

**Biodanza Monograph**

**Title:**

**Biodanza through the Lens of the Integral Theory:  
Towards Body-mind Integration**

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Biodanza gave me dance and love!

## Introduction

Rolando Toro Araneda (1924-2010), the creator of Biodanza, had mentioned various things on Biodanza for decades. Therefore, each practitioner has to make an effort to integrate many ideas surrounding Biodanza in their own way. I think it is not easy for everyone to do such a big work by themselves. Although I am merely a seven-year-long biodanza practitioner, I'd like to have the courage to organize what I have learned from Biodanza, however partial it may be. I hope my understanding would be meaningful and valuable to the people who read this paper.

I propose in this paper one prospect for understanding Biodanza as a whole by analyzing through the lens of the integral theory. Both Biodanza and Integral Theory seem to have the same mission of supporting people to develop their consciousness or spirituality towards the *body-mind integration*<sup>1</sup>.

In order to achieve the body-mind integration, Biodanza offers a practical and solid approach through the movement of our bodies as well as situations of encounters including small ceremonies of connection and relationship with group participants. On the other hands, the Integral Theory as a “Theory of Everything (TOE)” offers a broad framework for clearly understanding “Everything” in this world. Since Biodanza is one of “Everything, “ I came up with the idea that applying Integral Theory to understand Biodanza must be interesting as well as meaningful.

The aim of this thesis is to theoretically understand Biodanza more clearly and easily by using integral theory as an analytical tool or a map; I hope this attempt would help us to grasp Biodanza more deeply, systemically, holistically, that is, integrally. I am afraid

that Biodanzeros in the Biodanza community might feel that it is difficult to objectively see Biodanza and themselves, because people in vivencia are very subjective or intersubjective rather than objective. Therefore, I need to see Biodanza appropriately in terms of both subjectivity and objectivity, which means understanding Biodanza integrally. The integral theory will help us to proceed in this process.

Since I have been familiar with both approaches for years, I will here explore a way to understand Biodanza more clearly through the lens of the integral theory.

Structure of this paper will be: Chapter 1 on Basic concepts of Biodanza, Chapter 2 on The significance of integral lens. Chapter 3 on Basics of the Integral Theory, Chapter 4 on the Quadrants: Four Faces of Biodanza, Chapter 5 on the Stages (or levels) of consciousness, Chapter 6 on the Lines of development, Chapter 7 is on States of consciousness, Chapter 8 on Types, Chapter 9 on the Integration of stages and states, and the conclusion: Biodanza as an integral vision.

## **Chapter 1: Basic concepts of Biodanza**

### **What is Biodanza?:**

Spanish word “Biodanza” literally means the dance of life. In the 1960’s, Biodanza was originally created by Chilean Rolando Toro Araneda, who was a psychologist as well as a medical anthropologist. In general, Biodanza might be categorized into a dance/movement approach. However, Biodanza is not just offering usual benefits of dancing as a physical movement; it activates our affective potentials to communicate and connect with ourselves as well as with other human beings and the nature. That is,

the participants in the class could experience various multi-layered deep encounters possible in this universe. Therefore, Biodanza is often called as the “poetry of human encounter.”

The main purpose of Biodanza is to support people as living organisms to accelerate their transformative processes towards the integration of each an individual human being as well as the evolution of collective human beings. The transformative process requires various changes at various levels including physical, biological, emotional, mental, cultural, social, and spiritual levels. To achieve this purpose, Rolando Toro created Biodanza as the system of vivencia as a powerful tool for the transformation.

**Vivencia:**

Spanish term “vivencia” means “an intense perception of being alive in the here-and-now that produces emotional, somatic, and visceral effects; it is the intuition of life’s immediacy”(Defining Biodanza, pp.4-5.). The term vivencia refers both to the experience which the session induces and the Biodanza session itself (ibid., p.5).

In Biodanza sessions, through providing rich environment by using “positive ecofactors” such as appropriate music, moving, group-encounters, as well as touching (including caressing), participants are invited spontaneously to immerse themselves directly and wholly in the here and now experiences (vivencias).

**Ecofactors:**

“Ecofactors” themselves in Biodanza are defined as “environmental factors stimulate or inhibit the unfolding of human potential”(Defining Biodanza, p.25). Roland Toro thought the culture created a strong net of ecofactors that act on the ethical-affective

unfolding of individuals. On the other hand, although all human beings inherently have five differentiated lines of human potential, these lines are activated or inhibited through the effects of ecofactors (stimulations from the outer world). Therefore, in order to promote our transformative process, we need to utilize positive ecofactors and to release ourselves from negative ecofactors.

### **Five lines of the human potential:**

The genetic five lines of the human potential (or five lines of vivencia) refer to vitality line, sexuality (sensuality) line, creativity line, affective line, and transcendence line.

1. **The line of vitality** involves the stimulation of the autonomic nervous system (sympathetic and parasympathetic systems) and homeostasis (maintenance of a physiologic balance in the body), and freeing up of energy for action and immunologic defense. The line of Vitality reinforces the instinct of conservation of the species (*Defining Biodanza*, p.7). Vitality pertains to the potential of organic balance, homeostasis, vital force and biological harmony (=the Vital Unconscious) (*ibid.*, p.18).
2. **The line of sensuality** involves erotic movements and sensations for overcoming sexual repression, thereby allowing access to the sources of desire, gender identity, and orgasmic ability (*ibid.*, p.7). Sensuality pertains to the erotic desire, reproductive capacity and the ability to feel pleasure in life (*ibid.*, p.18).
3. **The line of creativity** indicates expressive and innovative impulses, existential and artistic resourcefulness, and the power to invent dances (*ibid.*, p.7). Creativity pertains to the element of renovation that must be applied to one's own life to

recreate oneself, put creativity in each act and to engage in artistic activities (ibid., p.18).

4. **The Line of Affectivity** involves ceremonies of convergence, relationship rituals, and dances of solidarity, as they provide affective re-education and thereby access to friendship and love (ibid., p.7). Affectivity pertains to altruistic love for human beings and for life in general. It is the affective womb that everybody can manifest to contain others (ibid., p.18).
5. **The line of transcendence** implies dances in nature and in water: dances of the four elements (water, air, earth, and fire) as they connect participants with the notion of universal harmony, awakening ecological awareness and access to Toro's concept of cosmic consciousness (ibid., p.7). Transcendence pertains to the capacity to rise above the ego in an effort gradually to integrate larger units and concepts of life; it implies the expansion of consciousness and mystic ecstasy (ibid., p.18).

According to Rolando Toro, each line influences each other, reciprocally augments the strength of each potentiality. Biodanza specifically stimulates these clusters of human potential (ibid., p.25). Each line of vivencia originates from "protovivencias," organic sensations with which the baby experiments in the first months of life (ibid., p.18).

1. Vitality unfolds from the protovivencia of movement, of the functions of activity and rest.
2. Sensuality is linked to the protovivencia of contact and to the first sensations of pleasure produced by the caress during lactation.

3. Creativity is linked to the expressive functions of well-being and discomfort, to curiosity, to the changes of position as a result of the external world, to language and drawings.
4. Affectivity is linked to the protovivencia of breastfeeding and nutrition.
5. Transcendence originates in the protovivencia of contentment and harmony with the environment.

*(Defining Biodanza, p.18)*

**Theoretical model of Biodanza (The dynamics created by two axes):**

Rolando Toro had created the basic theoretical model of Biodanza through his clinical and educational experiences with psychiatric patients as well as with children. In the process of investigating the effective approach using dance and music on the participants, he found two differentiated ways of transformation. The basic model created by Rolando Toro consists of two axes. One axis is vertical axis of the genetic potential; the other is a horizontal axis of awareness/identity -regression.

The theoretical model of Biodanza pulsates. Around the interweaving lines of vivencias in an ascendant, spiraling form, there is a horizontal, virtual axis that oscillates between two poles (*Defining Biodanza, p.18. see also Figure 2 on p.47*). By activating the dynamics of two axes through Biodanza vivencias, human beings could develop towards the stage of Integration, which is the purpose of Biodanza.

**i) Genetic potential:**

The genetic potential means ontogenetic development, which is often expressed as the vertical axis in the theoretical model of Biodanza. The genetic potential must express

itself through the five lines of vivencia (*Defining Biodanza*, p.19). Each individual possesses a genetic potential that constitutes the cluster of unique characteristics called “identity”(ibid., 24). By experiencing vivencias with music, dance, and situations of group interaction, participants stimulate the integrative-adaptive limbic-hypothalamic system. Then, appropriate stimulations on the system activate the functions of genetic origin such as vital, sensual, and biological renovation as they expand affective response and consciousness (ibid., p.19). The Biodanza exercises should be considered as a concentrated cluster of positive ecofactors that stimulate the integrated development of the genetic potentials of an individual. This concentrated stimulation from the outer world permits discreet evolutionary changes and a constant biological reorganization (ibid., p.20). The theoretical model of Biodanza is structured on the vertical axis that shows human development (towards Integration) based on genetic potential, which is contained in each one of our cells (ibid., p.20).

**ii) Identity and regression:**

a) Identity

Identity is “the unique and its attributes,” that which each person essentially “is” in the face of any other system of reality. Identity has its root in our genetic structure; its most dramatic biological expression is its immune system and its incompatibility with foreign structures. It is manifested not only at the cellular and visceral levels but also at the psycho-existential level (*Identity and integration*, p.2). Identity reveals itself only through “the other.” Besides, identity has an invariable essence at the same time that it constantly transforms, due to its space-time dimension. In this way, identity is always

unique and at the same time changes its qualities with age (*Identity and integration*, p.3).

A healthy identity always goes together with a corporeal perception of clear limits, with a tendency toward autonomy. Our corporal perception and our perception of objects maintain coherence and unity (*Identity and integration*, p.7). On the other hand, pathological identity is a difficulty in perceiving and experiencing oneself. Its characteristics are typical of people in our civilization (*Identity and integration*, p.9).

#### b) Regression

The state of regression is a psycho-physiological return to the fetal or perinatal stage. During the stage of regression the individual re-imprints the psychic and biological conditions of infancy. Regression can have an integrative, renovating character of psycho-biological repair and compensation. In psychosis, regression is dissociative and trance states generally are associated with deliriums and hallucinations. Integrative regression has a healthy effect on normal people. Its anti-stress effect has been scientifically accepted (*Trance and Regression*, p.1).

Through vivencias, Biodanza participants would experience the repeated transitions between two poles of the mind-body states: “identity” and “regression.”

Euphorizing (often rhythmic) dance exercises tend to activate sympathetic-adrenergic effects and strengthen the identity of participants; exercises in slow (often melodic) motion tend to activate parasympathic-cholinergic effects and induce into the state of regression.

