

AYAHUASCA, PHENOMENOLOGICAL PSYCHOTHERAPY AND THE SONOROUS EXPRESSION, AN INTIMATE RELATION IN SEARCH OF AN EXISTENCIAL HARMONY

By Biel Faria

A treasure of humanity enters the concrete jungle at a pace dictated by him, the shock of this encounter germinates tears on our face, we, mere participants in a long, long history. It is as if our soul materialized a natural reaction in the unveiling of the experience, enabling us to see the glow of our essence, which had been covered up, inert, by the fateful events of our earthly life. As well said by the french Doctor Jacques Mabit: “what represents the *ayahuasca*, is an intellectual challenge for our time”, Mabit (2002, p. 176).

The ancestral drink creeps sneaky through society with a fluidity and incredible sincretism, making a great ally to urban centers, in the academic sphere, in the treatment of toxics addiction, bringing a new connection of ideas and thoughts, reinventing every day his adaptively usage according to the environment proposed to it. Great powers, great responsibilities, who would say the native indians, living in the Amazon forest and enshrine for generations such precious, sacred medicine.

Between structured and solid religious associations that make use of tea and the various forms of practices that expands in Brazil and around the world, I come here, trying to contribute with what I saw and lived through the drink and in this mission that I have chosen in life as a psychologist, composer and musician. I bring some of my experience over a few years, combined with a symbolic theoretical and practical material, an attempt to summarize some points that have signed and intertwined on my path.

On my observation, beyond the indisputable healing nature of the forest medicine, I bring some reflections on three “chords” that bind in a triad in this context, forming a harmonic field auspicious to existential harmonization. The three chords are the music or sonorous manifestation, the Existential Psychotherapy management and the ancestral drink *Ayahuasca*, linked intrinsically in the experience. This reflection is an extension of the conclusion course project that I defended to get the bachelor’s degree in Psychology.



Illustrative process of how Ayahuasca is made

With a view to a return “to the same things”, qualifying the subjectivity and singularity, this triad is united to achieve a powerful vehicle for interior lighting and existential harmony. So we have fertile ground for inner growth based on catharsis, where lives the being in the world with the other. The experience with *ayahuasca* forwards the being for an internal investigative search: when ritualized in an appropriate setting and with an interaction between more people, phenomena flows with access to the deep personal unconscious and the collective unconscious of humanity.

Seeing the experience as a movement from the inside out, every step worked and internally analyzed culminate in reframing of personality structures, providing to the being the opportunity to enlighten itself, working the presence status, a process of death and rebirth, a continuum, in a way that the end of a process, simultaneously is the beginning of another in fluid connection. The proposal is to provide the instruments for the individual to return by itself to its natural state and live life intensely in its most sacred manner, respecting the uniqueness of each one and working the subjectivity of existence.

In addition to Psychotherapy, the sonorous expression in these rituals also allows inferences about parallels with music therapy, or even more mortified, with the shamans' chants, which are produced and uttered specifically in the use of the sacred medicine. Forward we will see how this movement works in practice, in a ritual with *ayahuasca*.

Music therapy helps us to penetrate further into the concept of sonorous expression. The sound opens channels of communication through the physical wave that hits and reverberates in the body, bringing out the patient's internal content, saying what can't or don't want to be expressed verbally. The terror caused by

thunders, tranquility generated by the noise of a light rain, the enchantment produced by the song of a bird, the ecstasy that one is driven by the sound of a flute, all these feelings are the result of unexplained effects, but always attracted and exerted a strong influence on the human being (BOMTEMPO, 1992).

In each experience with the drink, we see the great power of reconciliation of the person with the original force, the primary biological yell, shamanic ecstasy and the return to yourself. This process is understood as a curing agent and personal reintegration that, in the ritualistic context represents a connection with the divine inside: the enlightenment.



Ceremony with *Ayahuasca* at the Temple Of the Way of Light, two hours away from Iquitos, Peru

Psychotherapy, in turn, is understood as a process of care and attention to the person, through which the individual will have the opportunity to review the way it understands and deals with elements of reality objective and/or subjective, which implies in ressignification of personal senses, self critical and behavior change. It is a meticulous process, delicate and that takes time. We will elucidate the subject further through the phenomenological perspective, but first we will cover another source of this whole process, the anthropology of the drink's usage.

