



DELTA LIFE SKILLS_{sm}



EMOTIONAL FREEDOM IS IN YOUR HANDS with REB_{sm}

Integral Energy Psychology

Phillip W. Warren, B.A., Ph.C., Zetetic Scholar, Professor Emeritus

4459 52A St., Delta, B.C., V4K 2Y3 Canada

Phone and voice mail: (604) 946-4919

EEmail: phillip_warren@telus.net

Website: www.rebprotocol.net

U.S. mailing address: P.O. Box 1595, Point Roberts, WA 98281-1595

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PART ONE: THE RADIANT ENERGIES BALANCE (REB)_{sm} PROTOCOL: PHILOSOPHY/RESEARCH/THEORY BACKGROUND©

Section:

23.5. BRIEF DESCRIPTION OF SOME OF THE POTENTIAL STATES OF CONSCIOUSNESS

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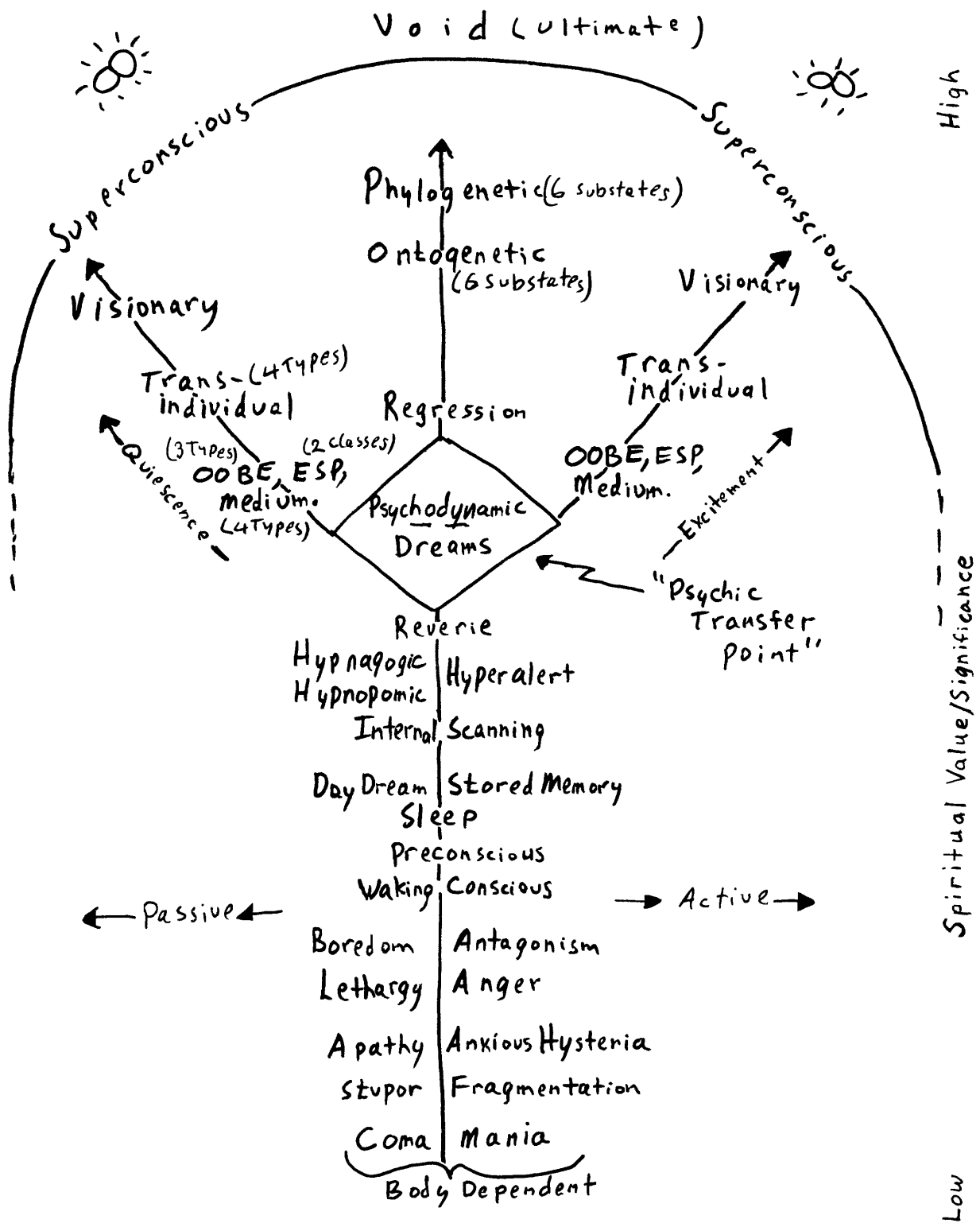


Figure 23.7. A Diagram of Some Potential States of Consciousness

23.5.1. BODY DEPENDENT STATES (from the least to most spiritually valuable experiences)

The different classes of experiences associated with the various states of consciousness along this continuum all depend on body-based cues. All these states are dependent on programs which are rooted in the brain/body system and they differ primarily in terms of whether the programs are acquired and personal (as they tend to be at superficial levels) or archetypal, perhaps genetic, and universal (at the more significant levels). In short, such programs necessitate a human body to mediate them.

