

# Delphi: Self Assessment



Led by	Reflection Freenote
Title	Brain Self-Observation Paradox
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## INTRODUCTION

Greetings and Welcome to our weekly discussion of Psychological Self-Awareness which we are calling the Delphi Project. We do archive our discussions, so let me know if you would like your identity shrouded more than your avatar allows.

The Oracle at Delphi in ancient Greece espoused the motto “Know thyself” as the key to determining the future. The temple below us has columns with "seeing stones" on top. Each of these seeing stones can be clicked and will take you to an online assessment of some parameter of self-knowledge. The assessments are objective tests and scales which are the most modern and scientific way of gaining an objective understanding of one's own characteristics (as compared to others).

Today's Discussion is "**The Brain Self-Observation Paradox and Second Life**"

From a materialist point of view, a human being is very much their brain. Indeed, the defining characteristic of our species is our collective brain, and the manifestation of mind which this makes possible, that is, civilization.

The brain is the seat of understanding and awareness, and of identity. And yet, the brain is a miraculous mystery of nature. It is by far the most wondrously complex manifestation of nature that we as creatures have discovered in the cosmos. For this infinite complexity of function it is equally miraculous that the brain is almost perfect in its functionality. That is, it just about never breaks down.

It is only now that issues of heart disease and other systemic illnesses are being conquered that large numbers of people develop general brain failure in the 80's and 90's, of their life. As tissue, the brain is so perfect and so free of general problems that this tissue is equipped with no pain fibers.

Other parts of the body are richly innervated with pain nerves which carry information about tissue damage and dysfunction into awareness so that we can do something to help ourselves before it is too late to survive the abnormality. But the brain has no such sensory self observation. It is such a perfection of function that nature has seen fit not to equip it with such sensory self observatory regulatory gauges.

It may be that this is so, because the brain is the most separated element of our nature from the rest of nature. Because of the “blood-brain barrier” brain tissue is highly insulated from contact with contaminants from the external environment. Because the brain is such a perfectly functioning bit of anatomy, not only does it not have pain fibers, but it does not have more advanced neurological circuits to monitor its function. Consequently, when a person develops a severe biochemical alteration of the brain's basic systemic function, called Major Depressive Illness, the person does not say to themselves, “Ahh, hmmm, something seems to be amiss with my brain!!!”

Of course they would do this with a sprained or broken ankle. They would immediately take themselves to the ER and say “oh hello, look, this bone thingy seems to be sticking out of my leg, do you think there is something you might do to help me with that?”



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But our friend with the brain abnormality says things like “My life is meaningless, Life is meaningless, the future is without hope, and everybody hates me. The world would be better off without me; No one could be expected to live in a world like this.”

And so 12 of 100,000 people every year end their lives with thoughts of this sort (the same frequency as people who die of heart attacks). Most of them are never aware that they have a brain dysfunction, which quickly treated could be corrected in a matter of days. They just think that somehow they or their world has changed “externally”.

That is, the brain is designed to assess external reality, not internal reality. Evolutionarily, the problems have always been outside (that’s where the Tigers are).

Until Civilization.

With Civilization, we become far more individualistic, and exercise far more personal choice over our own behavior. This increase in individual complexity, and freedom of choice, means that we become much more complicated creatures.

So the ancients of Delphi, already knew, that to predict your future, you would first have to “Know Thyself” and that this was very, very hard to do.

- ≈ So how do you seek to know yourself?
- ≈ Do you use any specific tools or approaches?
- ≈ And what about Second Life?
- ≈ Is Second Life really a tool of self-awareness, and self-exploration?
- ≈ Is that exploration conscious or subconscious?

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## DISCUSSION:

