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Altered States of Consciousness within Therapeutic Modalities - Exploring Commonalities of Experience: A Qualitative Grounded Theory Study

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Altered states of consciousness (ASC) occur when there is a deviation from normal levels of psychological functioning. They can be self-induced through meditative practices or taking psychoactive substances and therapeutically induced through processes like hypnotic induction. They are determined physiologically when brain rhythms drop from the usual rhythm of waking consciousness to the slower rhythms of meditation and dreaming sleep. ASC offers a window into the workings of the psyche. This qualitative Grounded Theory pilot study explored commonalities of ASC experience through the lens of four therapeutic modalities - Hypnotherapy, Past-life Regression, Internal Family Systems Therapy and Soul-Centred Healing. The research findings were based on twelve interviews with a trainer, practitioner, and client from these four therapeutic systems. In exploring their inner worlds through ASC, the common themes of this limited research suggested the participants' conviction in a transpersonal element of human consciousness that transcends the physicality of their current life. These experiences were seen as part of a journey of individuation to higher states of consciousness. The multiplicity of the different inner world elements was also recognised, containing various characters sometimes known as sub-personalities, ego-states or simply "parts".

Keywords: consciousness; altered states; hypnotherapy; past-life regression;
voice dialogue; soul-centred healing

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This study explored the experiences that emerged from non-pharmacologically induced altered states of consciousness (ASC) as a primary component of specific therapeutic systems, which seek to bring about psychological well-being and release trauma. ASC are defined as “a deviation in subjective experience or psychological functioning from certain general norms, recognised by the subject or observers” (Simões, 2002, p. 145). ASC manifest when the predominant beta waves of ordinary waking consciousness in cerebral function move into the *alpha* and *theta* waves associated with meditative, dreaming and hypnotic trance states (Newton, 2005). ASC occur when an individual undergoes a procedure that alters consciousness, often by using psychoactive substances (Dittrich, 1998). However, they can also be induced using non-pharmacological techniques, such as relaxed guided imagery, breathwork or hypnosis (Woods & Barušs, 2004).

Simões (2002) highlights the use of ASC within Western psychotherapies, which include, amongst others, hypnosis (Burrows & Stanley, 1995), spirit releasement (Baldwin, 2003) and past-life regression therapy (Lucas, 1993). Among other purposes, therapists use induced ASC to access the liminal world between alert wakefulness and deep sleep to re-programme the mind and, where necessary, release buried traumas. In essence, and for many people, the process is straightforward, entailing a short relaxation exercise followed by turning the focus of attention from the outer world of the senses towards the inner realm of memory and dream. What emerges from these sessions is an amazingly complex, emotionally charged imaginal world, peopled by known and unknown characters, which would seem to be every bit as rich and colourful as the outer world we inhabit (Epstein, 2014).

Unfortunately, there is a dearth of research into therapeutic modalities, such as Regression Therapy, that employ ASC. This is possibly because hypnosis and regression received bad press in the 1990s arising from issues associated with false memory syndrome, which became known as the *Memory Wars* controversy (Patihis & Younes Burton, 2015). During this period, articles were published in mainstream journals, de-bunking the value of regression, mainly when linked to reincarnation (Baker, 1982; Lynn, 2001; Spanos et al., 1991; Stevenson, 1994; Zollik, 1962).

Nevertheless, during the same period, therapists continued using ASC to access the psyche and open up a space for healing. Regrettably, despite some extraordinary stories of their therapeutic effectiveness (Alison & Schwartz, 1999; Lucas, 1993; Newton, 2005; Tomlinson, 2011; Zinser, 2010), these discoveries have only been made known through books, non-peer-reviewed articles and one peer-reviewed outlet, the little-known *Journal of Regression*, first published in 1986. It is these sources that provide the background to this research.

To explore commonalities of experience, this research focussed on four specific therapeutic modalities. These systems were selected because they use similar approaches when working with ASC, generally using specific relaxation techniques combined with verbal suggestions to induce an ASC. Together with their acronyms, they are: Hypnotherapy (HYP), Past-Life Regression (PLR), Internal Family Systems Therapy (IFS), Soul-Centred Healing (SCH). For clarity, a brief outline of these approaches follows.

