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Uses of Altered States of Consciousness Experiences Related to Spiritual and Religious Aspects of Skin and Skin Disorders

(Philip Shenefelt, MD, ABMH)
ALTERED STATES OF CONSCIOUSNESS EXPERIENCES RELATED TO SPIRITUAL AND RELIGIOUS ASPECTS OF SKIN AND SKIN DISORDERS

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I HAVE NO CONFLICT OF INTEREST

Intentionally Induced Altered States of Consciousness Archaic—Shamanic Eastern—Meditation Concentrative Mindfulness Western—Hypnosis Focused Alert-Awake

Consciousness vs Unconsciousness

Scientific American November 2017

How to Make a Consciousness Meter Zapping the brain with magnetic pulses while measuring its electrical activity is proving to be a reliable way to detect consciousness

By Christof Koch
Transcendent ASC Experience
Set: preparation, expectations
Setting: physical surroundings
Substance or Method of Induction
Sitter or Guide: accompanying person
Session: period of ASC
Situation: post-experience integration


Drumbeat Rate in Shamanic Induction of ASC

<table>
<thead>
<tr>
<th>Beats / minute</th>
<th>cycles / second</th>
<th>Entrainment of Brainwaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>1</td>
<td>Delta</td>
</tr>
<tr>
<td>120</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>4</td>
<td>Theta</td>
</tr>
<tr>
<td>300</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>360</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>420</td>
<td>7</td>
<td>Alpha</td>
</tr>
<tr>
<td>480</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

Auditory driving drumbeat range is 180-420 bpm with most commonly used range 205-220 bpm. Drum harmonics produce additional higher freq.


Alternative Shamanic ASC Inductions:
Auditory rattles, clicking sticks, chanting, singing
Hallucinogens from local plants
Nightshade, Mushrooms, Cacti, Ayahuasca, others
Strenuous dancing
Other
Shamanic Attunement:
Full Intention
Attention
Trust
in service of the authentic self
in relationship with the One and
with the various ego states
collaborating without greed,
dominance, fear, or exploitation.


ASC Inductions for Meditation
Concentrating on breathing and
slowing breath to 6 per minute
Chanting +/- mantra (slows
breath rate)
Staring at mandala
Other

BREATH and Relaxation versus Arousal
Breathing Rate / minute 4 6 8 10 12 14 16 18 20 22 24
pCO₂ and carbonic acid high medium low
Blood pH lower higher (acidic) (alkaline)
Cerebral blood flow to frontal neocortex higher lower
Dominant EEG freq./ sec theta alpha beta high beta
Feeling relaxed focused anxious
State of consciousness trance alert hyper-alert
Dominant activation vegetative neocortex limbic
Autonomic parasympathetic sympathetic
Polyvagal ventral neo-vagal sympathetic
†ventral paleo-vagal fight, flight
social interaction speech, facial
†dorsal paleo-vagal freeze, digestion, healing

Breath Induction Experience
6 breaths per minute
4 seconds for in-breath
6 seconds for out-breath

Pablo Amaringo:
Puma Yachay
(Puma Wisdom)
4 seconds in and 6 seconds out approximates the golden ratio Φ Phi of 0.618… to 1 or 1 to 1.618… of 3.71 seconds in and 6 seconds out or 4 seconds in and 6.47 seconds out with a prolonged expiratory relaxation period compared to the inspiratory tension period and the slow breathing rate shifting toward parasympathetic.

The ratio Φ Phi of smaller part to larger part as larger part is to whole is a common pattern in nature and is related to the ratio of adjacent Fibonacci series numbers

$$F_n = F(n-1) + F(n-2) \text{ e.g.} 1,2,3,5,8,13,21,34, 55,89,144,233,…$$

$$\Phi = \frac{\sqrt{5} + 1}{2} = 1.6180339887498948482…$$

irrational endless number

The Divine Ratio

<table>
<thead>
<tr>
<th>1</th>
<th>0.618…</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>b</td>
</tr>
<tr>
<td>a+b</td>
<td>a is to b as b is to a</td>
</tr>
<tr>
<td>a+b</td>
<td>1.618…</td>
</tr>
</tbody>
</table>

Mandala
ASC Inductions for Hypnosis
Eye fixation
Eyeroll Induction
Progressive Relaxation
Many others

Eye-roll Induction Experience
1. Holding your head still,
look way up toward the top
of your head
2. Take a deep breath in,
continue to look up,
and allow you eyes to close
3. Breathe out, allow your eyes
to relax, and float, float, float
Deepening of ASC can occur to the level of being an intense energy experience, often as an intense light or intense vibration. It may occur spontaneously or after intentional induction of ASC. This is often later recalled as a deep or high spiritual experience.

Re-entry from ASC to OSC

- Head cognitive
- Heart emotional
- Belly/Gut somatic

Intense ASC Energetic Experience

Intense ASC Energetic Experience is nonverbal and nonlinear, Somatic Perception of the ASC experience is nonverbal, Imaginative Engagement of the experience is emotional with metaphorical imagery/symbols, Narrative Integration in OSC of the experience is verbal linear.

