention along the field of stabilized image were called by them “vicarial perceptive actions.” The possibility of vicarial perceptive actions, at least, the questions of complete denial of any activity of the subject in the condition of “unshadowed,” non-mediated, connected with the “vertical” meditation of consciousness, and needs its own experimental solution. Electrophysiological research of encephalograms of people in deep meditation shows the non-reducibility of their biorhythms either to sleep or to wakefulness, and enable to make hypothesis about neurophysiology of special altered states of consciousness.

But let us return to the meditation as the vertical channel of the direct non-mediated perception. In different traditions it appears as “insight,” “yogi intuition,” “direct vision,” “prophetical vision.” Meditative knowledge is integral and not discrete. It does not contain any constructs. “It does not have the features ‘good’ and ‘bad,’ ‘big’ and ‘small,’ ‘beautiful’ and ‘ugly,’ this is where its non-duality lies. Its essence is absolutely clear.” And then… “In meditative practice there is a process of transfer from sampradzhnjatamasamdh to asampradzhnjata, where the contemplator loses in the object of thought its form and differences. Instead of the observed object, there appears uncertainty, abyss, something contrary to all phenomenal. Here at this moment, losing the phenomenal nature of the object, the individual discloses in himself the noumenal reality of the world. Through the coincidence of the felicity and shunia (emptiness) he discovers wisdom (dzhniana)” (Dandaron, 1995, p. 12).

And after we determined meditation as the direct channel of perception, then the question remains open: perception of what? Is it possible to discover any positive information about the world, about oneself, about the past and the present, and maybe about the future?

(The ideas about the timeless character of meditative states allows for such possibility: “Mahamudra – is not an event in time, it is more likely is the time, not limited by the precious ‘now,’ but including the past and the future, about which we
usually think as about non-existing” (Guenther, 1963, as cited in Dandaron, 1995, p. 18).

We do not presume to confirm or decline the possibility of “looking” in the meditative state into the past or the future, at least, within this article. What we affirm for certain! Meditation, through the concentration of attention, through multiple reiteration of mantra stops the “flow of consciousness,” interrupting the process of verbal categorization. Categorization (or mediated by meanings according to A.N. Leontiev) of everything that L.S. Vygotsky called the highest mental functions (perception, memory, attention, thinking) enables a human to use the experience of mankind, the experience of ancestors, crystallized in meanings. But the experience while enriching also limits simultaneously. “The limits of my language determine the borders of my world,” wrote L. Wittgenstein (2003, p. 5). Meditation removes (temporarily, for a person, who did not reach the level of perception the bothisattva) all possible forms of categorization, including the categorization of the own “Self.” Or rather, based on the principle of “anatman” (illusiveness of “personality”), that reflexing consciousness, which, based on the events of the past, the opinion of others, the self-appraisal, and so on, categorizes itself, creating “Self” – the image. De-categorization of “Self” reminds of E. Titchener’s “removal of the stimulus mistake,” i.e. that specific setting of consciousness on removal of object images, when instead of known items (for example, a book lying on the table) a psychologist, within the framework of the analytical introspection, describes contours and change of brightness, color spots, corresponding to “phenomenal fabric” of what we call “a book” during categorization. However, unlike to the setting upon removal of the objective world during meditation, consciousness is directed into itself. The altered states of consciousness lead to the changes of the categorization forms of the world, oneself, others (see Petrenko, Kucherenko, & Välbe, 2006). The process of de-categorization of “Self” removes stereotypes of the accustomed forms of perception of the person, the significance of “Self.” And here this process, is likely, to be coherent with the most important human problem – the problem of spirituality. Under spirituality we mean the finding of the meaning of human actions and of the life
itself. Something (an act, an individual’s life, existence of civilization, existence of mankind) has got some meaning in the context beyond the framework of the determined, in the context of something bigger, where this something is included. Coming up the “spiritual vertical line” (see Vasilyuk, Zinchenko, Znakov, Siderskiy, Shadrikov, Shestun16) a person realizes both the transiency of his own being and his significance as a link of the generation, the bearer of the national and general human culture and, finally, the bearer of a particle, a sparkle of the World Spirit (or the Integral consciousness). In our opinion the phenomenon Spirituality, which appeared within the framework of religious consciousness, where the highest criterion of the eternity is God is not only the phenomenon of religious consciousness. Expansion of the borders of identity, expands the context of existence and fills a human existence with meaning making it spiritual. The process of meditation changes the forms of categorization of the world and oneself, expanding the borders of identity, removing any forms of categorization in general. Within the limit, de-categorization leads to the perception of emptiness (sunyata), and the state of altered (i.e., deprived of categorization) consciousness to nirvana. Moreover, nirvana is not a dull contemplation of the non-objective nothing, but an emotional accord filled with bliss deprived of any sensitive beginning. This is the sense of unity with the whole world of the live and dead (though, there is no such dichotomy in the state of nirvana), the world, where there is no individual consciousness as well. Consciousness as a light stream, flowing into the boundless ocean, becomes a part of the Whole Consciousness of a faithful Christian, feeling the presence of God, experiences the unlimited grace. Consciousness of Buddhist, deprived of any duality and any forms of categorization is disclosed as an unlimited peace and freedom, freedom from Karmic reincarnations and liberation from samsara. Consciousness of a scientist, having felt the temptation of nirvana (similar to bodhisattva, who remained in the world for the purpose of enlightenment of all living beings) and experienced the ineffability of the transpersonal experience, nevertheless, tries to “look into” all