In summary, according to the basic model, the over-time repetitive (horizontal) movements between two poles of identity and regression induce the participants of

Biodanza to accelerate their transformative (vertical) process, creating a spiral trajectory, towards integration/evolution.

**The Vital Unconscious:**

Rolando Toro called the cell and organ psyche the Vital Unconscious (*Defining Biodanza*, p.6). The Vital Unconscious is the life forces within and among living cells that make up our tissues, organs, and organism (*The 'Vital Unconscious' and the 'Biocentric Principle,'* p.5). The Vital Unconscious refers to cellular solidarity, the creation of new tissues, immunological defense mechanisms, and all actions that give rise to a successful living system. This force creates organic regulations and maintain stable functions of homeostasis at the cellular level; it is largely independent of human awareness and behavior (*ibid.*, p.5). Rolando Toro thought the cells and organs have “memory,” a rich form of inter-communication essential to the state of balance, vitality and health of the organism (*Defining Biodanza*, p.6).

The existence of the Vital Unconscious helps to understand the Biocentric Principle as a cosmic tendency to generate life. Therefore, “illness can be understand as a disturbed resonance with the Vital Unconscious; healing occurs as a movement towards regaining that resonance with the life force of the universe” (*The 'Vital Unconscious' and the 'Biocentric Principle,'* p.5).

According to Rolando Toro, the Vital Unconscious is expressed in the endogenous humor, sense of wellbeing and global state of health. Ways to access the Vital Unconscious are caresses and eroticism, games (sense of humor and laughter), the ceremonial intake of food, enjoyment of nature, cosmic ecstasy, regression through

suspension trance, identifying with music while dancing, massage with the intention to produce sensations, aquatic and subaquatic Biodanza, Biodanza and mud baths, and instinctual, primal dances (*The 'Vital Unconscious' and the 'Biocentric Principle,'* pp.5-6).

Biodanza specifically affects the Vital Unconscious, which is the most profound sphere of the human beings. The participants navigate in cosmic adventures towards optimized ways of life through vivencias, which are the direct access to the Vital Unconscious (*The 'Vital Unconscious' and the 'Biocentric Principle,'* p.6). The Vital Unconscious is almost inaccessible by traditional psychotherapeutic methods (*The 'Vital Unconscious' and the 'Biocentric Principle,'* p.9).

### **Biocentric Principle:**

Rolando Toro thought of one fundamental principle of this world that “the universe is organized as a function of life” (*Defining Biodanza,,* p.6). This principle is called the Biocentric Principle. Therefore, we need to reformulate our cultural values from ones based on the egocentric principle to ones based on the Biocentric Principle with the respect for life.

Rolando Toro states:

The Biocentric Principle proposes to intensify life and express its evolutionary power. With its emphasis on “lived experience,” as opposed to mere verbal information, Biodanza employs an experiential methodology that permits inner transformation without activating the repressing mental processes. All of the actions of Biodanza orient

themselves in resonance with the profound and moving phenomena of life.

Biodanza can be viewed as a poetry of living based on universal laws that conserve and permit the evolution of life (ibid., p.6).

The Biocentric Principle constitutes the paradigm that could serve as the foundation for the human sciences of the future: education, psychology, law, medicine, and psychotherapy (*The 'Vital Unconscious' and the 'Biocentric Principle,'* p.24).

## **Chapter 2: The significance of the integral lens**

Biodanza, the Rolando Toro System, is a comprehensive dance/movement approach towards integration. It is a system mainly focused on here-and-now experience both physical and emotional; Biodanza is an existential way of exploring humanity.

Biodanza takes practical and solid strategies in order to achieve the integration. In details, Biodanza aims to re-gain the unity of our bodies, overcoming motor dissociation with exercises that integrate us at sensory, affective, and sensitive-motor level; to integrate our actions, feelings, and thoughts through exercises that connect the three centers: instinctive, affective, and rational; to integrate with other people through exercises of affectivity, and to integrate with nature and all that surrounds us (Amaro, personal communication, 2012).

On the other hand, there is a theoretical map towards the integration called Integral Theory, which is based on the thought of Ken Wilber, one of the most excellent American thinkers in the field of the consciousness and development studies of our

times. Integral theory has a solid functional framework for evaluating or analyzing everything from the integral comprehensive perspective. It is an excellent measurement tool for understanding anything from holistic and integral aspects.

Rolando Toro took an eclectic attitude; studying various psychological and parapsychological modalities in an appropriate way; this is a correct attitude because there is no one and only perfect approach. Rolando Toro says, “the theory of Biodanza has been nurtured by many brilliant ideas on Psychogenesis, Embriology of Behavior, Psychoanalysis, Psychosomatics, Psychology of Identity, Psychology of Expression, etc.” Each modality offers each particular perspective regarding specific human age, stage, or state of consciousness, including the unconscious.

Since Rolando Toro had offered various things and a lot of knowledge, it might be difficult for Biodanza facilitators to arrange the details into one whole picture and grasp the accurate vision of Biodanza as an integrative theory. In order to integrate numerous psychological modalities together as well as with science, religion, culture, and social systems, first of all we’d better learn an appropriate system or framework for arranging them in an integrated way. The Integral theory by Wilber is very useful in obtaining an integral perspective for various approaches.

I basically think that Biodanza originally has an integral perspective (e.g., the Biodanza class consists of various exercises based on the first-person perspective, the second-person perspective, and the third- person perspective); it will become clearer through the lens of the Integral Theory. Integral Theory can be very useful in refining Biodanza and in spreading it to more and more people. It can serve a complementary

role to Biodanza.

For example, what is not so clear in psychological aspects of Biodanza is the detail of developmental stages. As far as I remember, there were no details on the developmental stages of the individual, a subject which deserves attention as “developmental psychology” in Biodanza world.

### **Chapter 3: Basics of Integral Theory**

The integral theory could offer the best integral framework as far as I know. It is the comprehensive or integral way of thinking created by Ken Wilber. Wilber is one of the best thinkers regarding the evolution of the consciousness. Wilber used to be known as a transpersonal psychologist. However, since the middle of the 1990's he came to develop the integral theory, because transpersonal psychology tended to emphasize the perspective of subjective or individual area too much.

Out of his many books, especially in *Sex, ecology, spirituality* (1995), Wilber well explained the fundamental principles of the universe as well as its relations with the development of the human consciousness. Integral theory insists that human beings could be fundamentally analyzed or evaluated through the five elements: quadrants, levels (stages), states, lines, and types. I think understanding the basics of his comprehensive integral theory can be very beneficial for Biodanza practitioners.

What is amazing is that Rolando Toro and Ken Wilber, both giant figures as seekers of the truth for the human individual development as well as collective evolution, reached a lot of similar significant concepts.

However, I need to add that details of Wilber's ideas might not always be the same with Rolando Toro's. I think it is reasonable because Rolando Toro and Wilber are totally different human beings who have their own unique backgrounds. It is important that we should be careful about the differences of terminology, especially, terms "biocentric" as well as "regression," which is not the same usages<sup>ii</sup>.

As mentioned above, I admit there are some differences between Biodanza and integral theory. However, at the same time, it is also true two modalities are strongly related. It is not crucial because we can appropriately deal with the problem by acknowledging differences and carefully translating them. I suppose the Integral Theory still provides a lot for Biodanza in understanding what Biodanza means to us more clearly and systemically. In general, the Integral Theory seems beneficial to Biodanza.

In the following chapters, I will explain the five elements of integral theory in association with Biodanza.

#### **Chapter 4: Quadrants/Four Faces of Biodanza**

The first element is quadrants. We can integrally inquire into everything using all four quadrants. This time, I'd like to focus on the integral stage (because it is the existential, so-called centauric or body-mind integration stage, which is also valued in Biodanza) in all quadrants. All four quadrants are related with each other; the four quadrants are complementary perspectives for each other.

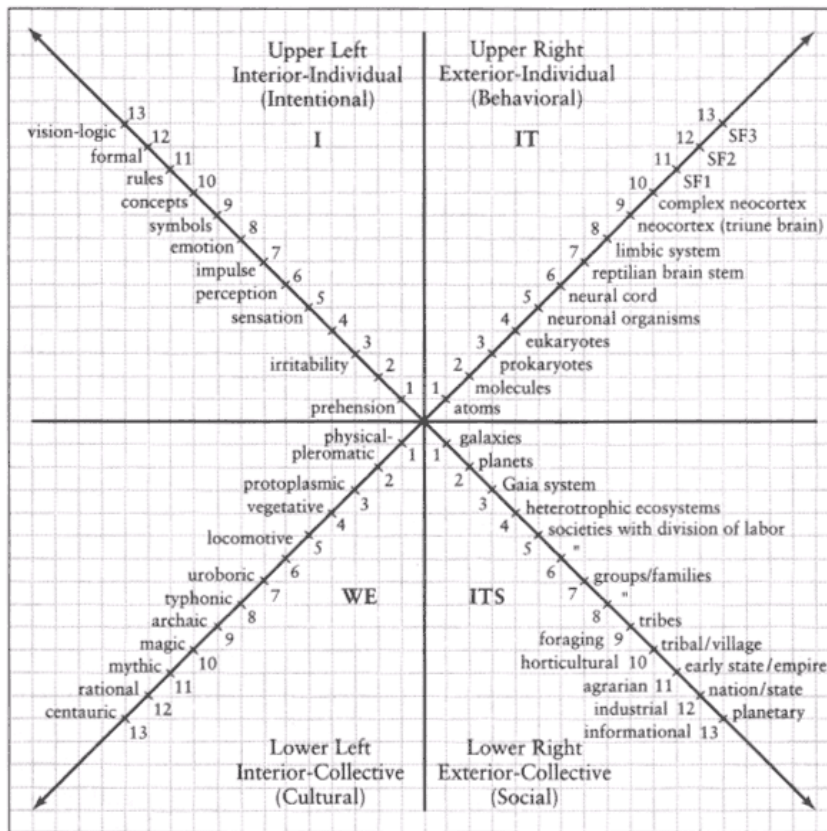


Figure 1. *Four Quadrants.*

<Figure1.> (Wilber 2006, p.35)

### 1) Upper-Left (I) Quadrant (UL)

a) The UL in humans or consciousness represents the interior of the individual: the subjective-individual experience, the first-person perspective, or the perspective of “I.”

According to developmental and transpersonal psychology as well as Integral Theory, the human consciousness has three basic developmental stages: pre-personal, personal, and post-personal stages. The post-personal stages consist of integral stages and transpersonal stages. The stage(s) of body-mind integration here seems to belong to the integral stage(s); more spiritual integration will belong to the transpersonal stage(s),

which I don't deal with in this paper, because it is too much metaphysical.