The transition from nonverbal non-time nonlinear ASC with intense sense of connection, instant comprehension, and unity to somatic sensations, to emotion-laden metaphors or symbols to verbal linear attempts to remember, describe, and grasp what happened explains the difficulty in translation of spiritual experiences into words.

Some cultures and languages support linguistic transitions from ASC into OSC more than others.

<table>
<thead>
<tr>
<th>Yes-energy</th>
<th>No-matter dominant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebrew</td>
<td>English/Germanic</td>
</tr>
<tr>
<td>Lakota</td>
<td>Greek</td>
</tr>
<tr>
<td>Yoruba</td>
<td>Romance/Latin</td>
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</table>

ASC transcendence beyond ordinary limits with a numinous experience can be accompanied by a shift in consciousness to a sense of broader overall awareness and higher and deeper comprehension of meanings that expands beyond the immediacy of everyday life. This can result in stress reduction and a feeling of wellbeing and a personal sense of inner healing and peacefulness. It can also increase resiliency.

On the other hand, spiritual struggle has appeared to predict poor health outcomes consistently. In the example of preparing for cardiac surgery, those struggling spiritually were shown to have increased levels of the pro-inflammatory cytokine interleukin-6. This elevation of interleukin-6 associated with negative emotions was correlated with a higher incidence of adverse health outcomes in these patients.

Religious beliefs and rituals are often based on prior personal spiritual experiences or borrowings from the spiritual experiences of other real or mythical beings passed down through stories or writings.

ASC spiritual intense experience is often experienced as self dis-membering (meltdown) followed if container (ego) is sturdy enough with re-membering, moving forward without looking back. Looking back can lock old patterns back in. The transcendent spiritual transformation can over time result in restructuring of the mental, emotional, and physical aspects of the person.
ASC religious intense experience is often colored by specific cultural and religious beliefs and linguistic focus (energy vs matter). It may be similar to ASC spiritual experience as in Ezekiel’s (37:6) vision of the resurrection of the people being remembered from dry bones, or it may be quite different, but again it offers an opportunity for a transcendent restructured self.

The typical ASC spiritual/religious healing sequence within the specific framework of particular cultural and religious beliefs is first disruption of habitual frames of reference, then reframing the situation as a transformative process transcending the ordinary in pursuit of revitalization and healing.

Levels of spiritual attunement according to David Hawkins with below 200 negative, above 200 positive, below 500 linear or curvilinear, above 500 non-linear with attractors best described by chaos theory.

Below 500 Linear and Curvilinear

\[
\begin{align*}
\nabla \cdot \vec{E} &= \frac{\rho}{\varepsilon_0} \\
\nabla \cdot \vec{B} &= 0 \\
\nabla \times \vec{E} &= -\frac{\partial \vec{B}}{\partial t} \\
\nabla \times \vec{B} &= \mu_0 \vec{J} + \frac{1}{c^2} \frac{\partial \vec{E}}{\partial t}
\end{align*}
\]

And there was light.
(Maxwell's equations for electromagnetic energy)

Above 500

Lorenz attractor
Skin appearance can be altered by
Clothing style and type
Coloring with pigments on surface
such as body paints or makeup
Tattoos
Piercings with attached ornaments
Hair style
Nail style
And each of these can have
spiritual or religious significance.

Spiritual Aspects of Skin
Spiritual influence of skin on
core self concept, affected by
Physical skin color, texture, defects
Emotional blushing, pallor, sweating
Cognitive reaction to skin
appearance and skin ego (Didier Anzieu)
that is semipermeable and separates
self from other but permits social
interchange with others

Religious Aspects of Skin
How much skin is covered with
what kinds of clothing
Scalp and beard hair styling
Skin, hair, and nail coloring or
decorating
Tattoos with religious significance
Piercing and skin ornaments
Male and female circumcision
Ritual cleansing and anointing

Religious image tattoos
Spiritual Aspects of Skin Disorders
The skin is a great projection screen onto which physical, emotional, mental, and spiritual aspects of the person are constantly made visible. The afflicted person may seek to understand if there are spiritual implications buried beneath the skin disorder and may search for any associated meaning.

Spiritual concerns may arise from
Inflammatory skin disorders such as acne, eczema, psoriasis
Congenital skin defects such as hemangiomas or large nevi
Genetic skin defects such as ichthyosis (fish-skin disorder)
Benign skin tumors and cysts
Malignant skin tumors
Scars and other skin defects
Sandra Ingerman (author and practicing shamanic healer) has stated (personal communication) that she has seen some good results in her shamanic work with clients with rashes and eczema being healed by shamanic work, but she has not written down or published these experiences.


A person with a non-healing skin ulcer from a spider bite had failed 17 surgical attempts and was also depressed. With her permission, her physician did a shamanic journey for her, employing the physician’s helping spirits. When the physician later discussed the shamanic journey with the patient, her depression cleared and skin grafts then took for the first time.