A BRIEF ANTHROPOLOGICAL HISTORY OF THE DRINK AND THE POWER PLANTS USE

It is worth noting that, the *ayahuasca* has already been effectively used in psychotherapeutic processes, according to Bia Labate, PhD in Anthropology and one of the most important scholars of Psychoactive in Brazil, the tea is being inserted into other forms of consumption, as already mentioned about psychotherapeutic processes, but also in contexts related to the arts and diverse experiences of the *neoayahuasqueiro* universe, Labate (2002).

According to the anthropologist, in this ritual contexts are *“made new types of rituals and elaborated discursive and symbolically philosophical references, existential, therapeutic and even religious, which introduce significant breaks in the universe consumption of ayahuasca in Brazil.”* Thus, we have the join in the phenomenological perspective of the concept of meaning in the existential moment observed in a ritualized context in the *ayahuasqueira* culture, based on the systematic defragmentation of personality structures by the unveiling that the experience with the drink provides.

This stage of the autoresearch process seems to be one of the points that can be compared to phenomenological psychotherapy that works by helping the ego-loss, giving a new meaning to crucial points in life, that previously, triggered vicious cycles.

In fact, *ayahuasca* is an example among thousands of flora elements being used by humanity for therapeutic purposes. Indeed, if today in our society, is practiced a curious logic to determine which are the substances that can be consumed (licit) and those that are prohibited (illegal), it appears to be from economic and political interests. Tea consumption has released for religious purposes throughout the Brazilian territory, however, for having effects considered “hallucinogens”, being associated with non-traditional religions – as well as being from marginal cultures – suffers prejudice and restriction by society.

It is important to remember that plants have been used in rituals of different cults and religions in the world for a long time, for example, the Peyote in the

United States, the San Pedro and the Coca leaf in Bolivia and Peru, the Iboga in Africa, in addition to the Cannabis which is widespread throughout the world (LIMA, 2004). No different, *ayahuasca* is used culturally by shamans and spiritual leaders in order to heal his people. Working in illness through meaning songs that serve as guides, giving the person access to their psychological problems, base of somatized sufferings.



Peyote, San Pedro, Coca leaf, Iboga and Cannabis, respectively

Strolling through the history of civilizations we encounter a diversity of religious expressions that James Pratt, one of the pioneers in Psychology of Religion describes as "one of the new things as natural to man as breathing" (STARLING, 2011 apud PRATT, 1907, p. 1).

[...] nothing more human than the religious experience, in such a way that, in a sense, we could say that human history is intertwined with the history of religions. (2004, p. 11).

The french doctor Jacques Mabit is a pioneer in the observation and research of the therapeutic use of *ayahuasca*. Mabit is also one of the great responsible for the production of the documentary "The Forest Prescription", where we have the ancestral drink being put into practice within the *Takiwasi clinic*, a rehabilitation center in Peru founded by him. In the treatment of addicts environment there is in the beverage, the great pillar of the entire therapeutic development. Enveloped in this dynamic, he had the opportunity to build some observations on the use of the drink:

After 15 years of observation of more than eight thousand cases of ingestion of *Ayahuasca* under specific conditions of preparation, prescription and therapeutic follow-up, we can say that the intake of these preparations has a wide range of indications, with a total lack of dependence. The expansion of a perceptual spectrum, that simultaneously involves body, feelings and thoughts, allows the defocusing of ordinary perception of reality, giving the individual the opportunity to confront their common problems on their own and in a new light. The intense acceleration of the cognitive processes which accompanies this experience can allow the individual the ability to conceive original solutions that fits its personality and unique situations. (MABIT, 2002, p.28)

Psychology can benefit a lot of studies with the *ayahuasca*, as this involves perceptual and sensory experiences. So we have a greater understanding of the phenomenons of human consciousness contributing consequently to a transformation of it. (STARLLING, 2011).

What we can say is that the search in a peculiar form of perception, undertaken by the users, does not seem hallucinations if taken the meaning term of reverie or insanity. There was indeed, in all visited groups, the finding of a strictly community project to them all: the search for the sacred and self-knowledge. It is also not up to the working group to define if the way of experiencing the sacred or the self knowledge is an illusion, daydream or fantasy-signification others of hallucination. (MACRAE, 1986, p. 192).