Hypnotherapy

The use of hypnotherapy to tackle health issues dates to the discoveries of Anton Mesmer in the nineteenth century. Mesmer found that he could induce a trance state by getting individuals to focus on a specific object (Rosenfeld, 2008). Hypnotherapists today use relaxation and breathing techniques to induce an ASC, which appears to allow positive suggestive ideas to be planted in the subconscious mind to effect changes in behaviour. It is generally used today to tackle smoking habits, depression, anxiety, and phobias (Hunter, 2010).

Past-Life Regression

PLR emerged from hypnotherapy. One of the earliest exponents in the UK was psychiatrist Denys Kelsey (Grant & Kelsey, 1974), who, in the 1950s, started to use hypnotism to heal psychological conditions caused by buried trauma. Through a series of cases, he found situations that stemmed first from childhood and then further back to intrauterine experiences. Eventually, he found and successfully treated cases where the origin appeared to stem from a perceived past life (Lucas, 1993). Hunter and Eimer (2012) suggest that this therapeutic approach should be based on four primary objectives: suggestion and imagery, discovering the cause, releasing the emotion and sub-conscious re-learning.

Internal Family Systems Therapy

Family therapist Richard Schwartz (1995) developed IFS by treating clients with self-harming conditions like bulimia. IFS works with the concept of an essential *Core-Self*, surrounded by *parts* of the psyche, also known as “sub-personalities” (Rowan, 1991) or “ego-states” (Watkins & Watkins, 1997). It is these “parts” that hold the trauma from past experiences. Unlike the modalities of hypnotherapy and past-life regression, which use specific techniques for inducing ASC, the IFS approach appears looser and more intuitive to both the therapist and the client’s inclinations.

Soul-Centred Healing

SCH is a hypnotic regression technique developed over thirty-plus years by Psychologist Tom Zinser (2010). As a system, it acknowledges the concepts of Schwartz’s *Core-Self* and the ego-state parts of the psyche, together with insights from PLR. What is unique is the cosmological background into which it is set. This was derived from a collaborative communication with a perceived spirit guide named Gerod, channelled through one of Zinser’s colleagues (Zinser, 2010). When hitting a problem with a client issue, Gerod provided further insight that Zinser could use in his next session. This information was kept hidden from the client yet carried out with their agreement. Zinser’s system, supported by the findings from PLR and by inference from Schwartz (1995), purports that we all possess a transcendent, eternal wise aspect of consciousness – the Higher-Self – that we can consciously access (Zinser, 2010).

Any one of these disciplines could be the subject of an extensive in-depth study, nor is it a complete list of therapies that use ASC within their therapeutic approach. However, it was considered that the above list is a fair representation of the field because each system actively engages the client’s inner world through an ASC. Therefore, the research sought to discover

any commonalities of experience using ASC within therapy that may shed light on the inner world experience and any benefits that derive from it.

Method

At the study's conceptual stage, two elements stood out. Firstly, it was unclear whether the research would be best served by focusing on a single or several therapies; and secondly, whether the study should centre on the experiences of the client, practitioner, or trainer. It was considered that each option had something valuable to offer. On reflection, as this was a limited pilot study, a broad net was cast. Twelve interviews were conducted, which included clients, therapists and trainers from four therapeutic disciplines. It should be noted that all participants had been clients at some stage; additionally, all trainers had been or continued to be practitioners.

A Grounded Theory approach was chosen as a research method because it seeks to uncover sufficient evidence before any attempt for a “theoretical explanation” is made (Corbin & Strauss, 2007, p. 107, as cited in Cresswell & Poth, 2018, p. 82). Grounded Theory attempts to drill down into the given answers through further questioning to gain deeper insight into the interviewees' beliefs and experiences (Charmaz, 2014). This further questioning procedure was followed at the interview stage, resulting in some participants explaining their understanding of human nature and the makeup of the psyche.

Participants

The twelve participants came from the UK (7), USA (4) and France (1), with nine women and three men ranging in age from mid-twenties to mid-seventies and an average age of 48 (Table 1). Ten of the participants were previously known to the researcher. Concerning the four groupings, HYP has many trainers and training schools in the UK, the USA and elsewhere. IFS has one training school in the UK but is more extensive in the USA. Some HYP schools include PLR in their syllabus, but as far as this researcher knows, only one school is dedicated explicitly to PLR in the UK. At the time of this study, SCH is only taught online in the USA by its founder. The time-limited window for selecting participants, for the most part, necessitated using known contacts to the researcher. Unfortunately, finding an IFS trainer willing to be interviewed proved impossible. Another IFS practitioner was selected instead to even out the numbers for each group. A more balanced pilot study would have ensured an IFS trainer's selection and cast a wider net for unknown participants.