Distance Healing of Psoriasis
A man with intractable psoriasis for 18 months noted a change when a healer 50 miles away prayed for God to do whatever was best for the healee. The psoriasis cleared within a few days and remained clear on follow-up two years later.


Psychosomatic Hypnoanalysis can be used to explore the psychological and spiritual aspects of skin disorders. Using the mnemonic COMPASS POINT it is possible in hypnotic ASC to explore these areas for psychological and spiritual issues that relate to the skin disorder.

LeCron and Cheek’s 7 key factors
Conflict (want to vs ought to)
Organ language (skin problem)
Motivation (secondary gain)
Past (traumatic) experiences
Active Identification
Self-punishment
Suggestion / imprint

Medical Psychosomatic Hypnoanalysis for Skin Disorders
LeCron and Cheek’s 7 key factors
Conflict (want to vs ought to)
Organ language (skin problem)
Motivation (secondary gain)
Past (traumatic) experiences
Active Identification
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Suggestion / imprint
Medical Psychosomatic Hypnoanalysis for Skin Disorders

Additional 5 key factors
- Past life event ("real" / imagined)
- Occult hex / curse
- Intruder spirit
- Nocebo
- Trauma in your ancestral lineage

What is important is what the person believes, whether "real" from an objective standpoint or not.

Dr. Ewin used psychosomatic hypnoanalysis with a medical student who got hives every time he ate chocolate. When the medical student was age regressed in ASC to about age 4 years he recalled visiting a zoo with his parents on a Saturday afternoon. It happened to be feeding time for the snakes, and he witnessed with great horror as a large snake ingested a live rabbit.

The next morning happened to be Easter Sunday and he found a chocolate bunny in his basket. Upon eating the chocolate bunny he broke out in hives, and continued to get hives every time he ate chocolate thereafter. Dr. Ewin provided suggestions that he no longer needed to develop hives when eating chocolate, and his chocolate “allergy” immediately resolved.

Religious Aspects of Skin Disorders

The skin disorder (mis)translated as leprosy features prominently in Exodus, Leviticus, and Numbers. The Hebrew word צרעת tsara’at means to be thrown down or humiliated and refers to a scaly or whitish skin disorder, most likely representing psoriasis, tinea corporis, eczema, or vitiligo.

In Exodus 4:6-4:8 God* instructed Moses to place his hand in his cloak and take it out and when he did it was tzara’at white like snow, and when he put his hand back in the cloak and took it out it was normal again. Moses was to use this as a sign of G-D’s power to punish. יי Holy Name * Great Old Divine energy

Yi Ho Wa Ha traditionally unpronounced vowels: in and out breaths representing sacred energy (Kabbalistic teaching) at about 6 breaths per minute inducing trance that can lead to spiritual experiences.

In Parsha Metzorah, Leviticus Chapters 13 and 14, tzara’at was discussed extensively in terms of description, requirement for persons with tzara’at to be separated from the community as ritually impure so that others could avoid spiritual/physical contamination, and to be cleared by a priest and have a specific cleansing ceremony before being allowed to rejoin the community.
When Miriam slandered Moses in Numbers 12: 1-15, G-D afflicted Miriam with tzara’at like snow. Moses prayed for G-D to heal her: Ana El Na Refa Na La. Miriam was quarantined for a week, became healed, and after a cleansing ceremony was permitted to rejoin the community. Tzara’at based on this story is considered to be a punishment for slander.

The Greek word λέπρα lepra was used in Matthew 8:2-3, Mark 1:40-42, and Luke 5:12-13 when Jesus healed the leper. Again this was not the leprosy that we know today as a Mycobacterium leprae (identified in 1873) caused disease that was prevalent in the middle ages but that was not very prevalent in the Mideast during Biblical times. Greek lepra means scaly or defilement.

In Hinduism in ancient India the Atharava Veda (c. 2000 BCE) and the Laws of Manu (1500 BCE) mention skin disorders (kushta rog कुष्टा रोग in Sanskrit) translated as leprosy. The Laws prohibited contact with those affected and punished those who married into the family of a leper. While Hinduism usually considered suicide a sin, for a leper it was not as sin to commit suicide.

In Buddhism, leprosy was considered to be karma कर्म and the person was an Outcast, but was considered with compassion and assisted in local leprosaria. Social aversion to skin disorders has promoted ostracism for those who have obvious skin disorders even in modern society, hence the “heartbreak” of psoriasis.

There are many anecdotal reports of all kinds of diseases including skin disorders being healed based on intense religious faith, the so-called “miracles” of faith healing. It is likely that there is more than placebo effect in at least some of these events, but hard evidence with respect to causation is difficult to attain.

This review has just begun to scratch the surface of the ASC spiritual and religious aspects of skin and skin disorders. Modern understanding of skin disorders pathogenesis and treatment has brought important advances, but healing of the skin continues to have a spiritual aspect, and sometimes healing is hindered until the spiritual aspect is adequately addressed.
QUESTIONS?

Reference

Reference

Reference

Reference