In this chapter, I will deal with phenomenology to understand the basic three stages (or layers) of the UL quadrant because Husserlian phenomenology is so fundamentally useful and the Integral Theory considers phenomenology as one of the most appropriate ways to explore the human consciousness in the UL. Phenomenology offers a vertical map of the human consciousness. Phenomenology is a philosophical exploration to seek the ultimate core, essence, or structure of phenomena and consciousness in this world. Edmund Husserl (1859-1938) is the founder of this philosophy. Husserl (1982) tried to establish phenomenology as “an all-embracing science grounded on an absolute foundation” (p.152). The basic phenomenological attitude is to face the phenomena straightforwardly without any preoccupation and to avoid needless debates and confusion. In this paper, when I use the term phenomenology, it is usually indicating Husserl's phenomenology<sup>iii</sup>.

In Husserl's early study in the 1910s, he created “static phenomenology,” which explicates the structure of consciousness or experience. In his later study, Husserl reached “genetic phenomenology” which offers the genetic understanding of the fundamental constitution where consciousness or subjectivity emerge and work. By this genetic phenomenology, the existence of the unconscious was philosophically “proved.”

“Transcendental ego” and “natural attitude” are key terms of Husserl's phenomenology. Moran (2000), a professor of Philosophy at University College Dublin, says, “The reduction leads to the domain of the transcendental ego which must be kept distinct from the psychological domain of the empirical self” (p.148). We usually live

with the naïve everyday ego or the psychologically empirical self in “natural attitude.” That means we (or our consciousness) have forgotten ourselves. No matter how we reflect upon ourselves within natural attitude, we never realize who we are. We need to remember that we are fundamentally the transcendental ego being, but for most of us, it is very difficult to realize this without appropriate methodology such as phenomenology. I’m not sure, but we might be able to understand the transcendental ego as similar to the transpersonal self. Later, In *Cartesian Meditations*, Husserl (1982) developed the idea of transcendental inter-subjectivity based on the inquiry of the transcendental ego.

Genetic phenomenology is the final form of Husserl’s phenomenology. Husserl (1982) inquires “about principles of constitutive genesis that have universal significance for us,” and says, “we find them to be divided according to two fundamental forms, into principles of *active* and principles of *passive* genesis” (p.77). By developing genetic phenomenology, Husserl reached “phenomenology of the unconscious” in order to explore the realm of feelings, emotions, and instinct. This realm is *a priori* because it forms relations between a man, who is in unconsciousness or pre-consciousness, and this world-other human beings, things, and incidents. From both philosophical and psychological views, genetic phenomenology is evolutionary because it precisely proved the existence or workings of the “passive” or “unconscious” layer of the consciousness. Husserl’s study of this field brought a fundamental solution to transcend solipsism as well as another fundamental solution to body-mind dualism.

Moran (2000) says, “Husserl saw the ego as built up from habitualities which attach to it in a manner which can only be investigated by genetic phenomenological analysis”

(p.173). Genetic phenomenology tells us the three layers of the human consciousness.

According to Yamaguchi (2002), a Japanese phenomenologist, Husserl made clear that there are three dimensions of the body and mind: passive synthesis, active synthesis, and integrated synthesis. They form a holonic structure (see p.28).

The first layer is under passive synthesis, which tells us the fundamental principles of this world and our consciousness. The differentiation between subjective body/self and objective body/self has not yet formed. Although the principles of the first layer are dominant especially in infancy, these principles always work mostly implicitly as the fundamental ground even in adults. The unconscious or semi-unconscious (trance) and emotional functions such as gestures, habitual traits, and feelings are formed in this layer. An infant develops its ego and understands objectivity by using the “feedback” of passive synthesis (e.g. bodily sensations) to discern between subjectivity and objectivity. The dominant principles of the second layer are active synthesis. In this layer, after ego formation, active intentionality works to perceive things, judge things, and take actions. We are living in our “usual lives” with self-consciousness. In this layer, science, in terms of the Western concept, is realized. However, through “the intuition of essences,” humans can explicate the structure of consciousness of this world. “In any case, anything built by activity necessarily presupposes, as the lowest level, a passivity that gives something beforehand” (Husserl, 1982, p.78). The third layer is the realm where two layers of synthesis are integrated. Here, humans can express their true abilities. This is the phase where body and mind are integrated. At least, for embodied beings, the other two holonically lower principles of passive and active synthesis are always

working together consciously or unconsciously. In this paper, “layers” always means layers of genetic phenomenology.

I will explore passive synthesis, the first layer of genetic phenomenology, further. I think the inquiry is critically significant in order to rethink an authentic human developmental process of consciousness. Yamaguchi (2002) mention that passive synthesis is the most groundbreaking idea in the latter phase of Husserl’s phenomenology. According to Yamaguchi, spontaneous phenomena, which are called passive intentionality or passive consciousness, always take place ahead of active intentionality. This means, all conscious activities function under the condition that passive intentionality exists as the essential foundation. No passive intentionality -- no consciousness: this is Husserl’s most evolutionary elucidation in the context of modern philosophy. The discovery of passive intentionality is so evolutionary because it clarifies the structure in the foundational layer of the consciousness (dominated by passive synthesis), which works in the place where subjectivity and objectivity are not yet distinguished. Besides, according to Nitta (2003), Husserl thought that the layer of passive synthesis is divided into two stages; the primordial is the stage of passive intentionality (the consciousness of internal time and association); the higher is the stage of *affection*, which “affects” the active synthesis of the second layer.

Yamaguchi (2004) is trying to comprehensively understand the body-mind integration by combing the passive synthesis with the oriental ideas, such as like Taoism and Buddhism. He thinks there are three dimensions of body, which correspond to the three layers of genetic phenomenology. He believes that we can clearly understand the body

in the first dimension through examining Ki (Qi or 氣). In the second dimension, the body is separated into subjectivity and objectivity. In the third dimension, the body is integrated with the mind again.

From a practical view based on the philosophy, Varela et al. (2002) examined how to become aware through phenomenological approach. They noticed a phenomenological method basically has the same structure, suspension, redirection, and letting go, with Buddhist meditations such as shamatha-vipassana, especially in Tibetan Buddhism. In terms of genetic phenomenology, the body-mind integration corresponds to the third layer, which consists of an integrative/transcendent synthesis of passive synthesis and active synthesis. These combinations of shamatha-vipassana are a good example of body-mind integration practice, which works well on this stage. Self-practices such as Tibetan meditation and Tai-Chi Chuan are appropriate to achieve the integral stages.

b) UL Regarding Biodanza: I will offer the details on the relations among various stages of consciousness/unconscious in Chapter 4 (see Table 1, p.31), and propose a hypothetical model on the mechanism of human development with Biodanza in Chapter 8.

## **2) Lower-Left (We) Quadrant (LL)**

a) The LL in humans or consciousness represents the interior of the collective: the intersubjective-collective, the second – person perspective, or the perspective of “we.” In the “I and thou” relationship by Buber, dialogue (both verbal and nonverbal), empathy, and culture are the qualities belonging to this quadrant.

Here I’d like to emphasize Buber’s philosophy, because it authentically explains both stages and states of consciousness in terms of intersubjectivity. Besides, I believe his

philosophy is an essential and practical resource in terms of achieving integral therapy in the LL.

Buber's Stages and States of Relationships:

Buber's philosophy is called "philosophy of dialogue." In his insightful classic book *I and Thou*, Buber succeeded in offering a structural model of consciousness, which emerged and developed through the two primary relationships or attitudes with the world. According to Buber (1958), this world, to man, consists of two primary relationships (and three phases): "I-Thou" and "I-It." He distinguishes the essence of these two relationships as, "the spiritual reality of the primary words arises out of a natural reality, that of the primary word *I-Thou* out of natural combination, and that of the primary word *I-It* out of natural separation" (p.24).

Buber (1958) claimed four states in terms of relationships between I and Thou : With Nature, With Spirit Becoming Forms, With Humans, and With the Eternal Thou. Buber also proposed three stages of the developmental process of relationship: the inborn I-Thou relationship (Stage-1), I-It relationship (Stage-2), and finally the mature I-Thou relationship (Stage-3). A human being grows up with these two relationships through the three phases of "the life-world": first, at birth, we are in the first relationship (I-Thou) with the world; second, we develop cognitive ability, we form the new relationship (I-It) with the world; third, we (not all of us) will recover the I-Thou relationship. Buber's third stage (mature I-Thou) corresponds to the *centauric stage* (see pp.29-30) as well as the higher stages, the integration of phenomenological passive synthesis (body) and active synthesis (mind), in terms of the LL.

At this point, it is necessary to reconsider two points. First, even in the “I-It” dominant phase, we could contact “I-Thou,” although it is pretty difficult to recognize the existence of “Thou” because it is latent and implicit. On the other hand, the I-It relation, which reduces its objects to materialism, is very strong and obvious in this era to us.

In psychology/psychotherapy, attachment theory is considered to have been studying the most fundamental self-regulation systems in terms of the development of the human consciousness. Studies around attachment theory are very useful in dealing with the UL and the UR.

Attachment theory is a psychodynamic theory on the relational experiences between an infant (within the first few years of life) and a primary caregiver (usually mother).

Attachment theory was initially developed by John Bowlby in the 1950s-70s, with other researchers such as Mary Ainsworth. The theory says that the first few years (mainly within one year) of the relationships between infants and mothers (caregivers) crucially affect the infants’ psychological formations, which usually last through the rest of their lives. For example, an infant, who succeeded in establishing secure attachment with the mother (or the primary caretaker), grows mentally functional; another infant, who failed in establishing secure attachment with the mother (meaning that an insecure attachment has been established), grows mentally dysfunctional. Today’s psychology insists that even if people who could not get the secure attachment in their infant period, they could establish appropriate relationships with other people by being involved in any proper psychotherapy as well as practicing re-parenting training (Siegel & Hartzell, 2004).

Bidanza emphasizes protovivencias because through the exercises of “regressive”

vivencias the participants can go back to this early developmental stage to repair their original experiences with attachment and imprint new rich relationships among other participants.

Today this attachment theory is one of the hottest fields in both clinical psychology and neuroscience such as biological psychoanalysis. Especially during the “decade of the brain” in 1990s, neuroscience developed a lot by using high-tech tools such as fMRI (functional magnetic resonance imaging), and then the research results were applied to or use in coordination with clinical psychology as well as psychotherapy. These research results have offered a lot of new amazing scientific evidences that support attachment theory. A basic summary of general outcomes derived from the studies of attachment theory is: that the self is formed through the interaction with the primary caregiver. So without another’s subjectivity, the child cannot form the self or his/her own subjectivity. This indicates that subjectivity is fundamentally equal with intersubjectivity. I notice that this basic attitude is pretty similar with Husserl’s idea between subjectivity and intersubjectivity in phenomenology. So we may say that attachment theory could be a bridge to relate from the UR side to the UL, whereas phenomenology could be a bridge from the UL side to relate to the UR side.