- [16:39] Axis Tylman: the brain isn't consciousness is it?
- [16:39] chenka Hexicola: Well I do seek self-knowledge, but I have been approaching it from an idealist rather than materialist perspective
- [16:40] Simulat Almendros: Axis - if the brain isn't conscious what is?
- [16:40] chenka Hexicola: I.e. consciousness apprehending consciousness
- [16:40] oMa Hand: I would like to speak to the difference between mind and brain, and if we are of a collective mind then mind is non-local and we are entangled.
- [16:40] Reflection Freenote: tell us about your approach Chenka
- [16:40] Axis Tylman: it's tissue that houses the mind for egoist calculations to exist
- [16:40] Reflection Freenote: yes, Oma we are highly entangled
- [16:41] Axis Tylman: control center for the rest of the body
- [16:41] Starling Ansar: I'm not entangled, just tongue tied
- [16:41] chenka Hexicola: In general a philosophical idealist (as opposed to materialist) considers experience to be primary and the material world as we know it to be a conjecture fabricated by mental activity
- [16:41] Simulat Almendros: houses the mind ? or is maybe the mind something that the brain does?
- [16:41] Reflection Freenote: also a control center for our behavior and interaction with reality, is it not axis?
- [16:42] Benevolent String: Just one general observation: external circumstances do affect attitudes like depression. Not all depressions are a broken toe that can be medically treated. But I am certain that there are such internal maladies. I just wanted that clarified.
- [16:42] Axis Tylman: hmmm I don't know prove it to me
- [16:42] Benevolent String: You mean the question of external causes?
- [16:42] Mike111 Ewing: I hear meditating can get rid of depression
- [16:43] Simulat Almendros: umm - is there a place in the brain where the mind resides? And is the mind a thing or an action?
- [16:43] Reflection Freenote: well benevolent, the example was of serious suicidal depression, which does seem to be highly biological (I haven't witnessed what I considered to be exceptions in many hundreds of examples)
- [16:43] Axis Tylman: the brain and mind are 2 different things right?
- [16:43] Marly Milena: I have a happy brain
- [16:43] chenka Hexicola: As an example of consciousness apprehending its own health or status I would give a personal example of becoming aware that my memory is not as complete and accurate as it was twenty years ago
- [16:43] Reflection Freenote: meditation is very useful with depression mike
- [16:43] Benevolent String: Yes, I understand.
- [16:44] Axis Tylman: isn't the brain physical tissue anatomy
- [16:44] Reflection Freenote: it may be that the mind is the operation of the brain axis
- [16:44] Reflection Freenote: that is a good insight Chenka, I have become aware of that also:))
- [16:44] Axis Tylman: or vice versa
- [16:44] Simulat Almendros: sure - But axis - if I walk - is my walking a thing that is distinct from my body or is an action that my body takes
- [16:45] chenka Hexicola: Also in contrast to the initial note card, I believe that many depressed ppl \*are\* consciously aware they are depressed
- [16:45] oMa Hand: I don't think the mind is in the brain
- [16:45] Axis Tylman: its how the body negotiates with gravity when walking; controlled by the brain
- [16:46] Marya Blaisdale: I think what Sim has been saying, is that the mind is what the brain 'does'
- [16:46] Reflection Freenote: yes, Chenka, you're right, we are not totally cut off from self-observation, or we would not be having this conversation. It is the degree to which we are cut off from self-observation of the mind as compared to our physical and external realities which is so remarkable I think