- 23.5.1.1. Coma:** an inability to perceive incoming stimuli. There is little motor activity and no use of language. Coma may be induced by illness, toxic agents, epileptic seizures, trauma to the brain, or glandular dysfunction (Krippner).
- 23.5.1.2. Mania:** Violent abnormal conduct, impulsive behavior characterized by violent and uncontrollable motor activity.
- 23.5.1.3. Stupor:** a suspended or greatly reduced ability to perceive incoming stimuli. Motor activity may be possible but its efficiency is greatly reduced; language may be used but only in a limited and often non-meaningful way. Stupor may be induced by certain types of psychosis or certain drugs (e.g., opiates, large quantities of alcohol.) (Krippner)
- 23.5.1.4. Fragmentation:** lack of integration among important segments, aspects, or themes of the total personality. These states parallel conditions referred to as psychosis, severe psychoneurosis, dissociation, "multiple personality," amnesia, and fugue episodes (in which someone forgets his past and begins a new life pattern). These states, which may be either temporary or long lasting, can be induced by certain drugs, physical trauma to the brain, psychological stress, physiological predispositions (which interact with psychological stress in some types of schizophrenia), and experimental manipulation (e.g., sensory deprivation, hypnosis). (Krippner)
- 23.5.1.5. Apathy:** lack of feeling or interest in situations that usually provoke such reactions.
- 23.5.1.6. Hysteria:** intense feeling and overpowering emotion, subjectively evaluated as negative and destructive in nature. These states can be induced by rage, anger, jealousy, panic, fear, terror, horror, fear of being "bewitched" or "possessed," violent mob activity (e.g. "lynching parties, "running berserk"), psychoneurotic anxiety and certain drugs. (Krippner)
- 23.5.1.7. Lethargy:** dulled, sluggish mental activity. It can be induced by fatigue, sleep deprivation, malnutrition, dehydration, improper sugar balance, drugs that depress brain activity, or by despondent moods and feelings. (Krippner)
- 23.5.1.8. Anger:** destructive persistence, begins strong but weakens quickly; use threats, punishment and tries to dominate others; makes violent efforts to destroy antagonistic group members; fighting; destruction of opposing realities, brutal sense of humor.
- 23.5.1.9. Boredom:** idle; poor concentration; relatively inactive but capable of action; neglect of self and others; apt to be literal about humor; likes casual pointless conversation and interested only in ordinary affairs; capable of some small amount of constructive action.
- 23.5.1.10. Antagonism:** nagging, bluntly criticizing to demand compliance with own wishes; competitive, attempts to win over others to destroy their dominance over him; critical; talks in threats.
- 23.5.1.11. Ordinary waking consciousness:** "normal", everyday, waking state, characterized by logic, rationality, cause-and-effect thinking, goal directedness, and the feeling that one is "in control" of one's mental activity. One engages in "reflective" thinking; in other words, the individual is aware of himself as an experiencing unit. (Krippner)

"Most of the time most of us function in this so-called normal state of consciousness - in reference to which all other states of consciousness save the preconscious are regarded

as 'altered.' Although consciousness encompasses an enormous range of mental functioning, the properties of this state are sufficiently well known for everyday phenomenological evidence that no further remarks seems needed." (Ring, 1972)

- 23.5.1.12. The Preconscious:** This region, closely allied to normal waking consciousness, refers to contents which momentarily lie outside the field of awareness, but which could become conscious at any time. The experience of suddenly recalling a person's name which had been eluding one is a good example of a preconscious content passing into the region of ordinary awareness. (Ring, 1972)
- 23.5.1.13. Sleeping:** can be identified on the EEG by an absence of rapid eye movements and by a gradually emerging pattern of "slow" brain waves. A person awakened from sleep will usually give a brief verbal report which differs considerably from dream reports; this brief verbal report indicates that mental activity is present during the sleeping state as well as during the dreaming state. (Krippner)
- 23.5.1.14. Daydreaming:** rapidly occurring thoughts which bear little relation to the external environment. It may occur with the eyes open or closed; when the eyes are closed, visual images may appear and rapid eye movements may occur. Daydreaming may be induced by boredom, social isolation, sensory deprivation, nighttime dream deprivation, psychodynamic needs (e.g., wish fulfillment), or spontaneously occurring periods of reverie and fantasy. (Krippner)
- 23.5.1.15. Stored Memory:** involves past experience which is not immediately available to an individual's reflective awareness. Nevertheless, the memory traces (or "engrams") of past events always exist on some level of the individual's consciousness. They may be recalled by conscious effort, they may be evoked by electrical or chemical stimulation of the cortex, they may be produced through psychoanalytic free association, or they may emerge spontaneously. (Krippner)
- 23.5.1.16. Internal Scanning:** awareness of bodily feelings in the organs, tissues, muscles, etc. Consciousness is always present but exists on a non-reflective level unless there is a concerted effort on the part of an individual to become aware of these feelings or unless the bodily feelings are intensified by pain, hunger, etc. (Krippner)
- 23.5.1.17. The Hypnogogic State:** occurs between wakefulness and sleep at the onset of the sleep-dream cycle. It is often characterized by visual imagery and sometimes includes auditory imagery as well; both types of images differ from mental activity experienced during sleeping and dreaming states.
- 23.5.1.18. The Hypnopomic State:** occurs between sleep and wakefulness at the end of the sleep-dream cycle. At times it is characterized by visual and/or auditory imagery, differing qualitatively from forms of mental activity which occur during sleeping and dreaming states. (Krippner)
- 23.5.1.19. The Hyperalert State:** prolonged and increased vigilance while one is awake. It can be induced by drugs which stimulate the brain, by activities demanding intense concentration, or by measures necessary for survival during military operations (e.g. crow's nest watch, sentry duty). (Krippner)
- 23.5.1.20. Reverie:** is frequently characterized by rapid eye movements on the EEG but occurs during trance. Typically, the state is experimentally induced by a hypnotist who suggests that the individual will have a dreamlike experience. (Krippner)
- 23.5.1.21. The Psychodynamic Conscious:** The psychodynamic conscious, often called the Freudian unconscious) is critical because it represents a "psychic transfer point." It is here that awareness can either continue its drift into more significant levels of body-based memories and experiences or it can take a "horizontal" turn into realms of experience which are independent of the body. (Ring, 1976)