16 The number of the thinkers, who wrote on spirituality, is innumerable. We pay tribute of respect and gratitude to them, but in the article written for the Russian psychologists we limited ourselves by a number of only Russian psychologists).
possible forms of the extraterrestrial essence, looking “inside oneself,” inside his own consciousness.
TRANSPERSONAL PARADIGM AND METHODOLOGY OF GENERAL PSYCHOLOGY

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The purpose of the presented work is to show prospects of interplay of transpersonal psychology and academic general psychology. The successes of transpersonal psychology strongly demand revision of comprehension of a subject of psychology in general psychology, that will promote federating these directions inside psychology.

The sixtieth of the twentieth century were marked by appearance two paradigms of modern psychology: humanist and transpersonal. As V.V. Majkov marks, "there is a personal continuity and semantic connection between humanistic and transpersonal projects in psychology and anthropology" (Majkov V.V, 2010, p. 91). "The transpersonal orientation differs from humanist accent on meta-needs and meta-value through the thrust to overcoming borders of a former field of research assigned to problems of self-actualization, creativity, humanist psychotherapy and pedagogic. This orientation has made by an object of science psychological measurements of religious and mystical experience, of ecstatic condition, experience of dying, death and birth. The new subject field, not limited any more by the western Christian culture, has incorporated such spiritual phenomena, as Sufism, Buddhism, advaita-vedanta, yogi, tradition of Indians, natives and ancient civilizations " (Majkov V.V, p.92).

Today transpersonal psychology is intensively designed along many directions (see. Kozlov V.V., Majkov V.V, 2006). Let's address to works of the forerunner of transpersonal psychology as the flow of psychological thought (and, doubtlessly, of the transpersonal psychologist as a matter of fact)- to K.G. Jung, in whose legacy, as will be demonstrated, the pre-image of new comprehension of a subject of psychology is contained.

In history of psychological thought one can see some approaches, which have come nearer to such comprehension (so indispensable for today's science). It is true,
that in order "to note" them one should: 1) critically view the “old” understanding; 2) to see methodological value of the new comprehension. Both of them, as life demonstrates, is not so simply to realize.