A non-verbal communication exists between the baby and the mother even when the baby is still in the womb, where the right brain and the limbic system take parts. When a baby is born, the limbic system is already functional, and the development of the right brain is advanced by six months compared to the left brain. Especially by physical interactions such as facial expressions (especially eye gazing) and physical contacts

such as touching, an infant is neurologically connected with the mother, and takes in the mother's physical abilities as its own enhanced abilities. Without affective eye gazing and touching, an infant will come to have a damaged-I or traumatized-I. Without affective eye gazing and touching, infants might die.

b) LL in Biodanza: Biodanza is good for practicing and developing the qualities in the "I and Thou" area. Although verbal skill and ability are highly required in many Western spiritual modalities, Biodanza values non-verbal experiences including silence and intuition as well as the presence in the here and now with others and the group. Participants are required to confront the "here-and-now," which is always new. I was attracted to such existential aspects of Biodanza, since they are essentially the same as in Asian existential practices like martial arts or Buddhist practice. I think this is a good way to nurture the "I and Thou" relationship.

In addition to Biodanza, there are several other practices appropriate for developing some qualities in this quadrant. Non-verbal dialogue is of primary importance there. Aikido, Tai Chi Chuan, and Zen Shiatsu would be also useful. Individual psychotherapy could be very significant in improving and developing this area for many clients as well as therapists. Especially, psychotherapy based on somatic (body-oriented) psychology such as Hakomi Method and Process Work seems to be effective at the integral stage because they integrally work both cognitively and emotionally. In addition, various unique modalities such as Psychodrama, Hypnotherapy, Rosen Method, and others, which also bridge between a practitioner and a patient in an implicit-right brain-limbic resonant way, are effective.

### **3) Upper-Right (It) Quadrant(UR)**

a) The UR in humans or consciousness represents the exterior of the objective-individual, the third-person perspective, or the perspective of “it”: science, neurobiology, neurophysiology, neuropsychology, developmental psychology, attachment theory, big three brains, small three brains.

Recently, in the realm of science such as neurobiology as well as in developmental psychology, the centauric body-mind integration has been one of the hottest themes.

Siegel (2004) calls the integrated brain functioning (the triune brains, the right-left brains, various nervous systems, somatic markers, etc.) “High-road processing,”

According to Siegel, “ (High-road processing is) a form of processing information that involves the higher, rational, reflective thought processes of the mind. High-road processing allows for mindfulness, flexibility in our responses, and an integrating sense of self-awareness. The high road involves the prefrontal cortex in its processes” (p.156).

Through his study of attachment theory based on neuroscience, Siegel (2004) arrived at the idea of integration:

Integration may be at the heart of living a coherent life. Being mindful, living in the moment, and being open and receptive to our own and other’s experiences enables us to begin a process of deepening self-awareness.

When we speak of integration, we are talking about a process that links the here and now with the transcendence of time. Integration also involves connecting our emotions and bodily sensations as we create the ongoing story of our lives within our thoughts and through our actions. (p.248)

The limbic system is, especially in somatic psychology and trauma studies, considered to be crucially significant because the memory of trauma (non-verbal experience) is managed and stored in the system. Siegel (2004) calls the non-integrated processing between the limbic system and the prefrontal cortex the Low Road.

Since recent neuroscience has proved that brain cells (neurons or synapses) have plasticity and new brain cells can be generated throughout the life cycle (Gross et al., 2000), even if our low road is active, we can also work on activating the high road, by appropriately working on our brain as well as our other body parts.

#### b) UR in Biodanza

The fundamental mechanism of action in Biodanza is the stimulation of vivencias through music, dance, and encounter situation in the group. Vivencias have a power of integration within themselves and do not need conscious elaboration. They operate on an unconscious level. The Biodanza exercises are organized to generate a 'process of change.' For this reason it is important to continue practicing Biodanza until its effects are stabilized. Human ecofactors (=stimuli from the environment) can stimulate or inhibit genetic potentials. The vivencias awakened through this directed stimulation modify the limbic hypothalamic functions, influencing behavior and perception of the world (In Marathon 17 on *Mechanisms of Action*, p.7).

#### **4) Lower-Right (Its) Quadrant (LR)**

a) The LR in humans or consciousness represents the exterior of the plural, the third-person perspective, or the perspective of "its." This includes Ecological and social system, school, program, Group dynamics.

According to Schore (1994), “the early social environment, mediated by the primary caregiver, directly influences the evolution of structures in the brain that are responsible for the future socio-emotional development of the child”(p.62).

Schore (1994) continues:

[The M]other directly influences the growth and assembly of brain structural systems in the child that perform self-regulatory functions. Experiences with an affective regulating caregiver are generated and stored in these structures. Such enduring prototypical interactive representations can be accessed and regenerated in the future in order to regulate the psychobiological energy transformations associated with discrete affective states, even in mother’s absence. This emergent adaptive function essentially mediates the individual’s interpersonal and intrapersonal processes throughout the lifespan (p.63).

Latest Attachment theory and related science such as Schore’s are succeeding in proving that the development of human consciousness or self can never exist or be formed without both internal and external relationships. Fundamentally, we human beings are always implicitly and explicitly communicating or exchanging information intra-personally within our own mind or brain (UR) and inter-personally between others’ minds or brains (LR).

Systems science is also one of the biggest modalities in this LR quadrant. One of the opinion leaders in this field is Erwin Laszlo, the founder of system philosophy as well as general evolution theory. Laszlo (1997) stated that, if human beings are to cope with today’s global problems such as economic, social, and ecological issues, the

consciousness of people today must rise from the ego-and nation-centered dimension to a global and planet-centered one. Laszlo (1997) is worried that the dominant consciousness in many societies still belongs to a layer of egotism, misplaced nationalism, and cultural chauvinism. Laszlo insisted that, for the realization of sustainable relationship between human beings and Gaia, the evolutionary leaps to a planetary consciousness is needed to overcome today's difficult situations instead of remaining in the realm of the lower egocentric consciousness.

#### b) LR in Biodanza

In this LR quadrant, group activities such as dance-movement therapeutic approach would be helpful for people to develop intra-body-mind integration as well as inter-body-mind integration. Biodanza is an excellent integral approach in this quadrant. For example, class-settings are very important; good groups encourage people to develop their own process with other people in a safe and comfortable way.

In order to collectively develop the human consciousness to the level of Laszlo's planetary consciousness, the planetary consciousness should be established on the same basis of a integrative unconscious, which seems correspond to the Vital Unconscious.

### **Chapter 5: Stages of Consciousness /The Level of Body-Mind Integration**

According to the Integral Theory, the basic principle is that this world is made by **holons**, an idea of whole/part units originated by Arthur Koestler in 1970s: the world is built by holonic structures or layers. Therefore, the development of consciousness is also structured by holons. Many ideas of Biodanza are also based on holonic concepts.

Since I mentioned a lot on the basic three stages (layers) of human consciousness at the UL in Chapter 3, in this chapter, I will focus on the integral stage (the stage of centaur or the stage of body-mind integration) because reaching this level is actually the main target of Biodanza; Biodanza is expected to be useful in approaching this stage.

Even at the beginning of his inquiry of human development, Wilber noticed the significance of integration between body and mind.

This [centauric/integral] stage is variously referred to as the “integration of all lower levels” (Sullivan, Grant, and Grant), “integrated” (Loevinger), “self-actualized” (Maslow), “autonomous” (Fromm, Reissman). According to Loevinger this stage represents an “integration of physiological and psychological,” and Broughton’s studies point to this stage as one wherein “mind and body are both experiences of an integrated self. This integrated self, wherein mind and body are harmoniously one, we call the “centaur.”

The centaur: the great mythological being with animal body and human mind existing in a perfect state of at-one-ment (Wilber, 1980, p.53).

Wilber (1998) also says, “I have consistently, from my first book to my latest, maintained that the vast majority of evidence, culled from hundreds of sources East and West, clearly suggests that an existential level [centauric level] is the great doorway to the spiritual and transpersonal dimensions” (p.325).

I think this stage is an integral conjunction point, where the mind reencounters with the body moving towards transpersonal realms, which can be mainly examined from the viewpoints of both phenomenology and somatic psychology. Wilber (1995) says, “I

intended to emphasize that this heavily, centauric vision-logic can integrate physiosphere, biosphere, and noosphere in its own compound individuality” (p.260). It is important to keep in mind the centauric stage is the de facto highest developmental level that ordinary people of today could reach. But it should be understood that this is actually a very relative term, and that the ultimate integral level is much higher than the centauric level.

Wilber notices the importance of the recovery of bodyness in terms of the body-mind integration, and at the same time, he warns us not to get mixed up between the integrated (centauric) body and mere physical (animal) body. I think the centauric stage is the phase where somatic psychology transforms into transpersonal psychology in the context of Integral psychology. Biodanza could be one of the best ways to encourage people to move towards the centauric stage.

Postpersonal	Kosmo-/ Theocentric	Trans- personal  (3rd Tier)	Supermind	Transcendental- ego		Cosmic- Unconscious
			Overmind			Intuitive Mind
Personal	Worldcentric (Postconventional)	Integral/ Centauric  (2nd Tier)	High Vision-Lohgic	Integrative- Synthesis  (3rd Layer)	Mature  I-Thou	Vital- Unconscious
			Low Vision-Logic			
	Ethnocentric (conventional)	Pluralistic	Pluratic Mind	Active- synthesis  (2nd Layer)	I-It	Personal- Unconscious
	Rational	Formal Operational				
Pre-personal	Egocentric (preconventional)	Magic  Archaic  (1st Tier)	Concrete- Operational	empirical self	I-Thou	Collective- Unconscious  Vital- Unconscious  Cosmic- Unconscious
	Biocentric		Preoperational			
Levels/Stages	Wilber (Gilligan)	Gebser	Piaget/ Aurobindo	Husserl	Buber	Rolando Toro

<Table 1: Various Levels of Consciousness:a provisional version> (see also Figure

2.4 &2.5 Wilber, 2006)

## Chapter6: Lines of Development

### 1) Multiple Intelligences

Biodanza has five lines of genetic potentials: vitality, sensuality, creativity, affectivity, and transcendence. In Marathon 17 on *Mechanisms of Action*, Rolando Toro says:

Many people only develop some lines of vivencia whilst others are suppressed. For example, groups can be formed by people with sexual problems. These people need to reinforce the line of sexuality. Another group can be made up of depressive people, who need to reinforce the lines of vitality and affectivity (p.16).