THE PHENOMENOLOGICAL PSYCHOTHERAPEUTIC MANAGEMENT IN THE EXPERIENCE WITH AYAHUASCA AS AN UNDERSTANDING INSTRUMENT OF THE PHENOMENONS

We move now to another chord of this proposal for existential harmonization, for being a truly philosophical reflection and having a dissector nature in it's way, I recommend a thorough reading for a better articulation. When addressing a psychoterapy of phenomenological guidance we have a perspective and a process of expansion of consciousness and existential opening, through the unveiling of the sense of experiences within a dialogical relation. Favorable relations to this process could be called, in general, the therapeutic relations, since what I call "psychotherapy", is a professional therapeutic relation for including a psychologist, PEREIRA JUNIOR (2010).

To AmatuZZi, "a process" is not a thing, an object or a state that is installed in a person's life as something finished and complete. This is actually a movement. (PEREIRA JUNIOR, 2010 apud AMATUZZI, 2008). This movement is qualitative and causes a concussion in an stagnant personality structure, that no longer responds properly to the existential demands and the desires and aspirations of the person. During a process, the structures are made flexible, and the relations with oneself, with others and the world transform. AmatuZZi refers to two types of processes that can occur within a therapeutic relation: a relational process, resultant of the meeting, and a personal process, which is a deep mobilization of the person. The most significant changes in the personality structures come from the personal process.

The second term of the definition, the expansion of consciousness, refers to a greater awareness of themselves, of others and of the world. Consciousness, here, refers to "be present in the here and now", that is, consciousness in a broad sense, without entering the complex discussion of what would be the nature of pure consciousness, addressed by Husserl (2006).

Yet the expansion of existential opening happens just through the relaxation of the personality structures and increased awareness. In the

psychotherapeutic process, the person is less hard in their defenses, their fears and their roles, becoming more able to deal with the challenges that the existence imposes. What used to paralyze or frightened becomes less threatening. By the expansion of its resources, it can not only deal with these challenges as actively seek for others that are congruent with their wishes and aspirations. This is implied, then, in the notion and perception of freedom of the individual.

May (1978) argues that freedom is not revolt or rebellion, or self-reliance, or lack of limitations, being them social, biological or due to a personality structure. He says that freedom is an aspect of self-consciousness. Freedom is man's ability to stand on its limitations. So it is not possible to speak about freedom if there are no limits, and freedom does not mean overcoming the limits, but the possibility of, having consciousness of the limit, position himself in relation to it.

The exercise of freedom is linked to the person's level of consciousness. So, the expansion of consciousness in psychotherapy leads to the expansion of the exercise of freedom, which is configured as an existential opening. Forghieri (1997, p.47) also states that "the freedom to choose is greater as wider is the human opening of the perception and understanding of their experience in the world."

The expansion of consciousness is a result of an "unveiling of the meaning of experiences." This is where the phenomenological orientation comes more clearly. The phenomenological method seeks to elucidate the meaning of the phenomenon, since every phenomenon is an appearance of "something" to an awareness, and this appearance is accompanied by a sense. And like everything that appears, necessarily appears to a consciousness, one can not speak of the "thing in itself", only the phenomenon, that is "the thing for a conscience." This indissoluble link of the thing in the consciousness, which constitutes the phenomenon, is what Husserl calls intentionality, meaning that all consciousness is necessarily "consciousness of something", and all "something" only appears to a consciousness (PEREIRA JUNIOR, 2010 apud DARTIGUES, 2003, p.18).



Deep mystery, Pablo Amaringo painting, famous Peruvian artist who expresses in the art, his views about the unveiling in the experience with *Ayahuasca*

The sense of the phenomena, being existent, can not be created, but accessed or explicit, so, unveiled. Husserl elaborated a method of accessing this sense, the phenomenological reduction. In the phenomenological reduction, is put "in parenthesis" everything that is not essential to the phenomenon, that is, everything that is not essential to the meaning of that phenomenon to the consciousness of who experiences it, including all the pre-formed judgments. At the end of the process, the "residual", what stayed "outside the parentheses" is the ultimate sense of the phenomenon.

Husserl proposed the phenomenological philosophy as a foundation of all knowledge, and the Phenomenology as a research method of any phenomenon, from mathematical abstractions to philosophical concepts. Phenomenology would describe all phenomena through reductions, reaching their corresponding eidos. But within a phenomenological psychotherapy, the phenomena to be investigated are the experiences of the individual in the psychotherapeutic process (PEREIRA JUNIOR, 2010).