23.5.1.21.1. Dreaming can be identified on the electroencephalograph (EEG) by noting periods of rapid eye movements and the absence of "slow" brain waves. The dreaming state occurs periodically during the night as part of the sleep-dream cycle. (See "The Psychic Transfer Point" discussed later). (Krippner)

23.5.1.22. Regressive States: behavior that is clearly inappropriate in terms of the individual's physiological status and chronological age. These states may be temporary (e.g., a person who has undergone "age regression" as a result of experimental manipulation through hypnosis or drugs) or long lasting (e.g., an individual suffering from various types of senility). (Krippner)

23.5.1.23. The Ontogenetic Conscious (Perinatal Phenomena): (Ring 1972) The ontogenetic conscious deals with phenomena which cannot be handled within the Freudian framework. The types of experience which reflect the influence of this region have been dealt with, in part, by some psychoanalysts, notably Otto Rank. The connection between aspects of the intrauterine state and the birth process and later adult experiences in this region of the mind have led Grof to refer to the phenomena here as perinatal. The ontogenetic conscious is important because it sheds much light on experiences difficult to reconcile with traditional Western accounts of the mind.

Speaking of his conclusions, based on seventeen years of research, concerning the nature of transpersonal experiences, Grof writes:

"After years of careful observation and analysis of these experiences in LSD sessions of others, as well as my own,, there is little doubt in my mind that they represent phenomena sui generis that originate in the deep conscious, in realms that have been unrecognized and unacknowledged by classical psychoanalysis. They are not explainable in Freudian terms and cannot be reduced to any other category of psychodynamic elements." (Grof, 1973, pp. 31, 34)

The experiences which emanate from this region deal with problems related to physical pain, agony, dying and death, biological birth, aging, disease and decrepitude. As can be imagined, these experiences - which bring an individual to an emotionally overwhelming encounter with human finitude -can be utterly devastating to the person who undergoes them, but they can also be the occasion for a profound inner transformation.

One reason why these experiences are so overpowering is that they are based on the intensely affective conditions surrounding birth - memories or "psychic residues" of the intrauterine state and of the birth process. Techniques can enable an individual to re-experience these events, access to which is ordinarily thought to be beyond one's capacity. Because these experiences are so discontinuous with normal functioning and because the emotions associated with them are so primitive and powerful, the individual in whom they are aroused is likely to be completely overwhelmed by them. The individual often spontaneously and intuitively associates these experiences with the birth process, without any external interpretation to that effect having been suggested. At some profound level, many subjects apparently "flash" on these events and regard them as absolutely authentic, and not just hypothetical or imaginable possibilities.

There are five types of perinatal experiences, each of which appears to be correlated to a different state or stage of the birth sequence. In addition, there are embryonic and fetal experiences. All of these pertain to the ontogenetic conscious and each of these types of experiences will be briefly described.