So, Rolando Toro obviously had the concept of plural developmental lines or intelligences.

When we talk about development, we need to clarify what the term “development” means. It is supposed that there are various types of developments. For example, Howard Gardner, a professor of education at Harvard University, proposed the idea of Multiple Intelligences, stating that a human being has several (seven, or eight) different developmental lines of intelligence such as linguistic intelligence, logical-mathematical intelligence, musical intelligence, bodily-kinesthetic intelligence, spatial intelligence, interpersonal intelligence, intrapersonal intelligence, and naturalist intelligence.

Gardner’s lines of development are all based on the brain functions.

Referring to Gardner’s idea, Wilber propose several lines in his own way, for example, cognitive line, sexual line, kinesthetic line, affective line, emotional line, moral line, aesthetic line, spiritual line, etc. Wilber thinks that the cognitive line develops earlier

than other lines. In his theory there are more lines, and his lines are not directly based on brain functions, but are beyond it. So his idea is scientifically less clear, but more comprehensive and more developmental than Gardner's.

## **2) Developmental Lines for the integral stage**

In terms of lines for the body-mind integration, many people especially need to work on reconnecting with the emotional, instinctive and intuitive parts in order to acquire a good balance between cognitive and emotional lines. Some developmental lines, especially the emotional line, are strongly related to the element of types. I will refer to this point in the section on types.

Modern people have developed the cognitive line, which is mainly based on the left brain functions. However, it seems that many of them are yet to develop the emotional line, which is mainly based on the right brain, in contrast.

I think Biodanza is an effective approach for developing the several lines based on the right brain as well as the limbic system qualities such as emotional, affective, interpersonal, and intuitive lines. Having a vivencia is a good opportunity for remembering the relationships among body, emotion, and mind, and taking the Biodanza training is an exciting and challenging experience that develops our awareness around this. It does this through integral (I mean both explicit and implicit) subtle communications by touching, hugging, and through other physical contacts which are related to many lines such as sensitive, affective, interpersonal, kinesthetic, moral, emotional, aesthetic, and spiritual lines.

From my experience, psychotherapy training has been very helpful in developing my

empathy (sensitivity, affectivity, emotional) line.

In this context, Biodanza, an integral dance approach for the development of human consciousness, also seems to be greatly effective. What is interesting is that Biodanza has the very concept of developmental lines, and it emphasizes five main lines for evolution: affectivity, sexuality, creativity, vitality, and transcendence. Although Biodanza doesn't mention other lines such as cognitive or intellectual lines, it is not surprising because the main targets of Biodanza are the modern Western people, who lack the connection with non-cognitive abilities based on the right brain and limbic system such as the five Biodanza lines.

### **3) Five lines of vivencia in Biodanza**

In Biodanza training course (offered through the so-called *marathon*), students are given a diagram of the human evolution: *Theoretical Model of Biodanza* (Marathon 1 text book *Defining Biodanza*. p.28).

Rolando Toro says:

Individual evolution is not based on the outputs of our culture, but on the development and integration of the five channels of expression of genetic potentials: vitality, sexuality, creativity, affectivity and transcendence.

This process of integration induces states of abundance (Marathon 6 on *Psychological aspects of Biodanza*, p.11).

Therefore, Biodanza has emphasized the five lines of development: vitality, sexuality, creativity, affectivity, and transcendence to evolve or develop the human consciousness.

### i) Vitality line

Some core concepts of Biodanza such as Biocentric Principle, at least partially, are supposed to come from Reichian ideas. “Vitality,” As we see in Biodanza, seems to be related to certain psychoanalytic ideas (Freudian, Adlerian, and especially Reichian). Although Reichian ideas are brilliant in many ways at the same time, we should always be careful so as not to scale down our perspectives to the material and biological reductionism.

Rolando Toro usually takes an existential perspective. From this point of view, he says, “vitality means having a strong will to live and possessing energy available for action (vital impulse)” (Marathon 12 on *Vitality*, p.1). Vitality, which is reinforced by the integration of the five lines of vivencia, is very important because it is the energy to make us go further towards “the global elevation of the will to live (ibid., p.1).” “[Vitality] awakens the archaic capacity of connection to life: connection with ourselves, connection with human beings, and connection with the living force of the universe (integration).” As Rolando Toro says, we need to think of various vital forces, which is linked to each layer of our body.

### ii) Sexuality line

First of all, we cannot ignore this line because “sexuality has a determining role in the reproduction of the species and in the perpetuation of life” (*Sexuality*, p.1). Besides, sexuality line is greatly important because our human beings can acquire emotional and affective expressions by growing this line (*Sexuality*, p1).

In Biodanza, sexuality is not only related with sex and procreation, but also related

with feeling pleasure and safeness through our physical senses. Rolando Toro mentions that sexuality and life are absolutely linked, and sexual desire represents a strong motivation to live (ibid, p.1). Rolando Toro says, “If sexuality is a way of being, then it is not just an expression of endocrine glands and genitality. It is not limited either to our reproductive function or to orgasm. Sexuality embraces our whole being (Marathon 13 on *Sexuality*, p.2).”

According to Rolando Toro, reducing preparation for pleasure to the training of genital sensitivity cannot be appropriate because exercising the ability to feel desire requires learning at the cortical (erotic imaginations), emotional (emotional power) and visceral (activation of hypophysis, of sexual glands and of neuro-vegetative mechanism) levels. (ibid., p.4). That is, we need to fully feel desire at all three levels: head (imaginings), heart (emotions) and hara (instinctive/visceral). The concept that it is necessary to deal with all three levels (or centers) of our body in order to integrate the body, emotion, mind, and spirit could fit with the traditional east-west wisdom as well as with somatic psychology.

*The skin as the third brain:*

Rolando Toro says:

[T]he so-called ‘erogenous zones’ (lips, nipples, and genitals) are not the only ones sensitive to voluptuousness. We are entirely erogenous. It is as if the human body was a single genital, susceptible to being stimulated from inside by archaic impulses, by fantasies, by states of mind, or from outside, by visual perception, by contact, by sound (ibid., p.44).

This reminds me of the mystery of the skin. In fact, the skin is very interesting.

Recently, the sensitive capability of skin is being considered to be much more sensitive than it had been thought before. Some researchers consider the skin as the third brain because the skin itself can directly perceive various different sensations in details without using the function of the heady brain. This scientifically means that we can directly feel voluptuous sensations by touching or being touched on the skin, and that we can enjoy sexual sensations without being interrupted by the neocortex. Touching or caressing of the body skin is basic and crucial for us to directly enjoy the first hand voluptuous experience. This is not only about sexuality, but also about affectivity and vitality; physical contact is very important for everybody.

*Touching:*

The hormone Oxytocin is biologically released by touching. Since I have been learning Biodanza, I learned how important affective and sensitive touching is. What I notice from my training as a psychotherapist is that Carl Roger's three principles of psychotherapy, i.e., unconditional positive regard, congruence and empathy, are valid not only for psychotherapy, but also for bodywork and dance/movements such as Biodanza. Many Biodanza practitioners intellectually know how touching is important in terms of intimacy and affectivity, but this doesn't mean that all of them have already mastered how to touch others. I think that it is very important to introduce the way of touching with affectivity in Biodanza sessions, in respect to this sexual line.

*Exercises of sexual line and the situation in Japan:*

The vivencia of sexuality is essentially corporeal. However, at the same time, in order to

maintain safe environments from sexual boundaries both subjectively and objectively, facilitators need to be careful about some (often male) participants who are not so sensitive regarding sexual boundaries issues.

In Japan where the concept of sexual harassment is relatively new, although most male participants have common sense regarding this issue, it is also true that few of them don't. Besides, even just hugging, let alone kissing, is not familiar in Japanese culture, and, in general, Japanese women tend to feel difficulties in clearly rejecting unpleasant actions from others on the spot. Japanese women also need to learn to express their will in an authentic attitude, especially when they want to say "No." Therefore, having more than three-year long experience as a Biodanza facilitator in Japan, I am very cautious when offering exercises of sexuality.

Therefore, as Belisa Amaro says, some Exercises of the five lines, especially sexual line, should be introduced gradually. A facilitator shouldn't offer these exercises until all participants have the readiness to take them in. Since the first class, participants are encouraged to take care of themselves, to express what they want or don't, and to do only what they feel comfortable with. Since learning how to say "no" is something most of participants need time to learn, the facilitator just keeps re-inforcing this basic principle in his/her instructions and creating situations where students can practice it (encounters in feedback, marking limits exercises, etc.). In cultures such as Japanese, touch is less common or even a taboo, embraces, kisses and other forms of physical contact should be introduced in a later appropriate time when the bond of the group and the sense of safety of each individual are established (Amaro, personal communication,

2012).

Sexual line seems more controversial than other lines simply because many issues on sexuality are sensitive and controversial for many people. However, it is also true that incorporating the body and pleasure is essential especially for people that had been sexually abused. I need to continue thinking of how to deal with sensitive issues on this line more appropriately.

### iii) Creativity line

Rolando Toro says, “Creativity is an integral part of the cosmic transformation, the path from chaos to order (Marathon 14 on *Creativity*, p.3).” Here Rolando Toro mentioned just one aspect of creativity which is the path of manifesting /emerging some positive energy from non-form to form into this world. Although I am not sure whether Rolando Toro had mentioned another aspect of creativity, I remember two concepts: convergence and divergence. The direction from chaos to order means convergence; another direction from order to chaos means divergence. Personally the second direction also belongs to creativity such as diversity because a transformation from order to chaos could also be creative. Rolando Toro tells that the creativity act takes place as a pulsation between the two poles: Identity and Regression. “The creative process is a sequence of integrative acts that give force, expression and formal richness to the act of creation (ibid., p.9).” For me, this concept is very helpful to understand the dynamics of evolution or integration. In my understanding, by experiencing a lot of transformations between the two poles, (smaller) transcendence and regression, human beings can continue to reach out (this power means creativity) to the ultimate integration or

(bigger) transcendent place. Therefore this Rolando Toro's comment is a good summary expressing the basic process of the consciousness as well as the universe.

iv) Affectivity line

According to Rolando Toro, affectivity can have two dimensions: differentiated love to a specific person and undifferentiated love to humanity. "Affectivity is complex, with duration in time (memories), participation of consciousness, and symbolic representation", and says, "Affectivity is an expression of the identity... People who have a weak identity are unable to love; they are afraid of diversity, and their bonds with other people are defensive" (Marathon 15 on *Affectivity*, p.1). This is an interesting comment. In my understanding, Rolando Toro means, without having stable identity, we cannot fully express affectivity to other people. I think we can seek our primordial identity down to *protovivencia*, which seems to be directly related to attachment with our parents (mainly mother). Also from a developmental psychological view, without obtaining secure attachment, it is difficult to establish affectivity to other people.