The experience of the being in this process is not an elaboration of the individual, as a thought, nor simply a feeling that occurs. It is an "inner echo" of the experience. The experience, being a phenomenon, has its meaning, which, however,

can only be redeemed in a new current experience that seeks to recover it in the purest possible form; But never in its total purity.

The rescue of the meaning of an experience always refers to others, because the form of "echo" of a phenomenon is the registration form of "something" to an awareness already determined by other experiences, whether individuals, familiars or sociocultural (AMATUZZI, 2008). Thereby, the rescued meaning only configured that way because of the previous experiences, which can also be updated again and redeemed in its direction. This then becomes an endless process of sense rescue, the *continuum* previously mentioned here, since the rescued sense is always recovered in a new experience, and the sense of this experience has the possibility to reframe the contents of the prior experience by reconfiguring the own individual's structure.

The goal is not to change the individual through the recreation of the sense (although this is almost an inevitable consequence), but the unveiling of himself as a phenomenological reduction of the own personality, through the access to the sense of his experiences. The consequence, however, is exactly the full constitution of a personal process of self-knowledge, that takes the individual to a more effective existential position due to the clarity that acquires of his possibilities and limitations.

According to Amatuzzi, he leaves with a better understanding (and capable of more effective actions). Therefore, within the phenomenological light, there is no essential differences between research and psychological counseling or psychotherapy. The approach of the lived triggers changes. It's like a return to the source, "to the same things" (AMATUZZI, 2008, p. 61). All the highlighted points above about the phenomenological psychotherapeutic perspective, make us believe in the possibility of using this method of research, as a starting point to reflect on the experience with the sacred medicine, through a better understanding of the phenomena that the drink gives us to access and experience, to search for a return to a state of existential harmony.



Mother Earth, a David Hewson painting, inspired after the artist's participation in a native ceremony near Cusco, Peru

Healing is not a quick process, sometimes we are conditioned by certain addictions or structures that have been acquired through years, which affects our own body through symptoms somatization. Uncondition what you want can take time and dedication, the symbolic of each experience and the theoretical material, serve to clarify and bring effective tools for you to make your internal stoning. Remembering that each case is unique.

THE SONOROUS EXPRESSION AS A THERAPEUTIC VEHICLE AND THE ICAROS'S ACTION IN THE RITUAL WITH AYAHUASCA

We have reflected a little on the anthropology of the drink, the use of the power plants in humanity, we had a brief notion of the psychotherapeutic management for the experience, now we go to another point, or another chord of this discursive proposal, the sonorous vibration. The sound propagates in the air as a physical wave that reaches and makes the whole body vibrate and resonate with it. This resonance condition directly affects the frequency of the human brain's work and, therefore, its perceptive state. The music reaches the human being in its

fullness, physical, mental, emotional and spiritual, helping in the rescue of memories, altering the perception, the affection of the individual, etc.

At the same time that the sonorous experience provides us to live intensely the present, it also recalls the past and projects the future; helps to contract the time from a notion of temporal coexistence, transgressing, transmuting and transforming. As well reported by Sá (2003), we have as a multitemporal force, the opening of various therapeutic channels helping to improve the understanding of what means to be a creature living the time, in a time, sometimes contracted; other times, circular; sometimes, sequential, linear; others, fluctuating, tangled; or, even, a suspended time.

It would be important to illustrate the sonorous motion in images, but would not be as well shown as in a video. Below there is a stretch that portrays the power of the sound, removed from the beautiful documentary *Alive Inside, 2014*, who won the audience acclaim award "*Audience Award 2014*" at the *Sundance Film Festival*. The film shows us through the work of organizations as *Music & Memory* among several important health professionals, the result of years of study and work with patients with Alzheimer, Multiple Sclerosis and Dementia. The music here, is used to unclog therapeutic channels and consequently bring life to a until then sleeping personality, inert, bringing the possibility of recovery of the identity of each patient. It is worth checking the stretch which is accompanied by the opinion of the neurologist and writer Oliver Sacks.

<https://www.youtube.com/watch?v=TI5osbjrFw0>

According to the greek philosopher Heraclitus, "everything is in flow." Everything is in motion. All the matter moves, changes its forms and expresses the energy in it. According to McClellan (1994), the vibration is any change that occurs in an area spreading in waves all over the world, be it the explosion of a star, the disappearance of a galaxy, a sound emitted by a musical instrument or thought. The tension produced by these forces reverberates the movement. This movement is known as vibration: a state of permanent unrest that seeks for its own

immobility point in its center. These vibrations, however, go much further than the audible sounds.