- 23.5.1.23.1. Cosmic Unity:** This experience seems to be associated with a "good womb" state, an intrauterine condition marked by the absence of noxious stimuli. Here, child and mother have a relationship of symbiotic unity. Experientially, this state is characterized as transcendence of the subject-object dichotomy, exceptionally strong positive affect (peace, tranquility, serenity, bliss), a special feeling of sacredness, transcendence of time and space, experience of pure being ('eternity now and infinity here'), and a richness of insights of cosmic relevance. This type of tension-free melted ecstasy can be referred to as "oceanic ecstasy".
- 23.5.1.23.2. Cosmic Engulfment:** This experience is coordinated either to a "bad womb" state or the onset of delivery. In either case, the stable womb condition is disturbed by alarming signals of a biochemical or muscular nature. Subjectively, the experience is that of an imminent threat of danger. Anxiety is high and non-specific. Paranoid ideation can occur. The individual may feel that he is being sucked into a whirlpool, swallowed up, or devoured by a terrifying monster.
- 23.5.1.23.3. "No Exit" or Hell:** This experience is related to the stage where the fetus is constricted by uterine contractions but where the cervix is still closed. Experientially, there is usually a striking darkness of the visual field. The colors are rather sinister and ominous. The individual feels completely trapped in a claustrophobic "no exit" situation and experiences incredible psychological or physical tortures. The situation is not only unbearable, but appears to be both hopeless and endless. There is no possibility of escape. In short, what is being experienced here is the condition of Eternal Hell.
- 23.5.1.23.4. Death-Rebirth Struggle:** Here, in terms of the birth sequence, the uterine contractions continue, but the cervix is open, leading to the gradual and difficult propulsion through the birth canal. Experientially, the pattern is complex. The most important characteristic is that of a titanic fight. Often there is an explosive release of immense energy and feelings of powerful currents of energy flowing through the body. The image of an exploding volcano sometimes represents this kind of experience. Excessive sexual excitement, frequently mixed with intense aggression, and visions of wild orgies also symbolize this aspect. This state represents the borderline between ecstasy and agony and, at the same time, somehow, the fusion of both. It is described in terms of "volcanic ecstasy" in contrast to the oceanic ecstasy of cosmic union.
- 23.5.1.23.5. Death-Rebirth Experience:** Finally, the baby is propelled through the birth canal and the enormous tension associated with birth is followed by sudden relief and relaxation. At the psychological level, suffering and agony terminate in total annihilation - the individual experiences an ego death. This experience seems to involve an instantaneous destruction of all reference points for the individual. But at this point something truly awesome happens.

"After an individual has experienced the very depth of total annihilation and hit the cosmic bottom, he is struck by visions of blinding white or golden light and experiences freeing decompression and expansion of space. The Universe is perceived as indescribably beautiful and radiant; the general atmosphere is that of liberation, redemption, salvation, love and forgiveness. The subject feels cleansed and purged and talks about having disposed of an incredible amount of 'garbage', guilt, aggression and anxiety. He feels overwhelming love for other fellowmen, appreciation of warm human relations, friendship, and love. Irrational and exaggerated ambitions as well as cravings for money, status, prestige, and power appear in this state absurd and irrelevant. The appreciation of natural beauties is enormously enhanced, and an uncomplicated and simple way of life in close contact and harmony with nature seems to be the most desirable of all

alternatives. Anything of natural origin is experienced with utmost zest by all the widely opened sensory pathways. Brotherly feelings for all fellowmen are accompanied by feelings of humility and a tendency to engage in service and charitable activities.

"The experience of rebirth is frequently followed by what is usually described as an experience of 'cosmic union' and seems to be closely related to the 'good womb' and 'good breast' experiences and happy childhood memories. The individual tuned into this experiential area usually discovers within himself genuinely positive values, such as a sense of justice, appreciation of beauty, feelings of love, self-respect and respect for others. These values, as well as the motivations to pursue them and act in accordance with them, seem to be on this level an intrinsic part of the human personality. They cannot be satisfactorily explained in terms of reaction formations to opposite tendencies or as sublimation of primitive instinctual drives. The individual experiences them as intrinsic parts of the universal order." (Grof 1972, p. 56-57)

23.5.1.23.6. Embryonic and Fetal Experiences: In special altered states of consciousness, individual sometimes experience events they believe must have taken place while they were in utero. They may, for example, experience an attempted abortion or their parents' sexual intercourse. It is difficult to provide independent confirmation for these events.

23.5.1.24. The Phylogenetic Conscious (Evolutionary Conscious): (Ring, 1974) The realm of consciousness takes us completely beyond human forms. In this region, we seem to encounter our own evolutionary development and may be able to trace it back to the beginning of life itself. We experience - not just know intellectually - ourselves as animal life and as plant life; we seem to recapitulate experientially the whole evolutionary sequence of life on this planet!

"In this type of phylogenetic or evolutionary experience the subject identifies with his animal ancestors on various levels of development; this is accompanied by a realistic feeling that the subject is exploring his own evolutionary pedigree. The identification is rather complex, complete and authentic; it involves the body image, a variety of physical feelings and physiological sensations, specific emotions, and a new perception of the environment. Occasionally the subjects report insight into zoological or ethnological facts that by far exceed the level of their education in natural sciences. In addition, the experiences involved appear to be qualitatively different from human experiences and frequently even seem to transcend the scope of human fantasy and imagination. The subject can have, for example, an illuminating insight into what it feels like when a snake is hungry, when a turtle is sexually excited, or when a salmon breathes through its gills. Identification is most frequent with other mammals, with birds, reptiles, amphibians and various species of fish. Occasionally, the subjects report identification with much less differentiated forms of life, such as coelenterates or even unicellular organisms. Evolutionary experiences are sometimes accompanied by changes in neurological reflexes and certain abnormal motor phenomena that appear to be related to the activation of archaic neuronal pathways." (Grof 1972, p. 62-3)

It also appears that subjects may find themselves locked into a specific mode of sub-human consciousness. It is as though one gets off the Evolutionary Express at a certain station before

reaching the end of the line. In fact, several stations can be distinguished.