As it was mentioned before, one of the developed versions of nontraditional comprehension of a subject is the approach formulated in analytical psychology of K.G. Jung. First of all, one should draw attention to the attempt by Jung to bring back to science the mental as a reality. "In order to understand the theory of Jung in the right way, first of all we should accept his point of view, according to which all mental phenomena are absolutely real. Strangely enough, this point of view is relatively new " (Jacobi, 1996, p. 388).

The magic of a mental reality has appeared to be so strong, that translator of the book by I. Jacobi (1996) in Russian interprets the Jungian term Psyche (psychics) as a mental substance. Nevertheless, Jung does not speak about psyche as a substance. But the interpretation of psyche as reality as doubtlessly existing and constituting the subject of study in psychology, is very relevant indeed. "As for K.G.Jung, the mental substance (psyche - B.M.) for him is real, as well as body. Being impalpable, this substance, nevertheless, is directly experienced; its developments can be watched. The mental substance is a specific world with its laws, structure and means of expression " (Jacobi, 1996, p. 388).

K.G. Jung refused from attempts of correlation of mental and physiological, mental and biological in order to concentrate on research of mind as such: " … I would advise to limit by the psychological area without any assumptions about the nature of biological processes lying in their basis. Perhaps, the day will come, when biologist together with physiologist give their hands to the psychologist and meet together the tunnel, which they dig from the opposite parts of a mountain of the Unknown" (Jung K.G., 1995, p. 91). "Psyche deserves to be treated as quite distinct, independent phenomenon; there are no basis to consider it as epiphenomenon, although psyche depends on the activity of brain. It would be as wrong as to consider the life like epiphenomenon of chemistry of carbonic compounds" (Jung, 1968, p. 8). The psychology finds its subject (psyche for K.G.Jung is not property of other
thing!), that can be investigated in reality with the help of quite "rational" methods. The matter is that these methods are not similar to the traditional procedures of partition of the contents of consciousness on elements (enough to compare the amplificative method of Jung and traditional introspection).

"With the help of the main definition of psychics as " the aggregate of all mental processes, conscious and unconscious", Jung K.G. designed to outline a zone of concerns of analytical psychology, which is supposed to differ from philosophy, biology, theology and psychology, restricted by the analysis of either instinct, or behavior. Partly tautological nature of definition underlines isolation of a problem of psychological research" (Samuels E., Shorter B., Plot F., 1994, p. 116). Thus, the psychology returns to observance of famous Spranger's "psychologica - psychological" - requirement to explain mental by means of mental. Of principal importance is the statement about objectivity of the mental: Psyche is "a phenomenon, instead of arbitrariness ". "Psychology should be limited to natural phenomenology, if it can’t interfere with the other areas. The statement of mental phenomenology is not so simple, as our example of this prevailing illusion of randomness of mental process testifies" (Jung K.G., 1995, pp. 100-101). " Psyche itself is pre-existent and transcendental in its attitude to consciousness" (Jung K.G., 1995, p. 101). One could hardly overestimate the value of refusal from the comprehension of mental as mechanisms consisting of constant elements. The vision of psychology will change considerably, if we "try to consider soul not as a firm and invariable system, but as mobile and leaky activity, which changes with kaleidoscopic speed …" (Jung K.G., 1997, pp. 33-34).