Trainers were included in this research to gain insight into what is being taught within these modalities, while the five therapists provided sufficient data to support the practitioner element. The intention was to discover which specific grouping would best serve a comprehensive future research project.

Although known to the researcher, the questioning of clients was the most sensitive element of this research as there is the potential to bring wounded unresolved aspects of the psyche to the surface. The ethical issues were covered by carefully selecting the questions, the researcher's therapeutic background, and having additional therapeutic support systems available in case of need. In practice, no extra help was required.

Following standard practice, nine participants' names were anonymised. However, three individuals, who headed the training schools, and were also published authors, were included under their known names of Morgan, Tomlinson and Zinser. These changes were approved by Psychology Research Ethics Panel of Liverpool John Moore's University. All interviewees were articulate English-speaking individuals who adequately expressed their insights and experiences.

Table 1
Participant Details

Therapeutic modality	Name	Role	Gender	Country	Interview duration (min)
Hypnotherapy (HYP)	Susan	Client	Female	UK	41
	Crystal	Practitioner	Female	UK	46
	<i>Morgan</i>	Trainer	Female	UK	61
Past Life Regression (PLR)	Kate	Client	Female	UK	46
	Jade	Practitioner	Female	UK	49
	<i>Tomlinson</i>	Trainer	Male	UK	65
Internal Family Systems (IFS)	Elizabeth	Client	Female	UK	25
	Samantha	Practitioner	Female	USA	38
	Enniah	Practitioner	Female	USA	39
Soul Centred Healing (SCH)	Sarah	Client	Female	France	41
	William	Practitioner	Male	USA	51
	<i>Zinser</i>	Trainer	Male	USA	74

Interviews

Although both trainers and practitioners would, at some stage, have been clients of the system they used, different questions were considered appropriate for each group to elicit the most in-depth information. To this end, semi-structured interviews (Corbin & Strauss, 2015) using different yet overlapping questions were tailored for the clients,

practitioners, and trainers (Table 2). Eleven interviews were conducted and recorded online via Zoom, while one interview with the SCH trainer was recorded face-to-face at his home. Once recorded, all interviews were transcribed for analysis. Question 5 in each group carried a similar theme in participants' understanding human nature and the makeup of the psyche.

Table 2
Questions Used for Each Group

Group	Interview questions
Clients	<ol style="list-style-type: none"> 1. When did you see the therapist, and how many sessions did you have? 2. What procedure did they use? 3. How easy was it for you to follow this process? 4. How did your therapeutic experience affect your beliefs or insights into human nature? 5. How do you now understand human nature and the makeup of our psyche?
Practitioners	<ol style="list-style-type: none"> 1. What is your background, and how did it lead to the present therapeutic system you use? 2. How long have you been practising, and how many clients do you see a week/month? 3. Please describe the techniques you use to induce an ASC to access your client's inner worlds. 4. How do your clients respond to these techniques and the revelations that emerge from using them? 5. In using these techniques, what has this revealed for you about understanding human nature and the psyche?
Trainers	<ol style="list-style-type: none"> 1. What is your background in therapy? 2. What led you to set up or become a trainer with this school? 3. How long has the school been operating? 4. How many students do you teach each year? 5. What do you see are the primary elements in understanding human nature and the psyche that is revealed through the methodologies that you teach?

Data Analysis

The twelve interviews were transcribed and analysed using Quirkos qualitative research programme. Quirkos is an intuitive part-graphic part-linguistic programme that allows for creating codes and themes at different levels, which can then be further grouped into axial codes and particular categories. After completing the individual analysis, the datasets were sorted into groups to compare and distil their findings. For simplicity of presentation, each dataset group, namely HYP, PLR, IFS and SCH, was assessed and grouped before exploring the themes running across all datasets. Once the data has been extracted, Grounded Theory research aims to tease out the theory from the relayed information by looking at similarities and differences that give meaning and consistency (Corbin & Strauss, 2015).