- 23.5.1.24.1. Organ, Tissue and Cellular Consciousness:** In this type of experience the subject reports a feeling of authentically turning into the consciousness of a certain part of his body - at either the organ, tissue or cellular level.
- 23.5.1.24.2. Animal Consciousness:** Here one is identified with a certain species and one functions with the consciousness of the animal with which one has identified. There is a good instance of this in the first of Castaneda's Don Juan books (The Teachings of Don Juan, 1969~ when Castaneda is learning to see like a crow.
- 23.5.1.24.3. Plant Consciousness:** This is much less common than animal identification. Here the individual may have an utterly convincing experience of such processes as the germination of seeds, pollination, photosynthesis, etc.
- 23.5.1.24.4. Oneness with Life and All Creation:** Here the individual identifies with the totality of life on the planet. He experiences the complexity of phylogenetic development of all life forms.
- 23.5.1.24.5. Consciousness of Inorganic Matter:** The individual can here identify with a great range of inorganic material - from an atom to a statue. Identification with stable and durable forms (e.g., statues) is often accompanied by a feeling of sacredness. Within the framework of this experience, consciousness itself appears to the individual as a basic property of the universe, with ordinary consciousness merely one of its manifestations.
- 23.5.1.24.6. Planetary Consciousness:** Attained by few, this level of consciousness encompasses all the phenomena of this planet, both organic and inorganic.

23.5.2. THE PSYCHIC TRANSFER POINT (Ring, 1976)

It is necessary to return to the psychodynamic conscious. It is a psychic transfer point because no passage to the more profound body dependent states of consciousness or to body independent states is possible without a "stop-over" here. Metaphorically, the purpose of this transfer point seems to be to transform awareness into a mode of functioning that makes it possible for it to continue its journey. One's psychological functioning is radically altered when it begins to attune itself to normally unconscious processes. In all of this, the dream occupies a central place. There are two major points to be made here which underscore the crucial role of the dream. First, many if not all the body independent experiences have the quality of a waking dream. That is, a dream-like mode of functioning pervades these experiences. Second, it may be that when we dream at night, we may sometimes be receiving inputs from the deep unconscious states (e.g., a dream about our birth) or from body independent states (e.g., dreams of flying). Dreaming may serve to filter these experiences which we then "reduce," upon awakening, to the category of "only a dream." If this is true, the psychodynamic conscious is a dual transfer point: through it we pass into dream-colored realms and into it come dream-filtered inputs from those same realms. Thus, dreams may contain the clue that leads us beyond to the realms Freud never charted - the transpersonal world.

Unfortunately, we are in the dark about the factors which determine the gate-keeping functions of this region.

23.5.3. TWO METHODS TO INDUCE BODY INDEPENDENT STATES. Quietening vs. Hyperactive Methods. (Ring, 1976)

One can bring about a state of independence from the body, primarily through quieting down the body. Such means include specific techniques as well as naturally occurring conditions. Examples of the former would be most meditative practices, yoga asanas, hypnotic

indications, autogenic training and sensory isolation procedures. In fact, any manipulation which induces bodily relaxation would qualify. Examples of naturally occurring conditions would be sleep and various conditions associated with illness and death: receiving an anesthetic, comatose states, and certain illness and types of near-death experiences. Under all of these circumstances, the normal cues associated with body functioning are greatly diminished or eliminated from awareness altogether. We might say that under these conditions mind is greatly freed from the usual anchorage of the body.

Also one can bring about transcendence of the body by pushing it toward the opposite extreme, hyper-activity. Techniques inducing such states include certain drugs (e.g., some psychedelics), ritual drumming, trance dancing, shamanistic practices, self-flagellation, and certain forms of therapy (e.g., bioenergetics). These methods can also be found under naturally occurring conditions: some forms of madness (especially "possession states" and manias), feverish illnesses, "creative frenzies," and accidental near-death experiences involving a profound physical shock to the body. In these states the body is treated so violently that it can no longer accommodate the stimulation, bringing about a forcible state of dissociation between mind and body.

It should be noted that certain procedures seem to employ both means. For example, the traditional "vision quest" of the Plains Indian typically required a period of several days in which the seeker fasted, did without sleep, and kept a solitary vigil.

However this condition of minimal bodily anchorage may be accomplished, its effect is to catapult the individual into a realm which we have come to associate with out-of-the-body experiences. Along this dimension of experiences, one can arbitrarily describe regions which intuitively seem to represent qualitatively different types of experience, ranging from the cosmically banal to the cosmically profound. Wherever one's awareness may be located along this range, however, it must be borne in mind that this continuum of experiences represents as a whole a profound qualitative shift in consciousness, utterly unlike those states associated with the body dependent states. Here one's awareness is functioning within what must be construed as another dimension of existence - that which exists independently of the brain/body system.

23.5.4. BODY INDEPENDENT STATES (from the least to most spiritually valuable experiences)

The experiences which occur here depend on a certain degree of detachment from the body or from body awareness. In general, there are two means by which these conditions can be brought about. The Quieting vs. Hyperactive methods mentioned earlier.