The Jungian psychology prefers to work with integrities: "Analytical or, as it is still named, the complex psychology differs from experimental psychology by the fact that it does not attempt to isolate separate functions (function of perception, emotional phenomena, processes of thinking, etc.), and also to subordinate conditions of experiment to the research objectives; vice-versa, it is preoccupied with the natural flow of descending and integrated mental phenomenon, that is to say, by complex
entity formation to the maximum, even if it can be decomposed on more simple, partial complexes by critical research. However these parts are very difficult and represent in general the dark subjects for its comprehension. Courage of our psychology in operation with such unknown values would be self-conceit, if the supreme necessity did not demand the very existence of such psychology and did not give it the helping hand" (Jung K.G., 1995, p. 102). The reference to the analysis of complex mental phenomena demands the change in methods of research as well: "The difference of analytical psychology from any former view is, that it does not neglect to deal with very intricate and entangled processes. Another difference is connected with the technique and mode of work of our science. We do not have a lab with modern equipment. Our laboratory is the world itself. Our tests are really events of everyday human life, and probationers are our patients, schoolboys, advocates and enemies and, last but not least, we ourselves" (Jung K.G., 1995, p. 102). According to the main Jungian positions "of general psychology": mental – is not a homogeneous formation; vice-versa, it is the boiling pot of contradictory impulses, prohibitions, affects, etc.. The mental is an extremely composite phenomenon, therefore at the present stage the all-embracing theory is impossible. The mental has the structure of its own, dynamics, that allows to describe and study psychological laws; a source of motion of psyche in the psyche itself which is complex. Therefore psychology can do without this or that form of reduction of the mental; one can speak about mental energy; mental represents integrity; the explanation of mental is not reduced only to causal explanation (synchronism as an acausal principle); special methods developed (for example, synthetic, amplification); the important role is allocated to the construction of typologies permitting to preserve "specificity" of phenomena under consideration; in Jungian approach the role of theory is perceived differently: it looks more as the tool of analysis, than formalized system (in other words, in this case the unity of the theory and method is achieved) (Mazilov V.A., 1998).

As one can see, the comprehension of a subject according to Jung is such one that allows to avoid "dissociations, inevitable for the "narrow" treatment of the subject. "Our intention – is the best comprehension of life as it is presented in the
soul of a human being. Everything, that we learn under such comprehension, should not - I believe quite sincerely - to harden in the form of intellectual theory, but should become the tool, which will be steeled (due to its practical use) in order to reach the goal as far as possible. Its objective is the best adaptation to manage human life … " (Jung K.G., 1995, p. 102).

I’d like to point out, that Jung himself understand quite well that he creates the foundations of new psychology - new general psychology, instead of designing the particular issues: "The opinions and concepts I view as experience of construction of new scientific psychology, founded first of all on the direct experience of dialogue with the people. It is impossible to call my doctrine as type psychopathology; it looks more like general psychology with the elements of pathology" (Jung K.G., 1996, p. 387).

Certainly, the matter is not connected with the fact how to substitute traditional understanding of its subject, that was formed in academic science, with the paradigm of analytical psychology. The author of this writing did not intend to make all psychology as analytical psychology to develop further ideas of Jung.

These theses are mentioned to demonstrate a principle possibility of a diverse comprehension of the subject of psychological science. We suppose, that:

1. The subject should exist substantially, should not be "artificially" constructed (in order to be an object of science in the genuine sense of this word), i.e. he should not be the property of the other subjects, and the mental reality should be under investigation (in other words, the subject should have the ontological status).

2. The subject should be internally composite enough to comprise intrinsic, permitting to reveal the laws of existence and development, instead of to reduce internally simple mental to something outside of it, providing thereby reduction of mental.

3 Comprehensions of a subject should allow to design science of psychology following its own logic, not reducing deployment of psychological content to alien psychology, the logic of natural or hermeneutical knowledge.
The comprehension of mental extremely as a property of a fabric make impossible to analyze mental as the objectively existing reality. "Short circuit" of mental on physiology (the attempts committed with persistence that is worthy of better application) deprives the mental of self-motion, characteristics of energy. Therefore there is absolute inevitably a detection of "causes" in biology, in society, in the logic. In the long run it appears, that mental deprives the laws of its own: on mental characteristics are transferred either mechanical (chemical, thermodynamical, synergetic, etc.), or hermeneutical regularities. But the main aspect is connected with the fact, that psychological in the frame of this approach is reduced to not psychological. In the meanwhile the well-known requirement of E.Spranger’s ("psychologica-psychological") is still actual for psychology. It deserves to mention that while mental is perceived as reflection, there is no actual capability of correlating of research works, in which one studies this or that signal, and, for example, transpersonal phenomena, although they, doubtlessly, belong to different issue fields of one science - psychology.