Biases

The researcher has forty-plus years of experience working with ASC therapeutically. Although not deliberately selected for their beliefs, the ten participants previously known to the researcher would likely have similarities of belief, particularly concerning the concepts relating to the transpersonal dimension of the psyche. Nevertheless, the

researcher's openness to wide-ranging beliefs allowed participants to express their views freely. Acknowledging biases can help mitigate their covert effects.

Results

The extracted code words were grouped into categories, with the five most numerous shown in Table 3, also indicating the total number of codes for each participant. The category of *Past Life/Past-Life Regression* was the most numerous, with 138 codes. This was followed by the category *Core-Self/Soul/ Higher-Self*, which can be considered to be the transpersonal dimension of our being. The third category included *Parts/Ego-States/Subpersonalities*, which relate to perceived individuated subconscious aspects of the psyche. The fourth category alluded to *Spirit Realm/Spirit Guides*, while the last category referenced *Pain/Trauma*.

Table 3
Keyword Analysis of Primary Interview Codes and Categories

Therapeutic modality	Participant	Total number of codes	Past life/ Past life regression	Core-Self/ Soul/ Higher-Self	Parts/ Ego-States/ Subpersonalities	Spirit realm/ Spirit guides	Pain/ Trauma
HYP	Susan (C)	109	17	1	2	3	0
	Crystal (P)	126	26	4	3	2	3
	Morgan (T)	123	10	1	1	6	0
PLR	Kate (C)	104	9	7	0	3	4
	Jade (P)	82	18	4	6	2	0
	Tomlinson (T)	153	21	4	0	11	0
IFS	Elizabeth (C)	86	5	14	14	2	6
	Samantha (P)	102	3	16	16	0	5
	Enniah (P)	96	3	9	9	8	15
SCH	Sarah (C)	105	10	3	3	5	0
	William (P)	176	4	12	12	6	19
	Zinser (T)	292	12	15	15	27	17
Totals		1554	138	118	81	75	69

Note: HYP = Hypnotherapy; PLR = Past-Life Regression; IFS = Internal Family Systems; SCH = Soul-Centered Healing; (C), (P), (T) designate Client, Practitioner and Trainer.

As can be seen from these results, the category of Past Lives/Past-Life Regression was mentioned by every participant, with a surprisingly high code count for the HYP group. All participants had a sense of having lived before in a previous lifetime. For some, such as Elizabeth, this was an “intuitive knowing”, while for others, like Susan, it was a dramatic visceral experience that dramatically influenced their lives. She stated: “It was the most profound experience I’ve ever had in my life. And I still have never had the emotional experience of everything that’s happened in my 64 years as it was then.” As a result, Susan changed her career to training as a psychotherapist. Crystal also had an initial powerful past-life experience that led to a career move to becoming a hypnotherapist. Additionally, four of the other participants’ lives significantly altered from their past-life regression experience. Unsurprisingly, Tomlinson, an established author and founder of the UK’s primary regression academy, referenced past lives more than twenty times. Drawing on Newton’s (2005) regression research into ‘life between lives’, Tomlinson referenced in his interview his own research into between-life states, where individuals are regressed to a supposed between-life experience. Together with Zinser, he presented the most detailed cosmological background to contextualise the PLR experiences. However, the most coherent description of PLR was given by Kate. She described the profoundly emotional experience she underwent when she connected with individuals that she felt were still in her life today: “It was so emotional, that realisation, that understanding that you don’t just see each other in this life; you are bound together forever. You know, you’ve known these souls basically for eternity, and that was just extraordinary, comforting.” As a final comment, Kate stated:

I would say it’s the best thing I have ever done in my life, you know. Well, it has changed my life. It turned me into a different person, but a much more stable person and a much more insightful person. I’m just not the same person I was, and that’s a good thing.

While Core-Self/Soul/ Higher-Self was mentioned at least once by every participant, it was most strongly evidenced in the IFS and SCH groups, reflecting their emphasis on incorporating these concepts as part of their therapeutic approach. SCH works specifically with the guidance of the Higher-Self. William, the SCH practitioner stated:

The Higher-Self is essentially the active part of the Soul energy for this incarnation. (...) That part essentially knows everything that is going on inside, and also knows the plan for that person before coming into incarnation... And so working within an altered state allows access to that Higher-Self.

Of the Core-Self, Enniah, one of the IFS therapists, stated:

So it’s the thing inside of us... It’s kind of indestructible, like true essence true nature of who we are and tends to have a lot of similar qualities... The Core-Self is naturally compassionate, meaning it can sit with pain without trying to fix it or change it.