Our body and our cells vibrate. We are made of atoms that, by their nature, are always vibrating, dancing, circling, as well as the dance of electrons, the cosmic dance of the universe. Everything flows, everything changes, everything is in constant motion (SWAMI, 1998).

Going beyond research the therapeutic benefits of *ayahuasca*, Jacques Mabit produced a great material about the intentioned chants of the local healers, called "Icaros". In the Peruvian jungle icaro is the given name of the melody expressed by the healers in their rituals with *ayahuasca*. The practice has an important meaning: the chant is a tool that heals, a wisdom vehicle that connects the personal energy of the healer himself, becoming a symbol of his power, MABIT (2002).

Also according to the author, the icaro is crucial to the healer's work in the Amazon. He embodies the shaman's knowledge, constituting then its curative property, your work tool, and the legacy of his apprentice. Being the vehicle for his energy, its effectiveness largely depends on the healer. It is necessary a preparation through diet, the daily regimen and assimilation of ancient knowledge.

This example of intentioned chants illustrates very well the therapeutic perspective that this work proposes. So we have the chant and sound expression acting as a extremely effective vehicle, a phenomenon of great power working in a psychotherapeutic management, with a clear proposal of healing. The icaros are so complex and so culturally ingrained that it would be worth a hard immersion in this ancient culture. We will see forward some peculiarities of this sound expression.

Therapeutic works involving music, body language and vocal, dance and other forms of expression seem to refer to shamanic rituals. Sitting around musical instruments, as if we were around a campfire (tribal practice), in order to perform a therapeutic musical improvisation, is something common in the clinical context of Music therapy, SÁ (2007).

In the conception of Boff (1999 apud DROUOT, p 100), Shamanism is not only a primitive stage of religion, but a highly elaborated state of consciousness that is found at all times: "a precious key that humans developed to understand the

environment and live in harmony with it. " More than dominate nature, the shaman seeks to enter into communion with her.



Image of a shaman "*Tlingit Healer*" taken in 1906. Source: National Anthropological Archives

Even today the shamanic traditions of healing survive among the indigenous nations of the Americas, from the Arctic regions, of northern Scandinavia, in Africa, Australia and in the South Pacific Islands. The purpose fulfilled by the music is varied and includes calming the mind, changing the state of consciousness of both the practitioner (shaman) and the patient (MCCLELLAN, 1994, p. 121). We have a very strong example of this in the native culture of Peru people.

In this ethnicity, every shaman owns his icaros, as he is the owner of his own experience and wisdom. Healers often say that the things they know, including icaros they learned in dreams or visions that were given by the plants. They say that in these states of consciousness induced by "masterly plants," lead us to learn the melodies without effort or reasoning, feeling his manifestation, as a phenomenon that appears to consciousness, MABIT (2002).

Neither the words nor the understanding of the text of icaros are indispensable. The important thing is that the healer shares the spirit of Icaro. If he really identifies with his singing, he will know when, how and with whom to use it. The icaros used by the shamans have very simple words, alluding to certain plants, animals and environmental phenomena.

To illustrate how this connection works between shaman, human being and icaro in a ritualized context with the ancient drink, I provide below a stretch of the film *Blueberry*, 2004, where with great zeal and care, combined with extremely worked visual resources, it was possible to transpose an experience very true to real life. I say this because, despite all the respect, admiration and recognition I have for all existing ayahuasca prominent religions and its rich and consistent social work, I could never be in a church for location reasons, there wasn't any in the city I used to live. I met *Yahuasca* in a different modality, where in my experiences, I could enter in discussions free of any dogma, same environment where I could get to know the icaros and what they cause in the body when listened to while one experiences the drink and its force. What I can say by personal opinion, is that they have a power of guide extremely powerful and unique, such force was one of the reasons for, years ago, begin to research and develop this production.

<https://www.youtube.com/watch?v=UxtkoE-HV-k>

Scene of the movie *Blueberry*, 2004

In the scene above the character meets the shaman to experience the sacred medicine, the context and the reason is long, I advise you to watch the complete film, which is very good by the way. At first we see a picture of the first stage with the experience, a certain discomfort and introspection. In a second stage, goes into action the shaman acting as a guide, we can then hear the icaros that initiate a long walk to the character. When I say that the scene is very rich, it is because of the guide present in the scene being *Guillermo Arévalo Valera*, an authentic shaman of the Peruvian Shipibo tribe in real life. *Guillermo* or *Ketsenbetsa* as he is called in the tribe, has a great work of Icaros and a long trajectory with the forest medicine and the healing process. He has

participated in other great documentaries like *D'autres mondes* (2004) and *Vine of the Soul: Encounters with Ayahuasca* (2010).