Rolando Toro also says, "Affectivity is determined by genetic, physiological, cultural, and environmental factors. Only a state of expanded consciousness can regulate human relations and transcend the malignancy that acquires monstrous forms in the collective unconscious"(ibid., p.9). Since this comment is so related in developmental psychology, I'd like to mention it.

In terms of developmental psychology, particularly in attachment theory, children with organized attachment (=having stable identity or experiencing nurturing *protovivencias*)

can develop affectivity well; children with disorganized attachments cannot develop affectivity because they are afraid of having connection with others. According to the attachment theory, basic structure or the individual characteristic is formed within a few years (especially one year) after birth. Especially, mother (primary caregiver)-baby relationship is crucial for the baby to develop in a healthy way because initially that relationship is everything of the world or reality to the baby. Affectivity is one of the most important key words in the realm of attachment theory. Although affectivity was not appropriate topic in terms of science for many years, recently affectivity has been researched and proven as one of the most core quality to understand psychological as well as biological formations of human beings by many scientists. Since this field of academic study such as neurophysiology, developmental psychology, and clinical psychology (by Alan Schore, Daniel Siegel, and others) has been continuing to grow, I think the attachment theory is very important to support Biocentric Principles from psychological and biological view points.

Our present identity consists of many identities, which we have established through our life. By integrating identities, we can develop our affectivity, for example, from individualistic love to one person to compassion to total humanity. “Affectivity is a superior evolutionary state that doesn’t necessarily go together with either sensitivity or intelligence. The feeling of love for humanity, expressed in actions, is linked to the evolutionary process of the species (Marathon 15 on *Affectivity*, p.1).” So developing big affectivity (for humanity), which seems to be equal with compassion, means promoting the evolutionary process of the human species.

According to Rolando Toro, affectivity is the fundamental intelligence of human beings.

Affective intelligence is not a special type of intelligence. All differentiated forms of intelligence (motor, spatial, mechanical, semantic, social, etc.) have a common source: affectivity. In order to understand this, we must examine the relationships among intelligence, perception, symbolic elaboration and level of consciousness (Marathon 20 on *Biocentric education*, p.9).

Therefore, in Biodanza, a more essential definition of intelligence would be: “the affective capacity to establish connections with life and to relate one’s personal identity with the universal identity.”(ibid., p.9). Rolando Toro says, “The construction of conceptual knowledge is generated in the affective intelligence and in a vivencial epistemology” (ibid., p.13). And, “The capacity to learn is related with the development of affectivity” (ibid., p.14). Without developing the capacity of affectivity, it seems difficult to develop other intelligences.

Developing affectivity as well as creativity offers the bigger capacity to develop many intelligences.

v) Transcendence line

Rolando Toro says, “In Biodanza the concept of transcendence consists of the natural function of human beings to essential connections with everything that exists: other human beings, animals, vegetables and minerals -- in short, with the cosmic whole” (Marathon on *Transcendence*, p.3).

This comment is very significant because some people often misunderstand that having transcendental connections means to be in contact only with the “higher beings.”

Therefore, this line is supposed to belong to the LL quadrant, the “we” (intersubjective) field. This is why Rolando Toro said that the protovivencia of transcendence was related to sensations of harmony and well-being, experienced particularly in the mother-child relationship. Therefore, there are lot of exercises including the state of trance and regression in Biodanza, in order to re-experience the protovivencia of harmony and well being, and to further develop the experience towards the integration of body and mind.

I will refer to the action mechanisms of the line of transcendence (by trance and regression) in details, in Chapter 8.

Mystic experience happens more and more as we develop the transcendental line. We can learn a lot about the essence of transcendence from the archetypes of ancient gods. In this context, what is interesting is that Rolando Toro stated that only Dionysus, among the many Greek gods and goddess, has all qualities of five lines. Dionysus is also the child of Zeus, the god of the universe, and Demeter, the goddess of the earth. He was also worshipped in the “Secret of Eleusis” ritual by the Greeks as well as in Jerusalem by Jewish people. He was killed, eaten, and resurrected. Dionysus is also the archetype of the Messiah or Christ. Therefore, studying Dionysus is very important for us to activate our Vital Unconscious. How can we experience Dionysian essence and simultaneously keep a rational mind? How can we be anarchists in modern organized societies? We need to experience deep trance with mindful awareness. These dilemmas

are living in me as well as others. They seem to be very difficult to overcome.

### **Chapter 7: States of Consciousness**

According to Wilber (2000, 2006), there are two types to general states of consciousness: the natural and altered states. The natural states of consciousness include three states: awaking, sleeping with dreaming, and sleeping without dreaming. There are also two higher states: turiya/witness and turiyata. These natural states are natural because even a baby can experience these states of consciousness (at least the first three states). One of the main characteristics of the natural states is that they are always moving, shifting among other states time to time. Therefore, Wilber named this the Horizontal translation. By moving repeatedly among different states maintaining a certain consciousness, a person could gain more possibilities for developing their level of consciousness.

On the other hand, the altered or non-ordinary state of consciousness includes exogenous states (e.g. drug-induced states, and maybe, near-death experiences), and endogenous states (trained states such as meditative states). Wilber (2000, 2006) said that peak experiences, which are heightened states, ordinary or non-ordinary, can occur to individuals at almost any stage of development, and in order for higher development to occur, those temporary states must become permanent traits.

Meditative consciousness, one of altered states, is considered as very unique and meaningful, because meditation practice or meditative approaches are supposed to be one of the best way to facilitate the process of the vertical transformation of consciousness, because “unlike natural states and unlike spontaneous peak experiences,

meditative states access these higher realms in a deliberate and prolonged fashion” (Wilber, 2000, p.16). Therefore, the altered states are very significant in terms of facilitating the development of consciousness.

Although many approaches to psychotherapy tend to focus on psychopathological aspects of the altered states, some altered states seem to have positive aspects. Biodanza focuses on the positive aspects of trance and regression, which are very important in biodanza’s model towards integration (see Figure 2, p.47). I will mention more on the relations between stages and states in the Chapter 8.

Biodanza values the conscious state of trance and regression as a gateway to access to the Vital Unconscious and body-mind integration.

### **Kairos and Chronos -- Different Times; Different States:**

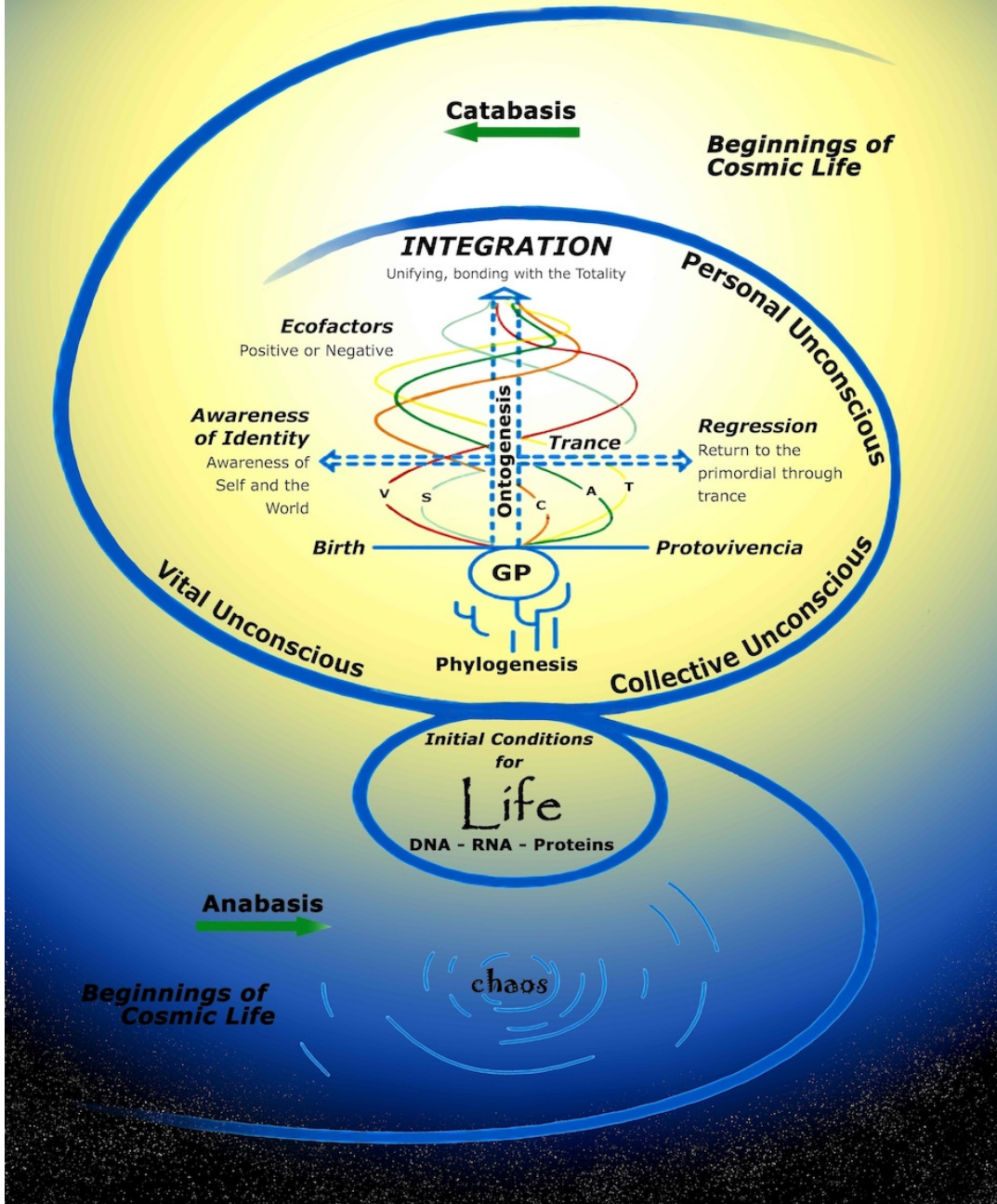
One of the important themes in Biodanza is to understand the essential difference between *kairos* time and *chronos* or chronological time. The basic concepts of two times are derived from ancient Greek philosophy. *Chronos* is the progressive time; *kairos* is the here and now, where even a second could become eternity. The theme of this knowledge is “where the sacred approach comes from.” The answer is, it comes from *kairos*. Then what is the purpose of the approach? It is to contact *zoe*, which belongs to *kairos*.