Another concept that emerged from this research from the IFS and SCH grouping was the emphasis placed on sub-personalities, ego-states or parts that sit within the psyche. Through participants' experience, it would appear that these parts are not psychological constructs but hold an individuated conscious identity with free will allowing it to engage with the therapeutic process. Therefore, working to communicate with and heal the perceived traumas carried by these aspects is an essential part of the IFS and SCH therapeutic modality. As William, the SCH practitioner, highlighted: "Typically, the majority of our work is done with ego-states, or sub-personalities, or parts, depending upon which term you want to use." And as Zinser explained: "Unless these parts have been identified and brought forward and healed they remain at an unconscious level. They are like little conscious personalities. And the problem is that they're caught in the space time where the trauma occurred."

Pain and trauma was referenced sixty-two times in the IFS and SCH groups, and only seven times within HYP and PLR groups; and in the latter pair only alluded to by one individual in each group. This can best be explained because the therapeutic approach of both IFS and SCH, works on the basis that current life conditions stem from the past traumas experienced by the parts, sub-personalities or ego-states. As Enniah stated: "When bad things happen to us, as they happen to everybody – everybody goes through things – some of our parts get burdened."

Eleven participants mentioned the spirit realm and the support of guides and spirit helpers, which were referenced most by Tomlinson and Zinser. In developing SCH, Zinser claimed in his interview that he had been assisted by the insights of a spirit guide named Gerod, who channelled through one of his colleagues. As Zinser stated: "I began to have sessions once a week with Gerod. So, I had two levels of questions for him [*about his clients and the spiritual dimension*]. But what was most powerful was the clinical information he was giving was working." However, Zinser was not the only interviewee to have such support. Enniah, one of the IFS practitioners stated: "In the IFS system, we do talk about guides, especially as you get into the later trainings, people will talk about guides more and more often." This suggests that although this is not overt, IFS trainers accept the possibility of direct spiritual help. Enniah went on to say her guide had told her: "I don't belong to you but I am with you for life. I'm on lend to you from the universe because I know that this is going to help you." And of her guide, the hypnotherapy trainer, Morgan stated: "I mean, I am aware of him. And there are other guides of course that come into my life. But that realisation [*of his support*], that for me was one of those big aha moments."

Summary

Based on these results, a Grounded Theory would suggest that participants made sense of their therapeutic ASC experience by adopting belief systems which shared two basic assumptions. Firstly, there is a deep layer of our being whose therapeutic power ASC unleashes, and secondly, these layer experiences portray a cosmic evolutionary process that transcends individual life.

Discussion

Although the sample is small, these results suggest that the therapeutic use of an ASC appears to open the door to many profound and meaningful experiences for the individuals involved. However, concepts and beliefs are also relevant. What is unclear from these results and therefore needs further research is how ASC affect the therapeutic process. What seems to occur is that when in an ASC, a client can bring to the surface buried memories that sometimes appear attached to characters within the psyche, such as the re-lived memory of a childhood experience or sometimes to a perceived past-life character. Often these experiences hold strong emotions that can be re-lived. From these experiences, certain concepts have emerged. For example, common to all participants was the belief in an innate aspect of our being, a coherent element of consciousness that appears to hold deep wisdom and knowledge. Within HYP, PLR and SCH, it is the eternal Soul (Gilligan, 2012; Tomlinson, 2011; Zinser, 2010). Within IFS, it is the Core-Self or Self (Schwartz, 1995). The Core-Self's essential qualities of confidence, calmness, creativity, clarity, curiosity, courage, compassion, and connectedness (Schwartz, 1995), convey very similar qualities as the Soul/Higher-Self (Zinser, 2010), with the distinction of the lack of any reference to its immortality.

Through their between-life regression case studies, Newton (2005) and Tomlinson (as cited in Mack, 2014) suggest that we only manifest a part of our Soul in our life time, with the remaining aspect being transcendent. Zinser's (2010) Higher-Self concept might reflect this state, with Schwartz's (1995) Core-Self being anchored in the body and the Higher-Self in the spiritual domain. Once these concepts or beliefs have come into being, such as the assumption that we all possess a wise inner self, they would appear to profoundly affect the therapeutic process. However, this research does not reveal whether the emergent beliefs, the ASC or the combination of the two are critical to a beneficial therapeutic outcome.