After the shaman begin to utter the icaros, the character begins a deep walk to his own unconscious, where many facts of his past life, that were sunk in his unconscious, emerge. The aesthetic of the experience that the producers were able to illustrate in the scenes with the effects, impresses. In the light of the tea force and the shaman care, we see the symbolic process of death and rebirth that culminates in the understanding of moments strongly marked in the life of the character, moments these that, in the context of the film, were constantly bringing suffering and pain to the existence of the character *Mike Blueberry* (Vincent Cassel).



Scene of the movie *Blueberry*, 2004, picturing the visual aesthetics of *ayahuasca*

All these various channels that were mentioned above, related to sound in its several expressions and relations, connect and participate deeply in the whole experience that *ayahuasca* and the phenomenological management can provide when united. Relating in a "therapeutic" triad, we want to clarify how different can be the source and ways for people to practice the care about themselves and find

therapeutic/transcendental experiences. In a context in which different therapeutic modalities are still emerging and being available to the individual's care, the proponent reflection of this triad, before suggesting a new therapeutic modality in which they converge, aiming to common points about the psychotherapy itself, showing that it is not the only way to take care of mental well-being of people, as well as it's not so far from other forms of care.

AN ANCESTRAL MOVEMENT AND THE EXTREMELY NECESSARY RECLUSE

Describing the therapeutic nature of the drink, it is understood that it forwards the individual to an internal investigation; when ritualized in an appropriate setting and with the interaction between people, phenomena are led with access to internal content and reflexive glimpses from altered states of consciousness, sensorineural cathartic experience, insights, etc.

This work was made through the merge of three powerful agents working with consciousness and, moreover, that communicate with each other, generating then a powerful force for psychotherapy. The experience with the psychoactive altering the state of consciousness, allied with the security of a proper and well managed psychotherapeutic practice, along with the power of the sound manifestation has to act and lead us into the unconscious, leading to spiritual evolution and focused on subjectivity that the phenomena of existence bring to light.

Without wishing to propose to use the tea in the psychotherapies, nor defend that such experiences or religious services are equivalent to psychotherapeutic works, what was expected, with this work, is to see a proximity of the practices that are dedicated to take care for the human. On every research about *ayahuasca* we have a variety of reports of psychological maturation and spiritual that refers to the care notions in the psychotherapeutic practices. To such care, I highlight the importance of the *Letter of Principles for the Use of Ayahuasca*, elaborated

during the *I International Congress of Ayahuasca*, held in Rio Branco-AC in 1992, where were exposed extremely important points for the drink's protection.

The purpose of this theoretical discussion, is to provide to the individual, instruments for the person to return to its natural state to live life intensely in its most sacred manner, respecting the uniqueness of each one and working the subjectivity of existence. But we are talking here about an ancient drink, that has a very powerful psychoactive, a substance that has been used for hundreds of years by the people of the forest and later spread naturally, configuring in various forms of religious expression. In all these cases, there is a sacred respect, above all. In my opinion, definitely, *ayahuasca* is not an hallucination, but an extremely ingenious vehicle and ancestrally modern, which connects directly and deeply in our psyche. Therefore, it is necessary all possible care in its use.

Far from wanting to define what is *ayahuasca*, because to me, this experience is not defined, you live. This production had the purpose of understanding of an articulated movement in triad. We see in many studies a promising universe of healing, with this, we have the need for stimulate the research in a multidisciplinary context. A strong concept observed in the sound expression, as in the experience with the tea and the phenomenology, is the integrative capacity that these practices have, which allowed me the whole junction of thoughts. In my opinion, to try to synthesize, as if it was possible, everything that was thought here, I say that illness is a complex conditioned disconnection for various reasons, the healing in contrast, is a return to an harmonious condition to exist in body, mind and spirit, such return can take time. So I hope to have contributed.



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He currently lives in the US, where researches another "note" to complement the "harmonic chord" as a continuation of his theoretical work, the Meditation.

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Link to the full article: <http://goo.gl/xvV1YV>

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