

## Term 1 Program

### Week 1: *The History and Theory of Transpersonal Psychology*

Transpersonal Psychology is a branch of psychology that honours the full spectrum of human experiences, including non-ordinary states of consciousness. This class will detail how the school has integrated the work of depth psychology pioneers such as Jung, Grof, psychedelic research, Eastern philosophies and Indigenous perspectives.



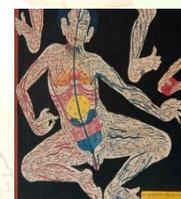
### Week 2: *Big Mind - a Fusion of Buddhism & Gestalt Therapy*

Big Mind Process™ also known as Big Mind/Big Heart, (which philosopher Ken Wilber has called “*arguably the most important and original discovery in the last two centuries of Buddhism*”), is an interactive overview of various aspects of the Self, which will transport you beyond dualistic voices into the space-like awareness in just a couple of hours of guided inquiry.



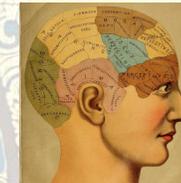
### Week 3: *Somatic Psychotherapy and Theories on Psychosomatics*

In this burgeoning age of neuroscience the link between physical illness and emotional disturbances has shaken the dualistic thinking that is still so embedded within Western medicine. Promisingly, it seems likely that the next wave of psychology, will centre around embodiment, and trauma/emotion release techniques. This talk will detail the history of somatic psychotherapy and the work of Wilhelm Reich, as well as the radical assertions of Stan Grof regarding the importance of somatic therapies for healing birth trauma.



### Week 4: *Neuro-Linguistic Programming and Eriksonian Hypnosis*

Effective tools aimed at updating the individual map of reality to maximise desired results, to bring about changes in perception and interpretation, as well as breaking or replacing self-defeating behaviour patterns. NLP re-programs habitual responses and re-defines present situations in a non-sentimental manner, without dealing with its causes in the past.



### Week 5: *Jung and Joseph Campbell*

Carl Gustav Jung was the most radical revisionist of Freud's work. This was perhaps because he also questioned the foundation of materialistic thought. We will look at his and the great western mythologist Joseph Campbell's, contributions to depth-psychology, and the notions of healing and transformation that their work assumes.



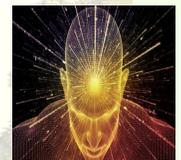
### Week 6: *Self-Enquiry and Meditation*

Who am I? Am I this body/mind/heart or do I experience them as an object in consciousness? What is consciousness? Where do thoughts come from and where do they go? Do I have to believe what I have been told, or can I verify it experientially? Is there a knowing beyond the intellect? Is there an ultimate truth?



### Week 7: *The Healing Potential of Non-Ordinary States of Consciousness*

The drive for a mystical experience is arguably the strongest within an individual's lifetime. This talk will describe Stan Grof's CoEx system, and how through systematic exploration we will find that the entire cosmos is imbedded within our individual consciousness. We will describe the 'technologies of the sacred' that serve the expansion of consciousness.



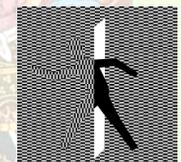
### Week 8: *The Enneagram*

This is NOT just another typology describing various personalities. The model is thousands of years old and only recently re-discovered and used to highlight underlying motivation of human behaviour. This short overview will be an eye-opener for discovering deeper roots to what motivates different personality types.



### Week 9: *Early Psychonautics and the Golden Age of Psychedelic Research*

As we have entered into the second renaissance of psychedelic research, it could be easy to dismiss the research that was already gathered during the 50s and 60s. And yet the data from this era is most astonishing and furthermore, perhaps more instrumental for understanding the architecture of psychopathology, given that people with severe mental illness were given the opportunity to partake in those initial trials.



### Week 10: *An Introduction to Advaita Vedanta (nonduality)*

At the root (the base) of all known spiritual and philosophical traditions sits the ideas of Oneness, Singularity, Source, How to reconcile that concept with such an extreme variety and diversity of form and experience surrounding and influencing the body-mind moment to moment? If there is only one, what am I? Advaita is not a belief system, but what is left when all beliefs are questioned and discarded.