23.5.4.1. Out of the Body Experiences, ESP & Mediumistic Phenomena: (Ring, 1974)

There are realms of consciousness that extend beyond our planet, in the space of extra-terrestrial conscious. A variety of experiences occur in this region, but they all involve elements which are difficult to coordinate with the physical plane and with so-called natural laws as we understand them. The three main types of phenomena which make their appearance here are: a) Out of the body experiences, including the encountering of spiritual entities and guides and traveling to other locations in the universe; b) Extra-sensory perception phenomena, such as telepathy and clairvoyance; c) Mediumistic phenomena, such as automatic writing and spirit possession.

23.5.4.1.1. Out of the Body Experiences:

23.5.4.1.1.1. Garden Variety Astral Journey:

Robert A. Monroe (*Journeys Out of the Body*, 1971), is a successful businessman who more or less chanced upon the experience of leaving his body. Intrigued and perplexed by his first such experience, he began a systematic series of experiments, using himself as his own subject, in pursuit of understanding this phenomenon and the conditions which facilitate it. His book records dozens of such instances in meticulous detail. Monroe claims to have had out of the body experiences hundreds of times. He had also willingly permitted himself to be studied by independent researchers such as Charles Tart. There is nothing in his book which suggests anything other than scrupulous honesty in his self-reports. Moreover, there are literally thousands of instances recorded in other books and articles on the subject of astral projection and out of the body experiences, many of which closely resemble the features of Monroe's own "trips." This first example is based on an entry in Monroe's diary.

"3/5/59 Morning - In a motel in Winston-Salem: I woke up early and went out to have breakfast at seven-thirty, then returned to my room about eight-thirty and lay down. As I relaxed, the vibrations came and then an impression of movement. Shortly thereafter, I stopped, and the first thing I saw was a boy walking along and tossing a baseball in the air and catching it. A quick shift, and I saw a man trying to put something into the back seat of a car, a large sedan. The thing was an awkward-looking device that I interpreted to be a small car with wheels and electric motor. The man twisted and turned the device and finally got it into the back seat of the of the car and slammed the door. Another quick shift, and I was standing beside a table. There were people sitting around the table, and dishes covered it. One person was dealing what looked like large white playing cards around to the others at the table. I thought it strange to play cards at a table so covered with dishes, and wondered about the overlarge size and whiteness of the cards. Another quick shift, and I was over city streets, about five hundred feet high, looking for 'home.' Then I spotted the radio tower and remembered that the motel was close to the tower, and almost instantly I was back in my body. I sat up and looked around. Everything seemed normal."

"Important aftermath: The same evening, I visited some friends, Mr. and Mrs. Agnew Bahnson, at their home. They were partially aware of my 'activities,' and on a sudden hunch, I knew the morning event had to do with them. I asked about their son, and they called him into the room and asked him what he was doing between eight- thirty and nine that morning. He said he was going to school. When asked more specifically what he was doing as he went, he said he was tossing his baseball in the air and catching it. (Although I knew him well, I had no knowledge that the boy was interested in baseball, although this could be assumed.) Next, I decided to speak about the loading of the car. Mr. Bahnson was astounded. Exactly at that time, he told me, he was loading a Van DeGraff generator into the back seat of his car. The generator was a large awkward device with wheels, and electric motor, and a platform. He

showed me the device. (It was eerie to see physically something you had observed only from the Second Body.) Next, I told about the table and the large white cards. His wife was excited at this one. It seems that for the first time in two years, because they had all arisen late, she had brought the morning mail to the breakfast table and had passed out the letters to them as she sorted the mail. Large white playing cards! They were very excited over the event, and I am sure they were not humoring me." (Monroe, 1971, p. 48-50)

23.5.4.1.1.2. "Entities":

Another common occurrence when functioning at this level of consciousness is encountering "entities." Though sometimes benevolent, they are more often threatening and are intent on gaining control over the individual's body or consciousness. There are many cases of such instances of attempted or successful possession to be found in the literature on spiritualism, magic, witchcraft and madness, but in the West we have typically dismissed these symptoms of possession as hallucinations.

Individuals in this realm of consciousness are occasionally graced by the presence of what appear to be supra-human spiritual beings who have the role of protectors or guides. Such visitations are potentially available to anyone who has entered this region of consciousness by whatever means. Often the meeting takes place when the individual hovers near death. This was the condition of John Lilly, who has provided us with the following example of an encounter with a supra-human entity (1972):

"The pounding headache, the nausea and the vomiting that occurred forced me to leave my body. I became a focused center of consciousness and traveled into other spaces and met other beings, entities, or consciousness. I came across two who approached me through a large empty space and who looked, felt, and transmitted guiding and teaching thoughts to me.

"It is very hard to put this experience into words, because there were no words exchanged. Pure thought and feeling was being transmitted and received by me and by these two entities. I will attempt to translate into words what occurred. I am in a large empty place with nothing in any direction except light. There is a golden light permeating the whole space everywhere in all directions, out to infinity. I am a single point of consciousness, of feeling, of knowledge. I know that I am. That is all. It is a very peaceful, awesome, and reverential space that I am in. I have no body, I have no need for a body. There is no body. I am just I. Complete with love, warmth, and radiance.