In terms of Greek philosophy, life was also divided into two different words. One is *bios*, the other is *zoe*. *Bios* corresponds to individual and mortal life in chronological time; *zoe* corresponds to collective and immortal life in *kairos*. Direct experiences or vivencias essentially belong to *kairos* and manifest *zoe*.

Dionysus is especially interesting because Dionysus offers humans an opportunity to be aware of both *bios* and *zoe*. The aim of the Dionysian festivals is to manifest or experience the essence of *zoe*, which is implicit in our lives, and *bios*, which is explicit in our bodies. The Dionysian festivals transform our individual mortal lives into collective immortal lives. During the festivals, one of the important aspects that induce transformation is a state of trance helped by music and dance as well as alcohol such as wine. Biodanza has a characteristic of today's Dionysian method that gives us a way to reconnect with *zoe* by deepening or activating our *bios*.

According to the myth, Dionysus and his followers traveled around the world. Dionysus discovered wine, which represents creativity, to transcend ordinary life. The Dionysian people try to expand their consciousness to overcome limitations of ordinary consciousness, so they seem to be anarchic in a sense. Therefore, some scholars think that the Dionysian "religion" took a long time to spread in ancient Greece partly because their rituals were too erotic, trance-like, hedonic, and anti-logos from the third party perspective. In our modern era, Biodanza has the important mission of reviving and spreading the Dionysian essence, in order to integrate *kairos* with *chronos* so that we can live an integral life.

# THEORETICAL MODEL - 2008



<Figure 2: Theoretical Model of Biodanza>

## **Chapter 8: Types**

Many types such as masculine/feminine and the Enneagram are formed mainly in the early stages of life. Especially, the Enneagram is supposed to be related to attachment theory, which is also a good access route to neuroscience.

According to Forman (2010), the concept of types tries to describe the various qualities that a person may have in translating or constructing the reality within a given stage of development. An individual at a given stage of development will tend to be more masculine or feminine, extroverted or introverted, and see the world with an emphasis suggested by his or her type. An example is the male principle and the female principle, which is familiar in many spiritual traditions as well as transpersonal psychology. I would like to explore the types in dance-movement approaches in the following section, considering it useful in understanding Biodanza from the typological perspective.

### **Analyzing the Feminine and Masculine through movements:**

Charles Darwin proposed three principles between the human movements and emotions: 1) the principle of serviceable associated habits, 2) the principle of antithesis, and 3) the principle of the direct action of the excited nervous system. Darwin insisted that the basics of human movements could be explained by the former two principles. In the context of Laban's movement analysis, the concept of fighting (aggressive) form is based on the principle of serviceable associated habits; the concept of indulging (subjective) form is based on the principle of antithesis. This typology can be also useful in analyzing various movements in Biodanza. Table 2 shows various qualities

based on the two movement categories; fighting form and indulging form.

Basic form	Fighting form	Indulging Form
Body movement	Intensification of Awareness of Self Vertical, active, straight, mobile	Regression (Fusion with all) Horizontal, passive, curving, static
Music	Rhythmic	Melodic
ANS	sympathetic nervous system	parasympathetic nervous system
Four elements	fire, earth	air, water
Gender	masculine	Feminine

<Table 2: Characteristics of Forms>

## Chapter 9: Integration of Stages and States in Biodanza

In this chapter, I'd like to deal with the basic structure of the body-mind integration by using the concept of stages and states. It shows that evolution should be a manifestation of creativity of the universe, achieved by the spiral moving alternately between identity and regression.

### 1) Identity and Integration

At the Marathon on identity and integration in San Francisco 2006, Marlise Appy, a long-time Biodanza teacher in Sao Paulo, emphasized that Identity has two paradoxical aspects: it is always essentially the same, and it is also always changing<sup>iv</sup>. From a psychological view, we have the essence, core, or the true-self, which is primordial.

However, we are usually wearing many clothes, personalities, or false-selves, and we often change our clothes without looking into ourselves in order to live “comfortably” in front of others. Many people have forgotten that they are even wearing clothes.

According to the textbook of Marathon 12: *Identity and Integration*, we recognize our identity or consciousness of ourselves to be organized in two ways, from the inside and from the outside. The former is an awareness of one’s own body through daily bodily sensations or experience; the latter is awareness of being different through interactions with others or within a group.

Hierarchical layers of identity remind me of the transpersonal model of consciousness, especially Wilber’s model of the spectrum of consciousness. According to the Integral Theory, it is supposed that any latter identity includes the earlier identities, and finally or ideally, all identities would be merged or integrated into the ultimately cosmic or divine identity. Wilber himself call this ascending evolutionary journey to the ultimate stage the *Atman Project* (1980/1996). This ascending energy, power, love, or spirit is called the *Eros*. On the other hand, the descending energy, power, love, or spirit is called the *Agape* (1995).

According to the textbook of Marathon 12: *Identity and Integration*, our most dramatic biological expression is the immune system and its incompatibility with foreign structures. It’s manifested not only at the cellular and visceral level, but also at the psycho-existential level. The immune system gives us the foundation of our identity. On the other hand, we are holistically connected to each other. There is a big contradictory question between these two views in that how people who are different from others

could be connected to each other. This “fact” may be telling us how unique human beings are.

“Identity reveals itself only through the other” (Marathon 12: *Identity and Integration*, p.3). The other stimulates or hinders the expression of our potentials. The vivencia of being alive is consistently influenced by corporeal humors as well as external stimuli. Its genesis is visceral (coming from inside). The moving and intense sensation of being alive generates our self-regulation (autopoyesis). Biodanza is a comprehensive system of integration of human potentials with ourselves, with others, with nature.

*Regarding Pathological Identity:*

“Healthy Identity” (Marathon 12 on *Identity and Integration*, p.7) always goes together with a corporeal perception of clear limits, with a tendency towards autonomy, because “Corporeal movement is the ontological expression of our identity.” On the other hand, the text says that pathological identity is a difficulty in perceiving and experiencing oneself. Its characteristics are typical of people in our civilization (ibid., p.9). This is one reason why we need to make an effort to change our external society as well as our internal self and identity. Our identity, self, or individual character in the UL is so tightly connected to the collective others, our society, or our civilization in the LL and the LR.

## **2) Trance and Regression**

Trance and regression are two key states of consciousness in Biodanza.

### **a) Trance**

Trance is a non-ordinary state of consciousness, being a kind of altered states. Integral

theory is a wide map, which tell us where we are and which way is appropriate, but it cannot give us this details. On the other hand, Biodanza is a practical way of integration, which tells us the details. As a practical example, Biodanza tells us a lot about trance. Biodanza uses the conscious state of trance and regression as a gateway to access to the Vital Unconscious. Trance is a deep hypnotic state, a state of profound abstraction or absorption. The Biodanza says, “the experience of ‘falling into trance’ or ‘enter into trance’ refer to a psycho-physiological mechanism in which the person surrenders him- or herself to certain external or internal conditions in order to enter a different state of consciousness” and “Trance states are always accompanied by kinesthetic and neurovegetative changes” (*Trance and Regression*, p.1).

Integrative trance:

Integrative trance is very significant, which has a restorative effect. Rolando Toro also says, “The trance that leads to sleep, the trance that leads to sexual ecstasy and the trance of dancing are all examples of integrative trance”(ibid., p.1). However, I need to examine if this definition of integrative trance is appropriate because I’m not sure whether all trances to sexual ecstasy are integrative as a result.

b) Regression

The other concept is “regression.” By entering a trance state, the state of regression could occur. In general, in discussion of pathology, the term regression has somehow negative connotation such as going back to a less intelligent, baby state. Such regression is clearly a process of reaction formation or denial against growing or evolving further. Although Biodanza values regression, it is not such negative or dissociative regression,

but integrative regression. According to Rolando Toro, “regression can have an integrative, renovating character of psycho-biological repair and compensation” (*Trance and Regression*, p.1).

This idea, the positive aspect of regression, is derived from the eminent psychoanalyst Michael Balint’s (1968) study of regression, concluding that it repairs the “basic fault.” Through experiencing regression, people could recover the connection with their nature as genuine/pure beings. In short, in order to reconnect with the life (primordial) unconscious, Biodanza induces people into integrative regression by using integrative trance. In this context, the most effective and powerful “method” in Biodanza is considered the *Minotaur Project*.<sup>v</sup>

How to deal with the idea of regression has been one of the biggest controversial issues in transpersonal studies, the so-called pre/trans fallacy. For many, regression unfortunately becomes dissociative regression because many people are stuck in both physically and mentally comfortable states. We need to think of a way to transform from this static place to a more dynamic transcendent stage.

One of the most difficult tasks is to discern integrative trance and regression from dissociative ones. In such trance and regression states, we lose control in terms of cognitive judgmental or rational ability. Therefore, it is difficult for us to know if we are in the right place or not. We can only follow our facilitator’s guidance. Relying on facilitators is a very important, critical trust issue for students.

Biodanza is a liberating discipline that stimulates, through exercises, the limbic-hypothalamic system. This doesn’t mean that individuals should

lose their capacity for adaptation and conscious control, but rather rescue the original forces of the instincts that regulate health and raise the vital impetus (Marathon 16 on *Physiological aspects of Biodanza*, p.3).

I think this is an important comment of Rolando Toro, very much appropriate. I think we can say that in “dissociative regression” or “dissociative trance”, people lose their capacity for adaptation and conscious control, whereas in integrative regression, which is induced in Biodanza, saves room for the adaptation and conscious control. Rolando Toro was opposed to any kind of trance or regression that is potentially damaging to the body<sup>vi</sup>. Being aware of both physical and mental self together is a goal not only in the class, but also in our daily life, too.

### **3) A Hypothesis of Minotauro-centauric Process**

From a practical viewpoint, here I'd like to propose the idea of “Minotauro-centauric process” (MCP). In the context of transpersonal psychology, there are two different views of Body-Mind integration. The model of the body-mind integration process which Washburn and Stanislaf Grof proposed, could be called a *minotaur process* (MP; minotaur is a creature with a *human body* and an *animal head*); the other model of the body-mind integration process which Wilber proposed, could be called a *centaur process* (CP; centaur is a creature with an *animal body* and a *human head*).

The minotaur process, where we descend into the primordial realm, would be supported by particular practices such as the Minotauro Project of Biodanza. On the other hand, the aim of the centaur process is to ascend to the Integral stages, which are the relatively higher stages for us human beings of today's world, although we would

only be halfway through the evolutionary journey of the Atman Project, by reaching the Integral stages (i.e., the “Second Tier”; the “Third Tier” is the transpersonal stages. see Table1, p.31).