To our minds, the most actual problem of a methodology is the development in the framework of general psychology of a new understanding of the subject of psychology. It will enable us to use capabilities, potential of communicative methodology (Mazilov V.A., 2001) and establishment such relations between transpersonal psychology and general psychology which are not declarative in its nature, but really constructive relations. In the long run, not a very long history of psychology as science is nothing more than the process of finding the genuine subject by psychological science.
NOTES ABOUT THE HISTORY OF HOLOTROPIC BREATHING IN RUSSIA

Vladimir Maykov, PhD, Moscow, Russia

My story about a history of holotropic breathing in Russia will be, certainly, personal, and does not pretend for objective completeness. In 1980, being the postgraduate student of the Institute of philosophy of the Soviet Academy of Sciences, I have become the member of the Moscow underground circle for the study of transpersonal psychology. In that time, before Gorbachev’s reconstruction, KGB rigidly supervised all themes of researches in philosophy and psychology and officially it was impossible to study transpersonal psychology and to be engaged in it. In this transpersonal circle of translators, artists and practitioners I for the first time have read underground translation of the “Realms of Human Unconsciousness” by Stan Grof. I have got a new vision on development of the human being, on sources of human problems and on psychological growth. And I was shaken by that fact, that there is a scientific discipline - transpersonal psychology - studying the subjects, most interesting to me. In my dissertation entitled «The Unity of gnosis and values in the structure of human consciousness», I already used an extensive material from the area of psychology and spiritual traditions. To get magazines and books on transpersonal to subjects in Russia of those years was in itself very difficult task. But I was able to defend my Ph.D. dissertation only in five years after it was written, in 1988, after reconstruction come, when the censorship in Russia has weakened.

In 1985 I have read Stan Grof book “Beyond the Brain” and has become to practice intensive breath on myself. Some of my friends also started to breathe. The only suitable music I had at this time was famous «Oxygen».

In the spring of 1987 Sandra Ray has visited Moscow together with 50 rebirthers from Great Britain. I have got acquainted with them at apartment of Igor Charkovsky – a pioneer of waterbirth - and has offered them to give rebirthing session for Russian. The session was held soon in one of the Moscow clubs. It has caused
enthusiasm about rebirthing in Russia. At this seminar took part Sergey Vsehsvyatsky (Gorsky) - the future founder of Association of Free Breath in Russia. By the invitation of Sandra Ray he was trained in America to various kinds and styles of rebirthing and vivation, then he synthesized his experience to what he refers to as «free breathing", and this Association has become to develop. I remained «Grofomaniac», that is the man, whose first passion remained Grof, and continued to find each book of my hero. In 1988I’ve got from an American friend Grof’s new book “Adventure of self-discovery". Then I have acquainted the progressive psychiatrist professor Aaron Belkin, which managed the Moscow centre of psychoimmunology, with unique potentials of holotropic breathing. After our acquaintance Belkin has got acquainted with Grof in America and participated in a three-day seminar on holotropic breathing. By returning in Russia, he firmly has decided, that it is necessary to carry out a seminar on holotropic breathing here, and has invited me as a seminar leader.

Results of this first Russian official seminar on holotropic breathing was beyond all expectations! Those results were reported on the First joint Soviet-Esalen symposium on human possibilities by spring 1988. And the director of Esalen institute Michael Murphy admired with these results. He has told: "How it’s great, that it began at you!" Also he has added, laughing: "It’s good idea to lead all Gorbachev’s Politbyuro (supreme communist party organ) through holotropic breathing: then they have found out, what, actually, reconstruction is».