"Suddenly in the distance appear two similar points of consciousness, sources of radiance, of love, of warmth. I feel their presence. I see their presence, without eyes, without a body. I know they are there, so they are there. As they move toward me, I feel more and more of each of them, interpenetrating my very being. They transmit comforting, reverential, awesome thoughts. I realize that they are beings far greater than I. They begin to teach me. They tell me I can stay in this place, that I have left my body, but that I can return to it if I wish. They then show me what would happen if I left my body back

there - an alternative path for me to take. They also show me where I can go if I stay in this place. They tell me that it is not yet time for me to leave my body permanently, that I still have an option to go back to it. They give me total and absolute confidence, total certitude in the truth of my being in this state. I know with absolute certainty that they exist. I have no doubts. There is no longer any need for an act of faith; it just is that way and I accept it.

"They say that they are my guardians, that they have been with me before at critical times and that in fact they are with me always, but that I am not usually in a state to perceive them. I am in a state to perceive them when I am close to the death of the body. In this state, there is no time. There is an immediate perception of the past, present and future as if in the present moment. I stayed in this state for many hours in earth time. Then I came back to my body in the hospital." (Lilly, 1972, p. 25-27).

23.5.4.1.1.3. "Space Travel":

Consciousness, when it is functioning in this region, can apparently go anywhere in the universe! This sounds fantastic only because we are accustomed to think of ourselves as bodies having the property of consciousness. If, instead, we think of ourselves as essentially consciousness and not bodies, and if we can entertain the belief that our consciousness can operate independently of our bodies, then the notion of our consciousness traveling to distant spaces of the universe may be seen as a theoretical possibility. In depicting this state, John Lilly observes that consciousness has here been condensed into a single, mobile point. He writes:

"Plus 6 is that state in which one focuses one's consciousness down to a very small point. How small that point is a matter of choice that one makes depending on where one wants to go...Once one has moved into the point, become the point, one can move down into the body, into other people's heads or bodies, or out over the planet, or into outer space, into the galaxy, into the cosmos. As long as one holds together as one identity, a single point, one remains in state +6 no matter how far out, no matter how deep down one is going." (Lilly, 1972, p. 198-199)

23.5.4.1.2. Extra Sensory Perception (ESP):

23.5.4.1.2.1. Cognitive:

A psychic event in which, it is claimed, information is transmitted through channels outside the known sensory channels, either in waking consciousness, trance, or dreams. ESP includes:

- (a). Telepathy - ESP of another person's mental state or thoughts.
- (b). Clairvoyance - ESP of physical objects or events inaccessible to physical vision.
- (c). Precognition - knowledge of future events that cannot be inferred from present knowledge.
- (d). Retrocognition - knowledge of past events beyond the range of normal

knowledge.

When ESP occurs in situations that could be telepathy or clairvoyance or both, it is termed general extrasensory perception (GESP). ESP is applied in many specific ways, including psychometry (object reading), radiesthesia (dowsing), and psychic diagnosis. The term clairvoyance is sometimes used to include clairvoyance, clairaudience, and other expressions of ESP through sensory modalities.

23.5.4.1.2.2. Physical - Psychokinesis (PK):

A psychic event in which, according to ESP researchers, something is moved or physically affected without the use of any known force that would allow a conventional explanation and usually without direct contact. PK includes;

- (a). Telekinesis - the movement of stationary objects without the use of any known physical force. Also the Random Event Generation (REG) experiments at PEAR (Princeton Engineering Anomalies Research) laboratory. (Jahn and Dunne)
- (b). Teleportation - the movement of objects (called "apports") through other physical objects or over great distances.
- (c). Materialization - an event in which some forms or objects suddenly become visible in solid form.
- (d). Dematerialization - the paranormal disappearance, usually quite rapidly, of an object.
- (e). Levitation (of oneself) - rising into the air by no apparent physical means.
- (f). Psychic healing - the paranormal cure of an illness or disability.
- (g). Psychic surgery - a form of paranormal healing in which diseased tissue is removed from the body without use of instruments.
- (h). Thoughtography - the production of images on unexposed film by thought alone.
- (i). Poltergeists - various paranormal events involving the unexplained movement or breakage of objects, apparently by "noisy spirits."

23.5.4.1.2.3. Mediumship/Channeling

The ability to perceive or communicate with discarnates or to act as a channel through which discarnates communicate.

- a.** Hauntings - paranormal phenomena associated with a certain location and attributed to the activity of discarnate spirits.
- b.** Apparitions of the dead - a visual appearance, suggesting the real presence, of someone no longer living.
- c.** Spirit photography - the appearance, on a photographic plate, of images of dead persons not visibly present when the photograph was taken.
- d.** Spirit possession - a state in which a person seems to be under the control in mind and body of another personality, generally thought to be a discarnate (and sometimes non-human) spirit. Channeling is a dramatic and fascinating example of "high level possession."

23.5.4.2. Trans-Individual Conscious (Ring, (1974)

At the trans-individual level, there are several distinct sub-types of experiences which all have in common the transcendence of the individual's own ego boundaries - the sine qua non of the transpersonal experience - and the identification with other persons or with universal types (what Jung called archetypes). The major sub-types of trans-individual experiences are:) Ancestral experience; b) Past incarnation experiences; c) Collective and racial experiences; d) Archetypal experiences.