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- [16:46] Starling Ansar: have any of you ever seen a Mind...where there was no brain?
- [16:46] Axis Tylman: haha
- [16:46] Marly Milena: Plants
- [16:46] Marya Blaisdale: in the same sense of walking is what your legs do sometimes, walking is not your legs
- [16:46] Starling Ansar: Marya, when is that?
- [16:47] Marya Blaisdale: when is which, Starling?
- [16:47] Starling Ansar: when have I walked without my legs?
- [16:47] oMa Hand: have you ever seen a mind?
- [16:47] chenka Hexicola: I cannot believe that the Delphic phrase "know thyself" was intended in a neuroanatomical or biochemical sense...it should be taken from the perspective of conscious experience.
- [16:47] portervilboitoi Adamski: Have you ever seen a mind when there is a brain?
- [16:47] Marya Blaisdale: it was in reference to the mind being what the brain does, Starling :)
- [16:47] Starling Ansar: Chenka, so why not be conscious of your experience fo your neurotransmitters?
- [16:47] Starling Ansar: Porter, yeah when is ee behaviors
- [16:48] Starling Ansar: Marya, I understood what you referred to, I just didn't understand what you meant.
- [16:48] Reflection Freenote: Chenka, I imagine that the reason it was not meant in a neuroanatomical sense, was that the Greek philosophers did not have access to that information. Aristotle and the rest would certainly integrate such knowledge in their philosophies today, i think
- [16:48] Axis Tylman: the brain houses the mind... a vegetable can be kept alive; with no mind
- [16:48] chenka Hexicola: @starling can you give a scenario as example of your proposed consciousness?
- [16:48] Starling Ansar: yeah a damaged brain, can be mindless
- [16:49] Marly Milena: There are differences in the way parts of our brains function.
- [16:49] Reflection Freenote: that is an interesting observation starling
- [16:49] Starling Ansar: checka, yeah, go to medical school, and be consci0us and experience neorology classes
- [16:49] Marya Blaisdale: I was attempting to support what Sim was saying - that there is no mind without a brain - that the mind is what the brain 'does' in a similar sense as walking is what your legs 'do' sometimes
- [16:49] Marly Milena: I have a part that is <lit up> for taking initiative, creating, forming organizations to meet needs...
- [16:50] Starling Ansar: oh, Mayra, then I got you ass backwards => sorry
- [16:50] Marly Milena: Others, once they are excited by a notion, are great first mates, helpers, but do not initiate.
- [16:50] Simulat Almendros: but axis - what I'm resisting is your idea that the mind is a thing in the brain with the counter idea that the mind is an action of the brain - if you insist that the mind is a thing, then what is the thing made of?
- [16:50] chenka Hexicola: @starling I have certainly read neuroanatomy textbooks but is that what you mean by experiencing my own neuroanatomy? Not sure what you are getting at.
- [16:50] Marly Milena: It is actually a function of part of the brain
- [16:50] Axis Tylman: then how do placebos work?... the mind or the brain?
- [16:51] Marly Milena: Oops, my prior comments didn't print
- [16:51] Starling Ansar: chencka, I did not mean to imply your own neuroanatomy \*directly\* that's require do-it-yourself brain surgery.. just indirectly, by various means of study
- [16:51] Reflection Freenote: I would say axis that placebos work through the operation of hope and faith, which are emotions that are manifestations of brain functioning
- [16:51] oMa Hand: Placebos work because one THINKS they will work
- [16:51] Marly Milena: I learned, from Mona Lisa Schultz, a brain anatomist, that there are parts of the brain that operate quite differently in different people
- [16:51] portervilboitoi Adamski: placebos don't always work
- [16:52] Simulat Almendros: yes placebos - and thinking is something that a brain does
- [16:52] Pi Peapod: The brain is the computer and the mind is the programming of that computer.

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- [16:52] Marly Milena: I have a part that is constantly <lit up> for initiating, creating organizations, etc. Others do not get activated until there is something to respond to
- [16:52] oMa Hand: I thinking is what the mind does
- [16:52] Simulat Almendros: scuse me- that was addressed to oMa
- [16:52] Starling Ansar: Pi, nod nod
- [16:52] Reflection Freenote: as an aside I would note that it is interesting that our topic of brain self observation paradox has moved directly to mind/body dualism which seems to be quite representative of the topic;-)
- [16:53] Starling Ansar: Re, a number of us are oposing dualism
- [16:53] Pi Peapod: Some people say that the heart is a type of brain as well, but does the heart have a mind?
- [16:53] Simulat Almendros: Pi - rather than the programming - I'd say that the mind is a virtual machine created by programming - sort of like sl is
- [16:53] Reflection Freenote: yes, we seem to want to split off our mind from our brain as it were
- [16:53] Starling Ansar: to say its aprogram in a computer is not to imply the programing is seperable from the computer
- [16:53] chenka Hexicola: Ok I think I understand Starling's version of "know thyself", i.e. get a complete materialistic explanation of brain function giving rise to conscious experience. However someone else alluded to meditation, which I think is based on a different type of "self-knowledge".
- [16:54] Starling Ansar: Chencka, nods, the phenomenological side
- [16:55] Reflection Freenote: Chenka to be aware of and take note of modern scientific neurophysiological insights, does not limit our ability to use non materialist constructs also
- [16:55] Starling Ansar: Still, even then, meditation is materialistic
- [16:55] Axis Tylman: so what lives in the left and right brain?
- [16:55] Reflection Freenote: after all Chenka, concepts are all concepts:))
- [16:55] Axis Tylman: lobes
- [16:55] Pi Peapod: left and right programming
- [16:56] Simulat Almendros: brain cells :-)
- [16:56] Starling Ansar: the "Interpreter", lives in the left, I think
- [16:56] chenka Hexicola: The Tibetan word for "meditation" means "familiarization", i.e. becoming familiar with the mind and mind's behavior. I think that Buddhist tradition bears directly on the Delphic phrase "know thyself." However the Buddhist are not proposing that the reason to do so is to predict the future.
- [16:56] Starling Ansar: what are they proposing then?
- [16:57] Reflection Freenote: yes, the modern Buddhists (especially western ones) and the ancient Greeks had somewhat different takes on things, I think chenka
- [16:57] chenka Hexicola: The classic Buddhist answer to "why" is "to reduce suffering".
- [16:57] Starling Ansar: isn't that essentially the classic Wester why?
- [16:58] Reflection Freenote: yes, Chenka, I agree about the Buddhist belief
- [16:58] Marly Milena: I think it is interesting that only a very small percentage of people even recognize the concept of <know thyself> and it would never occur to them to ask Who is thinking this thought> LOL
- [16:58] Marly Milena: We call them <mindless>
- [16:58] Reflection Freenote: the Greeks, of course, and we in their lineage, are very much about prediction, this is much of what science is about, and how we demonstrate that things are either more or less valid theoretically
- [16:59] Reflection Freenote: ;-) Marly
- [16:59] Benevolent String: Aristotle, Plato, Socrates were not concerned with predicting the future, but rather in creating a just society. If the ancients sought to know the future, it was through God's oracles.
- [16:59] Starling Ansar: Ref, and the Why we predict is...to reduce suffering
- [17:00] Starling Ansar: Bene, I think Herodotus would disagree
- [17:00] Benevolent String: The dramatists were much more interested in the future (as the past) then the philosophers.