So at support both Michael Murphy and Aaron Belkin Stan and Christina Grof have arrived to Moscow in the spring of 1989. They have lead a four day workshop, where for the first time and from the first hands I have got acquainted with real holotropic breathing and has understood, how many mistakes I’ve did before having preparation and studying only from books. Stan has invited e several Russians to study the complete Grof Transpersonal Training certification program. I was among these lucky people and since autumn 1990 I’ve began my training, which has finished in the spring 1993.
Since 1992, completed almost all modules (except the last one on Spiritual Emergency), I’ve started teaching holotropic breathing at the Moscow clinical psychiatric hospital № 12. Many future Russian leaders in the field of psychotherapy participated in this workshops, including Anna Tsymbal, who subsequently also has received the GTT certificate.

Soon, in 1994 I have founded the Transpersonal Institute and started to publish a series of books «Texts on transpersonal psychology». To the present moment more then 40 books published, among them 11 books by Stan and Christina Grof, 4 books by Arnold Mindell, 3 books by Roger Walsh, till 2 books by Stephen LaBerge, Charles Tart, Terence McKenna, Ken Wilber and many others. Stan Grof serves at the editorial board and always gives the invaluable recommendations for the edition of the most interesting books.

To the present time more than 2000 people from Russia and former USSR countries participated at my two and the six-day workshops on transpersonal psychology and holotropic breathing. Many of them - psychologists and psychiatrists, which are interested in application of the various forms of intensive breathing in clinical practice. I’m teaching «classical holotropic breathing», as I consider that my students should be sure, that it’s original Grof’s holotropic breathing.

Here in Russia we have interesting researches on intensive breathing. Some interesting materials I have published in the book «Holotropic breathing: sources, history, clinic, research», issued to 70-years Stan Grof jubilee.

For the last years Stan came to Russia twice, in 1998 and 2001 together with member of GTT stuff Tav Spark, Diane Houg, Lynda Griebenow and helpers and gave two workshops on holotropic breathing. We want very much, that Grof Transpersonal Training program can continue in Russia. This while is interfered by high cost of the program for the Russians and absence of sources of independent financing. The 2001 module «Psychology of the future» near St.-Petersburg has become possible only due to generous financial support by Ken and Petra Sloan, to
whom, using a chance, I want once again to express our deep gratitude on behalf of
the Russian participants. We try to be creative and to search for the new opportunities
for continuation of this program in Russia.

During many years I was trying to improve everyone aspect of my workshops on
holotropic breathing: from the style and personal qualities of facilitators up to the
technical moments, quality of music and equipment. I’ve compiled a Collection of
ritual, ethnic, and trance music on 83 CDs for using on holotropic breathing sessions.
It consists of around 1150 musical fragments with total time of 100 hours. Those
fragments represent the best samples of authentic ritual, ethnical, trance, and New
Age music. They were extracted from hundreds of original CDs. There are five basic
blocks, corresponding to five stages of holotropic breathing (and similar process
having structure of death-rebirth), and three additional blocks, which could be useful
for different transpersonal processes.

Using the collection for holotropic breathing is very simple: switch both CD
players to random mode, put appropriate CD on the first player and switch it on. Then
play the second appropriate CD on the second CD player. This usage guarantees that
there will be no repetition in musical program. Of course there is always a possibility
for manual music choosing.
The transpersonal tradition is deeply rooted in Russian culture. Unlike any other country in the world, Russia is geographically connected to Asia, the Near East and Europe. In addition, Russia has its own shamanic culture, Celtic pagan tradition and Russian Orthodox Church. This rich tapestry underlies Russian thinkers and writers of recent centuries, who embody within their works the principles and spirit of transpersonalism. Even though the transpersonal vision is new in the West, it is traditional in Russia.

We can see three distinct layers underlying the Russian transpersonal tradition, and establishing its origins in distant antiquity. First, there is an ancient layer of shamanism—a practice that continues in Russia to this day. Contemporary shamans live and work in places such as Buryat, Tuvinia, Altai, Yakutiya and Khakassiya. Second is a layer of Russian paganism: Celtic paganism held sway over western Russia for centuries, and left its imprint. Then there is a more modern layer, covering the last thousand years.