23.5.4.2.1. Ancestral Experiences. This type is actually a mix of body dependent and independent experiences. The core of this experience is that the individual feels that he is exploring his own genetic lineage and is reliving episodes from the lives of his ancestors. Sometimes these experiences seem to go back only a generation or so, but occasionally they go back several centuries. So, for example, a modern-day Jew might experience episodes from Biblical times- or a contemporary Scandinavian might relive scenes from the adventures of his Viking ancestors.

Stanislav Grof states that an important characteristic which differentiates the ancestral experience from collective and racial ones is "the convinced feeling of the subject that he is confronted with real elements of his own individual history, reading his own genetic code" (Grof. 1972, p. 60).

23.5.4.2.2. Past Incarnation Experiences. Here, individuals report experiencing in a vivid, dramatic and convincing way scenes or fragments of scenes that happened at another time and place in history. The emotions which accompany these experiences tend to be very powerful and frequently negative. They are linked to a feeling that these events actually happened in one of the individual's past lives. Furthermore, the subject often gains a compelling, intuitive understanding of the Law of Karma as well as a direct apprehension of the phenomenon of reincarnation. These experiences tend to bypass biological hereditary lines and violate genetic laws. Accordingly, it is the belief of some researchers who trust in the validity of these reincarnation episodes that the individual has not only a biological link to his own personal ancestors, but a spiritual bond as well as the evolution of his own consciousness.

23.5.4.2.3. Collective and Racial Experiences. Individuals frequently experience episodes from various cultures in the history of mankind. In this sub-type of trans-individual consciousness, however, the experience itself seems to be independent of the subject's own racial background, cultural tradition, training, education or interests. So, for instance, an Anglo-Saxon can experience episodes which are related to an Oriental culture. Again, the detail is often very fine and can sometimes be verified by reference to independent sources that are often so specialized and difficult to come by that the subject himself could hardly have consulted them.

What distinguishes these accounts from both ancestral and reincarnation experiences is the subjective belief of the individual that he is not exploring his own personal history here. He is somehow just "plugged into" it - as though there were a racial or collective unconscious containing the whole of human history to which, under certain conditions, one can gain access.

23.5.4.2.4. Archetypal Experiences. This is the realm of consciousness that we identify with the work of Carl Jung, and his idea of the collective unconscious. This idea implies that beyond one's own personal unconscious (the psychodynamic and ontogenetic regions), there exists a repository of man's historical and cultural development which is independent of any particular individual, setting, or historical period - a trans-individual form of consciousness. For Jung the contents of the collective unconscious are made up of universal symbols of human experience which he called archetypes (or primordial images). At the level of the trans-individual unconscious, we appear to enter a realm composed of universal forms or patterns which stand outside any particular culture or historical era. The idea seems to bear a conceptual kinship to Plato's Laws of Forms, except that we are concerned only with forms that affect the human psyche.

23.5.4.3.. Visionary States (Ring, 1976)

"Visionary States" represent a quantitative extension of transindividual experiences. Included here are states of "ritual possession" (as in shamanistic practices); prophetic, revelatory visions; and the encounter with or "possession" by "disembodied entities" - either beneficial or malevolent - which tend to be reported in conjunction with some forms of madness or near-death experiences. Of the regions comprising the body independent continuum, visionary states are the most intense and personally affecting. Positive experiences inspire the highest ecstasy (the term "ecstasy" literally means "out of place," i.e. beside oneself = out of body), negative experiences, bone-shaking terror. In short, in their extreme form, these are the states of heaven and hell. Such experiences have the power to transform cultures as well as individual lives.

23.5.4.4. The Superconscious

Beyond both reference axes lies the superconscious.

"As we get to these outermost regions of the map, we have less and less to say, for as we reach the edge of consciousness itself, the experiences become increasingly ineffable. Nevertheless, we can assert that the nature of the experience at this realm involves a profound spiritual ecstasy. While consciousness is centered here, the individual is convinced that he is experiencing the ultimate force in the universe. One way in which this experience has been described is that the individual feels his consciousness merged with that of the Universal Mind. The experience is said to be one of infinite existence, infinite wisdom and infinite bliss. During the time the individual remains in this state of consciousness, the whole process of creation may be understood." (Ring, 1974)

The gap between the two reference axes and the super conscious suggests that body dependent and independent states can and do lead in the direction of the super-conscious but both stop short of merging with it. The superconscious represents a kind of ultimate state in which one no longer merely has an experience - one is the experience. (Ring, 1976)

23.5.4.5. The Void (Ring, 1974)

We can playfully suggest the void by saying that it is "encountered" when you stand with your back toward the created universe. The void is the universe in its unmanifested form -

therefore nothing can be said about it.

According to Grof, the void is experienced as underlying the whole creation: "It is beyond time and space, beyond any change, and beyond polarities such as- good and evil, light and darkness, stability and motion, agony and ecstasy" (Grof, 1972, p. 75). In short, it is a state beyond any content whatever. In the Buddhist concept of Nirvana awareness has as its object the cessation of consciousness. Consequently, with the attainment of Nirvana, this journey out to the remote regions of consciousness comes to an end.

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