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- [17:00] Reflection Freenote: to create a just society Bene, you must be able to predict the effect of various structures of societal organization. Thus they were interested in prediction to a very great degree
- [17:00] Starling Ansar: And the Dramatists writing plays to promote social change, were invested in changing the future
- [17:01] chenka Hexicola: @Ref I think you may be pasting some Enlightenment-era philosophy onto your interpretation of the Greeks
- [17:01] Benevolent String: Or criticizing the political conditions of the time
- [17:01] Reflection Freenote: yes, starling, although the Buddhist does focus more on acceptance rather than the western prioritization on control and determination of outcome, I think
- [17:01] Marly Milena: Shakespeare's <To thine own self be true> requires self-awareness
- [17:01] Starling Ansar: nods Ref, yeah definitely...there's a less confident undercurrent
- [17:02] Reflection Freenote: how so Chenka?
- [17:02] chenka Hexicola: @ref phrasing things in terms of testing scientific prediction of outcomes.. rather Empiricist don't you think?
- [17:04] Reflection Freenote: Chenka, the Ionian revolution tends to be recognized as the foundation of modern scientific perspective and method, I believe, with Aristotle, and many others a part of this.
- [17:05] Reflection Freenote: and, of course, the oracle of Delphi was very much about prediction;-)
- [17:05] Starling Ansar: what we're doing here, believing we can figure something out, is Ionian
- [17:05] Reflection Freenote: I think an interesting thread of our discussion is the difference between objective and subjective ways of exploring self, perhaps?
- [17:05] Pi Peapod: why can't we figure something out Star?
- [17:05] chenka Hexicola: One thing I have seen in Buddhist teachings would be a complete contrast to Greek (and modern Western) thought: the rejection of conceptual tools as capable of representing "Truth" (if truth is even the right term).
- [17:06] Starling Ansar: Pi, I think we can and do
- [17:06] Reflection Freenote: agreed Chenka
- [17:06] Axis Tylman: so how does one find out himself using his brain?
- [17:06] Starling Ansar: Pi, Buddhists...not so much
- [17:06] chenka Hexicola: Therefore the Buddhist expects to "know himself" in a \*non-conceptual\* way, which is very foreign to Western thought, I believe
- [17:06] Reflection Freenote: a subtext for tonight's discussion was to be, subjective vs. objective methods, but it seemed as though it would be too much to get into tonight
- [17:07] Reflection Freenote: yes, Chenka, well said
- [17:07] Pi Peapod: is not the objective subjective?
- [17:07] chenka Hexicola: I have seen some of the same "non-conceptual self-knowledge" feeling in shamanic teachings.;
- [17:07] Reflection Freenote: axis, the western and objective/materialist approach is through the use of neurophysiological examination or things like objective psychological tests
- [17:07] Axis Tylman: and isn't the word "psyche" , in Greek meaning "soul"?
- [17:08] Hamish Cale: Know thy self appears to be subjective rather than empirical. There doesn't seem to be any sort of metric to measure self knowledge.
- [17:08] Reflection Freenote: whereas, the subjective methods come more from approaches which are akin to the meditational approaches of the Buddhists
- [17:09] chenka Hexicola: There is beginning to be an interesting experimental corpus regarding neurological correlates to meditative states...function MRI and so on
- [17:09] Reflection Freenote: ah, Hamish there are 10,000 different objective psychological tests which very much can assist a person in knowing themselves (that is we have both left and right brains, and learn through both objective as well as subjective methods)
- [17:09] Reflection Freenote: yes, Chenka, a very large research base already of that