In the modern layer, I identify seven different roots of Russian transpersonalism. The first of these is the Russian Orthodox Church, which includes the mystical doctrine of hesychasm. Although there are many aspects to hesychasm, it includes both a practice in which the saying of prayers is synchronized with the breath, and a contemplative phenomenon in which one’s chest begins to vibrate and shake. Clearly, Russian Orthodox mysticism invokes altered states of consciousness.

In addition to Russian Christianity, there is the Russian religious philosophy of Nikoly Berdyaev and Lev Schestov, the theosophy of E.P. Blavatsky, the anthroposophy of R. Steiner, the existentialist writings of authors such as L. Tolstoy and F. Dostoevsky, the Fourth Way of G.I. Gurdjieff, and the tradition of Russian
cosmism of such visionaries as S.N. Fyodorov, K.E. Tsilokovsky, and academician V. Vertnadsky. Together these inform the modern transpersonal project in Russia.

Transpersonalism is thus inherent in the Russian soul. Yet it is not easy to explain our inner being, the soul behind Russian transpersonalism. It has been said that excavating the Russian soul is like peeling an onion: the more you penetrate its layers, the more you cry. In the end, you are left with empty nothingness. In fact, as noted by the academician D.S. Lihachev, space holds a special place in Russian consciousness. Russians experience space as open sky, as the pure potentiality of life that pulls you out of bondage.

Along with the two-headed eagle, the archetypal image of St. George and the dragon has been central to the national symbol of Russia for five hundred years. In this image, St. George rides on a white horse above a dragon that bears the wound of his lance. I see this as reflective of the archetypal wounding of the Russian soul.

How does this wounding manifest itself? Personal development is different in Russia than in the West. In the West, the body is born, it becomes a personality, and then it spends its life striving to become a spiritual being. In Russia, the body is born and, through wounding, it becomes a spiritual being. But there is almost a full absence of personality in the Western sense of the word, with its correlates of civil society, lawful state, democracy, market economy and declaration of human rights. Rather, the Russian soul must spend its life striving to become a personality—trying to become functional in the society.

It is true that Russia is in the grip of post-Perestroika stress. But this is also just one more chapter in the archetypal drama of the Russian people. Our struggle, and our work in the world as a nation, is to integrate our wounding enough to become a personality, and so join with the whole world.

The continuous historical development of this transpersonal urge was interrupted early in the 20th century. The gap between that time and ours was bridged by a small cohort of thinkers and practitioner who escaped from Stalin’s terror and
raised Russian transpersonalism from the ashes: men such as V.V. Nalimov, M.M. Bakhtin, A.F. Losev, M.K. Mamardashvili, A.M. Pyatigorsky and V.N. Mihejkin. In the 1970s and 80s, a broader transpersonal underground developed, laying the groundwork for the founding of the Russian Association of Humanistic Psychology in 1990, shortly after Perestroika. This association had two vice-presidencies, one for the transpersonal direction (held by myself), and one for the humanistic direction (held by V. Tsapkin). In May of 2002 we took a further step toward professional development with the founding of the Russian Association of Transpersonal Psychology and Psychotherapy.

The Russian transpersonal project of today is more highly professional and many-sided than ever before. Many academic scientists have been drawn to this perspective, yielding a community in which intensive searches are conducted in many directions. Promising ideas are quickly checked in practice and via experiment. Transpersonal researchers in Russia, as a rule, are eclectic, interdisciplinary and integral in their approach. There is no strict adherence to any one epistemology or theoretical framework. Russia, a country with centuries-old transpersonal roots, is poised to speak with the entire world in the common language of the transpersonal.
WHAT IS TRANSPERSONAL PROJECT

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In the core of any creative act there is transcendence, namely overcoming the framework of the present existence with its time and location. Going beyond what is known, mastered, cultured, is the essence of what we call the transpersonal project in the history of mankind. This project emerged from time immemorial, when conscience first awoke, and it clearly manifested at the period of shamanism, 40,000 years ago. It took diverse forms in world religious and spiritual practices as well as in various mundane and spiritual traditions, in art, in science, in invention, in counter-culture and in New Age movement, in the depth psychology and in modern times transpersonal psychology.