What is clear from the twelve interviewees is that they all subscribe to the notion of some continuation of consciousness after physical death. Additionally, they all have a sense of having lived before in a previous lifetime. While these past-life ASC experiences have dramatically influenced the beliefs of half of the participants, it would be inappropriate to conclude this would be true in a more extensive study. Much more research is needed here.

Additionally, there is the ASC use mentioned by several participants to access higher levels of guidance. Within SCH, it is focused specifically on accessing the leadership from the Higher-Self, although Zinser also used the insights from the channelled guide Gerod for resolving client issues. The concept of guides, and the practical insights they would appear to provide, suggests a complex spiritual dimension, which both Zinser and Tomlinson endorsed in their interviews. This background belief plays a central role in PLR and SCH. On the other hand, HYP and IFS would appear more overtly

focused on standard psychological health issues. That said, both Morgan and Crystal learned past-life regression techniques as part of their hypnotherapy training, and it is clear from an internet search that several UK Hypnotherapy schools teach this option. Moreover, Enniah suggested that the inclusion of guides and guidance formed part of her IFS training.

Another distinction is that IFS and SCH work with parts, ego-states and sub-personalities, depending on which term one wants to use. Crystal did not work with parts within her HYP practice, although Morgan, the HYP trainer, certainly does. Jade, the PLR practitioner, did have a concept of the inner world's multiplicity and dealt with sub-personalities when appropriate.

Schwartz (2015), through his IFS writings, avoids any suggestion of malign or evil forces existing within the psyche. Through his research into the spiritual realm, Tomlinson (2018) claims that the guides "are unanimous in rejecting the existence of demonic beings, and several of them laugh openly when asked the question" (p. 210). On the other hand, Zinser and William explain how dark beings can infiltrate and operate within the psyche. This hugely controversial area is flagged up here as one of the interviewees' differences. What is clear from these participants is the value they place on their therapeutic ASC experience.

This study supports the notion that induced ASC within therapy offers a window into understanding the nature of our inner world. As such, its insights might be fruitfully compared with other psycho-spiritual ASC experiences, such as near-death experiences, meditation, mystical encounters, Shamanic practices and hallucinogenics. More extensive research might well challenge the findings of this pilot study. However, the research suggests a potential for new insights to be gleaned from exploring the deliberate use of ASC within therapy. The study's strength highlights an under-explored window into understanding human consciousness.

It should be noted that while sincerely held, the beliefs generated from these experiences could equally be false, based upon the mind's unique ability to conjure images and experiences that are illusory and confabulations (Lynn, 2001; Norcross et al., 2006). Nor do we know whether a more extensive enquiry might throw up negative ASC experiences, which would seem likely. There is insufficient material in this research to form a substantiated Grounded Theory on the ASC experience within therapy, although initial insights provide a foundation for future research.

Conclusion

This study suggests that induced ASC within therapy provides a gateway into a layer or dimension of our being. The twelve participants made sense of their ASC experience by adopting various beliefs that, in essence, conceived their essential self as part of an evolutionary process that transcends the physicality of their current life. Additionally,

ten participants accepted and worked with sub-personalities, ego-states, or parts, depending upon the preferred term of reference, suggesting a multi-layered dimension to the psyche. The research's weakness is the inherent bias woven into it by the selection process of individuals known to the researcher. A more rigorous study would need to reach out to a broader unknown audience to ensure that the participants did not simply conform to the researcher's experiential biases.

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About the Author

David Furlong graduated with a BA (Honors) with an Open Degree (UK), an MSc (Distinction) in Consciousness, Spirituality and Transpersonal Psychology (UK) and a PhD in Transpersonal Counselling (USA). With a life-long interest in transpersonal and psychic experiences, he is the author of six books, including *The Healer Within*, *Healing Your Ancestral Patterns*, *Develop Your Intuition* and *Psychic Powers and Illuminating the Shadow*. He is one of the founding tutors of the College of Healing established in 1981, and has been running inner development, healing and meditational training courses since the mid-seventies. Trained in regression therapy, his current therapeutic practice focuses on helping clients to process and clear disturbing anomalous psychic, emotional and transpersonal experiences, often stemming from childhood trauma. Additionally, he is currently engaged in a PhD research study into hypnotic regression therapy through Liverpool John Moores University and Alef Trust.



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