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- [17:10] Axis Tylman: what is the frontal lobe used for by the brain?
- [17:10] Reflection Freenote: the western and objective methods are better I think for the specification of discrete capabilities and characteristics; while the more eastern and subjective methods are perhaps better for getting the "big picture" of things
- [17:11] Benevolent String: There is also the practical aspect of knowing thyself. For example, recognizing one's limitations. A family member is losing her mental function. She has lost her ability to know what she cannot do. Very scary.
- [17:11] Reflection Freenote: Axis, frontal lobes tend to be about intentionality, allocation of attention in complex problems solving, and inhibition of primal emotional response
- [17:12] Axis Tylman: thanks
- [17:12] Reflection Freenote: yes, Benevolent, so the objective tests are good at specifying the discrete limitations (so as to better work around them), and more subjective methods might be better for coping with the emotional impact of this on the person and family
- [17:12] chenka Hexicola: One thread in the Eastern traditions is "mind training", as a series of techniques to know oneself better and better
- [17:13] Reflection Freenote: yes, Chenka, meditation itself is mind training of a rather rigorous sort, and very useful at helping us to define reality (that is the actual moment of reality, as compared to our many thoughts about things). So, is there any reason not to use both objective and subjective methods of self-exploration?
- [17:14] chenka Hexicola: I am thinking of another paradox here...the phrase "know thyself" presumes that there is a self to know, while the Buddhist tradition seeks to know "mind", and concludes that "self" is a fabrication.
- [17:15] Reflection Freenote: yes, Chenka, very good
- [17:15] Simulat Almendros: but can't we know the fabrication ?
- [17:15] Reflection Freenote: in the Buddhist belief all demarcation is essentially arbitrary
- [17:15] Axis Tylman: so which part of the brain is of primary concern... causing the most maladies if compromised?
- [17:15] chenka Hexicola: @sim precisely!
- [17:16] Reflection Freenote: but paradoxically, these "illusions" are powerful and give us predictive control
- [17:16] Starling Ansar: for me a self/brain/mind are nearly an identity
- [17:16] Pi Peapod: Did anyone see Jill Bolte Taylor on the TED videos?
- [17:16] Pi Peapod: [http://www.ted.com/index.php/talks/jill\\_bolte\\_taylor\\_s\\_powerful\\_stroke\\_of\\_insight.html](http://www.ted.com/index.php/talks/jill_bolte_taylor_s_powerful_stroke_of_insight.html)
- [17:16] Reflection Freenote: well, axis, there are examples of people who function rather well with a lateral half of their brain
- [17:17] Simulat Almendros: I like the idea that consciousness is a story that we tell ourselves about what is happening to us - and that the self is a narrative center of gravity
- [17:17] Axis Tylman: which half? The left?
- [17:17] Simulat Almendros: and yes Pi - that's a really interesting talk
- [17:17] Starling Ansar: Sim, yeah I meant to end "the interpreter" data earlier
- [17:17] Reflection Freenote: in my experience though, axis, the most devastated people are those who lose dominant hemispheric ability to communicate with others (talk or understand language)
- [17:18] Marya Blaisdale: Yes, Pi, have seen that one
- [17:18] Reflection Freenote: keeping the left, axis, for right handers
- [17:18] Starling Ansar: google (split-brain interpreter) I forgot the famous scientist doing that work lol
- [17:19] Marya Blaisdale: I did find that as it progressed, she did seem to take on a more 'spiritual' tone about what had happened to her
- [17:19] Simulat Almendros: I did too Marya
- [17:19] Marya Blaisdale nods
- [17:19] Axis Tylman: If you kept your left, wouldn't you function like an animal? With no right that is
- [17:20] Reflection Freenote: it seems as though objective understanding is about the discrete facts of things, while by our subjective methods we attempt to determine the human implication of the facts for ourselves