The close connection of creativity with altered states of consciousness and to some extend with madness is caused by the normative order of the generally accepted reality. Anything that is new is doomed in the present situation to manifest initially in forms and languages which are described from the perspective of the consensus reality as unusual and even insane. This fundamental situation renders a special status to transcendence in culture.

The transpersonal project in culture always relates to the ultimate experience wherein something new is being created and something old overcome. The significance of transcendental acts is so substantial for our world, that such definitions of the essence of the human being as “man of ability”, “man of intelligence”, or “man of playing”, would need to be supplemented by that of “Homo transcendus” – “man of transcendence”.
Friedrich Nietzsche was probably the first transpersonal philosopher to urge radical transformation of the entire culture. His prophet Zaratustra constantly calls the reader to overcome all his limitations. “Man is something to be surmounted”. And we can undoubtedly be confident that this appeal was heard and that it determined the following development of the European culture.

In more recent times it was Abraham Maslow, one of the founders of the transpersonal psychology, who coined an idea of the supreme values for the human being, those of self-transcendence, thus starting, along with his colleagues, a new course in psychology.

The existing accounts on the history of transpersonal psychology usually position this trend on the line of development of depth psychology as “the fourth force”, the first three being classical psychoanalysis, behaviorism and humanistic psychology. This kind of arrangement is by itself somewhat schematic and it largely reflects the historic situation as it was seen by the founding fathers in the sixties of the 20th century in the USA. This view has quite a few advantages, but it has also some shortcomings since in several cases it isn’t able to distinctly express the specific traits of the transpersonal approach. In this book we offer an extended view on transpersonal psychology and clarify it’s characteristics, considering four main currents in the development of the transpersonal project in culture. And it is the peculiarities of each one of them which make the transpersonal attitude intelligible.

The first current consists of spiritual-religious practices and tradition, from shamanism and world religions to secular spiritual traditions, esoteric schools and “new religions”.

The second current is the history of depth psychology from psychoanalysis to humanistic psychology.

The Third Current is the development of the transpersonal project in the context of transpersonal psychology itself.

The Fourth Current is the development of the integral global system, Gea, “an awakening Earth”, the informational-communicative civilization on our planet.

NON-ORDINARY STATES OF CONSCIOUSNESS IN SHAMANIC EXPERIENCE

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“SHAMANIC PSYCHOTHERAPY” FROM THE POINT OF TRANSPERSONAL PSYCHOLOGY

Vladimir Maykov, PhD, Moscow, Russia

There is a huge area of practical knowledge which, for want of something better term, it is possible to name “shamanic psychotherapy” or “shamanic medicine”. This area of knowledge is not less powerful, than European medicine known to us. Shamanism is not native vestige. It is the most ancient independent form of psychotechnology and healings. It is the ancient knowledge which ministered to the human being during last forty thousand years and has resulted in occurrence of living religions and a civilization, arts and sciences and which they have imprudently buried in oblivion.

Shamanism was historically the first articulated form of transpersonal project in culture. Independently from each other in untied between themselves parts of the ground shaman have opened same psychotechnologies of transcendence and ecstasy with which help they have started to overcome successfully restrictions of mainstream existence to be beyond sensory perception and to experience this new expanded experience in unusual to fellow tribesmen non-ordinary states of consciousness. Restoration of primary, harmonious connections with the nature, community and the world by means of spirits and an overcoming for limits of existing restrictions is the essence of “shamanistic therapy”.