I suppose that instead of contradicting each other, each of these two processes is a partial and complementary process of the bigger process. By achieving integration in the former process as Phase I and the latter as Phase II, it can be said that us human beings could sequentially transform ourselves in two distinctive phases or qualities: first through the *minotaur process* and then through the *centaur process*, in order to realize the third layer of the integrative body-mind relation.

In the minotaur project, some people, especially those with unstable mental conditions, would get stuck in the first phase, and would not be able to achieve their mission, which is to regain contact with their nature-self. Their condition might even become worse; some may develop an addiction to a regressed static state, some may be lost in their labyrinth; some may be shocked by meeting their minotaur, some may be eaten by the beast, and some would become ego-inflated after “killing” the animal (pathological regression). On the other hand, some healthy people would be able to face up to their minotaur (integrative regression), and could come back to the world with the essential power of the nature-self, which is represented by the “inner minotaur.” Then their minotaur process would be completed. However, what we need to remember is that Theseus couldn’t come back to his world without the guidance of Ariadne’s thread, a metaphor of the cognitive function of the neo-cortex.

After obtaining the “animal”, instinctive, or primordial power/quality, there will come

a stage where the centaur process will be able to unfold in order for us to embody the integrative power as a permanent one, and to enable us to cope with the new relationship between mind and body. At this point, I think, after “taming” (rather than “killing”) the monster in the minotaur process, the transformative process towards integrative consciousness which includes the function of the mind, in addition to instinct and emotion (i.e., the centauric process) would begin. Together, these two processes form the Minotauro-Centauric Process (MCP). This combined process would be necessary to reach the integral-centauric stage. Biodanza regular (weekly) classes, which have both verbal and non-verbal parts, would definitely contribute a lot to facilitate the centaur process.

This two-in-one process can be found in different modalities.

For example, A.H. Almaas, the creator of Diamond Approach, also reached the same insight as MCP. Almaas (2002) says,

So there are two stages of working on the animal soul. First, allowing it, accepting it, and letting it be there -- recognizing that there is such a thing and that it's normal and human to have all these desires. The next stage is its transformation. The transformation of the animal soul happens as you live your life according to the truth that you have discovered (p.139).

I think Almaas mentioned the same process as MCP in his own way. The MCP is also strongly related to both developmental lines and types.

This regressive-transcendent process (=MCP) could also be explained in a psychoanalytical and transpersonal psychological way. In ordinary life, we might

usually take our “personality,” or false-self (by Winnicott), which is often built on any kind of insecure attachment, as our own true-self. Therefore, it is reasonable to “recover” the essence of the infantile stage in order to develop the true-self. In a sense, most of us need to “regress” to the “pre-personal realm.” After acquiring the “mature” pre-personal experience, we need to move to the personal and transpersonal stages authentically. In reality, most of us have not begun the pre-personal stage yet and consequently maintain the false-self or personality to death.



*Centaur*



*Minotaur*

### **Conclusion: Biodanza as an Integral Vision**

Biodanza is used as an essential method to accomplish the integration between body and mind by stimulating the expression of the identity and developing the potentials of vitality, sensuality, creativity, affectivity and transcendence (*Biocentric education*, p.8).

As we had seen in previous chapters, it becomes easier and clearer to understand Biodanza as a system of integration by using the lens of the Integral Theory.

In other words, we need to establish a solid integral vision based and built on the Biocentric principle in order to somatopsychologically achieve the integration towards the human evolution. On the foundation of the Biocentric principle, considering the integral vision based on the Integral Theory as well as on other broad somatic, transpersonal, and spiritual studies in the world, we could proceed with taking into ourselves the “authentic” egocentric, ethnocentric, worldcentric, and Kosmocentric/theocentric (integral/transpersonal) principles, which would lead us to transpersonal (spiritual) developmental stages. In other words, the Biocentric principle penetrates all “higher” principles on a particular developmental stage. The Biocentric principle provides all of us the matrix towards integration as well as evolution.

The Biocentric principle is crucial for reconnecting with our *protovivencia* and then to get back to the present point with affectivity. As we continue to develop ourselves through five lines of *vivencias* towards integration, it can be assumed that we will enter a stage where more focus will be placed on spirituality. At this integral level (and higher transpersonal levels), subtle or causal bodies<sup>vii</sup> will become more important in addition to the physical body on which the Biocentric principle mainly works. For this reason

Biodanza might have its own limitation for our developmental journey towards the spiritual realm, when we arrive at such stage. However, since more than 90% of the people on the earth are supposed to mainly belong to their physical bodies as well as the physical world, in general or as a de facto, the Biocentric principle and Biodanza should be very useful for them and could offer huge power to change themselves as well as the world. The important thing is that, after (or along with) coming in contact with the Biocentric principle, we also need to reach the higher stages based on the integral principles. The Biocentric principle, no matter how much it is significant, is just a beginning or our starting point, never our goal! Many of us are straying (in a “distorted” egocentric way) from our right course, so we need to go back to the starting point (Biocentric principle) in order to run on our right, authentic, and spiritual course (starting from the “authentic” egocentric, through the worldcentric to the integral/transpersonal-centric principles). Therefore, I think we need to consider Biodanza as a mean to serve this integral vision.

Biodanza is never just fun! Biodanza offers us excellent theoretical models as well as practical exercises on body-mind integration. I hope that, by using the lens of Integral Theory, more people would be able to understand the core idea of Biodanza more clearly and become more excited in joining the movement, and that this paper could contribute to the purpose, even as a small step.

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Endnotes:

<sup>i</sup> Here I briefly need to mention the concept of the body-mind integration in this paper. The body-mind integration doesn't mean only the relations between the body itself and mind itself. First of all, I suppose there is no body itself or mind itself. The body-mind integration indicates fully integrated stage or state of development of consciousness as a whole person. The body-mind integration could be achieved by integrating various elements at various levels, which all human beings both explicitly and implicitly have. For example, it may be mentioned as the integration of the three centers: the intellectual center (head, mind), the emotional center (heart), and the instinct center (viscera, sexuality, desires, hara) in Biodanza as well as the ancient Eastern traditions of wisdom. In other familiar words, the body-mind integration means the integration of body, emotion, mind, and spirit. Most of us (especially Biodancers!) know both emotion and spirit play essentially important roles in reaching this stage or state of the body-mind integration. When I use the term "body-mind integration" in this paper, it will be based on the above context, instead of just being a matter of the "body" and the "mind."

<sup>ii</sup> For example, we should be careful comparing the same words "biocentric" and "regression" between what Rolando uses and what Ken Wilber means by those terms. A discrepancy exists in the usage of the term "biocentric," Rolando Toro uses biocentric to describe the tendency of the universe to favor life. Wilber uses biocentric in terms of developmental psychology and anthropology; it is a lower existence level of consciousness, which human beings transcend and include into higher levels of awareness. Wilber uses categories such as "biocentric," "egocentric," "ethnocentric (sociocentric)," and "worldcentric" to describe the human developmental sequence<sup>ii</sup>. Wilber stresses that human beings need to develop our consciousness from the biocentric to the worldcentric. Although Wilber never denies how important the biocentric aspect can be because it is the fundamental base for us, he emphasizes higher stages much more. Wilber tells that without the biocentric stage, a person cannot build other stages on it. However, he also insists that integrating all levels is crucial for further human evolution.

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Another similar discrepancy exists in the usage of the word “regression,” Wilber usually use the term “regression” as a negative state of mind such as going back to some immature developmental levels of consciousness, which is conventional understanding in the context of psychotherapy (especially, psychoanalytical traditions). Rolando Toro uses the term regression as it is used in biology as well as cellular biochemistry: a state where the organism is working on restoring health and wellbeing. Some people (even some Biodanza participants) might misunderstand regression as a return to the “just happy” state of pre-perinatal infancy.

iii Although it is not easy to simply explain what phenomenology is, here I quote an example of the basic definition of Phenomenology below:

Phenomenology as a discipline is distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic, and ethics. Phenomenology has been practiced in various guises for centuries, but it came into its own in the early 20th century in the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others. Phenomenological issues of intentionality, consciousness, qualia, and first-person perspective have been prominent in recent philosophy of mind.

The historical movement of phenomenology is the philosophical tradition launched in the first half of the 20th century by Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, Jean-Paul Sartre, et al. In that movement, the discipline of phenomenology was prized as the proper foundation of all philosophy — as opposed, say, to ethics or metaphysics or epistemology. The methods and characterization of the discipline were widely debated by Husserl and his successors, and these debates continue to the present day.

The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of “phenomena”: appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view.

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This field of philosophy is then to be distinguished from, and related to, the other main fields of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action), etc.

(*Stanford encyclopedia of philosophy*, 2008)

<sup>iv</sup> According to Marlise, there are various layers of identity: from genetic ID (=Identity), biological ID, physical ID, sexual ID, psychological ID, existential ID, cultural/country ID, human ID, planetary ID, cosmic ID, to divine/ life/love ID. Numerous accumulation of these identities means creating or establishing a diversity of individual identities. The integration of various qualities of identities, as it is in the Kosmos, could be manifested in our body.

<sup>v</sup> The Minotaur Project is a methodology to discover one's own identity. An ancient Greek myth and a contemporary ritual are used to open up the inner path. The Minotaur, a creature with a human body and the head of a bull, symbolizes the wild and instinctive aspect that inhabits us as a primordial force. The project purpose is to reestablish contact with the primordial force and to value its beauty and its self-regulating power. In this experience the challenge doesn't consist of killing the Inner Minotaur, but in assuming it to make it one's own (Marathon 19: *Applications and extensions of Biodanza*, p.44).

<sup>vi</sup> In this context, Rolando Toro criticized some methods: Biodanza respects the organic automatisms of breathing and cardiac function. We do not propose breathing exercises such as hyperventilation (with graveconsequences to the organism) or "breathing techniques" from other systems. Corporal movement, emotions and breathing form a "self-regulating group" in which the dissociative factors of consciousness should not interfere.

(*Methodology III: The Biodanza session continued*, p.15.)

For example, Stanislav Grof's Holotropic Breathwork, which is one of typical transpersonal approaches to induce the participants to experience their pre/perinatal regression by using hyperventilation, seems not recommendable.

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vii According to various traditional wisdom such as Indian Vedanda, the three major natural state of consciousness (waking, dreaming, deeply sleeping without dreaming) are said to be supported by a particular energy or body: the gross body, the subtle body, and the causal body (Wilber, 2006). The gross body is physical, physiological, or biological. Although the issue on subtle bodies including subtle body and causal body is very interesting, it is not appropriate to mention further in this monograph.