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- [17:20] Reflection Freenote: no, axis, the non-dominant hemisphere is important but relatively dispensable (hehe, I'll try to hang on to mine though)
- [17:21] Reflection Freenote: the subtleties of human interaction are effected mostly, but habit formations being so strong, we tend to maintain our essential socialization and ways of being in the world socially
- [17:22] Reflection Freenote: when children lose large portions of brain, it is so malleable that other portions just take over the functions; so, Marya, often neuroscientists become quite mystical about their discoveries (Penfield is a good example of that)
- [17:23] Marya Blaisdale nods
- [17:25] Reflection Freenote: so we appear to have moved into the meditative portion of our self-exploration;-)
- [17:25] Starling Ansar: grinn
- [17:25] Marya Blaisdale: In the Jill Taylor video though, it started off quite well - and although initially she seemed to be analysing it in a very scientific manner - as it progressed, she seemed to veer more and more towards spirituality, which for me was disappointing - it seemed that although she was obviously aware of what was happening to her, she was 'still' towards the end, applying what I would call 'spiritual thinking' to her experience
- [17:26] Alaya Kumaki: well human sure don't have spirit; only mind
- [17:26] Reflection Freenote: It may be difficult Marya, to get a description of "big-picture" and feeling state insights and implications without using words and concepts that are heavily weighted in that way?
- [17:27] Marya Blaisdale: It could be, Ref - but the way I read it (and I could of course be wrong) was that towards the end, she was applying her feelings at that time to something spiritual going on as opposed to appreciating that those feelings were a result of the brain in trauma
- [17:28] Reflection Freenote: ahhhh
- [17:28] Marya Blaisdale: it rather seemed as though she was interpreting those feelings as a spiritual experience; literally
- [17:28] Reflection Freenote: well, I haven't seen the video myself
- [17:28] Marya Blaisdale nods; it is worth watching
- [17:29] Reflection Freenote: although when people take hallucinogens they tend to interpret their experiences as spiritual or mystical
- [17:29] Marya Blaisdale: yes - that's what I mean
- [17:29] Simulat Almendros: I have it on my player at thothica - I'll play it for you
- [17:29] Reflection Freenote: thanks sim, I look forward to seeing it
- [17:29] Alaya Kumaki: yeah , drugs induce false interpretations
- [17:29] Marya Blaisdale nods
- [17:30] Simulat Almendros: interesting though Alaya :-)
- [17:30] Mike111 Ewing: i think sometimes drugs can help you see things that could take years to realize.. but its a risk
- [17:30] Reflection Freenote: well, it may tune the brain in an odd fashion that opens it to other interpretation of reality. Personally, I don't mind highly metaphorical construct systems as long as we recognize that we are using metaphors
- [17:30] Marya Blaisdale: Not my area of speciality so I cannot comment there, Mike :P
- [17:31] chenska Hexicola: @ref what were you saying about metaphor there?
- [17:31] Marya Blaisdale: Yes Ref, I don't mind metaphorical descriptions either - as long as those listening realise it is metaphorical and not literal
- [17:31] Benevolent String: So does fasting and sleep-deprivation--induce 'spiritual' experiences
- [17:32] Reflection Freenote: Chenka, just that all concept systems are concept systems. Some are meant to map quite directly onto external reality (material reality) and others are meant to map only quite vaguely (which can still be of enormous value)

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- [17:32] chenka Hexicola: There is a legitimate sense in which almost all our communication is metaphorical, e.g. as expounded by Umberto Eco on semiotics etc
- [17:33] Alaya Kumaki: fasting and sleep deprivation induce hallucinations, no more
- [17:33] Simulat Almendros: bene - one of the great benefits of induced experiences is that they cause us to think about the experiences we take as normal
- [17:33] Reflection Freenote: sure, chenka, I would say that all of it is
- [17:33] Palani Allen: Ref, both paths give insights on what the person is thinking!
- [17:33] Benevolent String: Used to prepare for baptism in the early church ...
- [17:33] Reflection Freenote: agreed Palani:))
- [17:34] Marya Blaisdale: Yes Alaya, but there are many people who experience those hallucinations and interpret them as 'spiritual' - and the same applies often I think to other such experiences