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STANDARDS OF REBIRTHING-BREATHWORK AS THERAPY

BY

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Abstract.

Rebirthing-Breathwork (RB) is a method of self-healing and self-improvement based on breathing developed in the middle 1970's by Leonard Orr and associates (Orr, L. & Ray, S., 1983). Since its origins Rebirthing-Breathwork has also been used as a form of therapy. For instance, in the middle of 1980s Rajski (2002a) established a program for alcoholics based on this method, while Dr. Przytudzki used it in the therapy of patients with psychotic and neurotic disorders. Through the contribution of many practitioners, Rebirthing-Breathwork-Breathwork has grown exponentially and become a vastly diversified domain of therapeutic interventions. This paper attempts to establish the standards of Rebirthing-Breathwork as therapy. For this purpose Rajski invited a group of Rebirthing-Breathwork practitioners, with backgrounds in psychology, counseling and psychiatry, to work on establishing a common understanding. He asked them the following questions: What is health? What happens during a Rebirthing-Breathwork session? What is the purpose of Rebirthing-Breathwork? What is the role of Rebirther? What are the essential and non-essential elements of Rebirthing-Breathwork? What are the unique contributions of Rebirthing-Breathwork to the field of psychotherapy? What are the similarities and differences between Rebirthing-Breathwork and other therapies?

HISTORICAL PERSPECTIVE

Numerous writers have attempted to define the domain of Rebirthing-Breathwork and to compare it to other therapies. Manné (2002a) showed that Rebirthing-Breathwork had many predecessors in ancient breathing methods, other birth trauma related therapies, such as Janov's *Primal Scream*, techniques of therapeutic regression, repetition compulsion and other concepts of psychoanalysis, and some humanistic and transpersonal therapies. Dowling (2002) gave a good review of the definitions of Rebirthing-Breathwork, including those of Orr and Ray (1983), Leonard and Laut (1983), Sissons (1985), Minnett (1994), Morningstar (1994), Quist (1996), Begg (1999) and her own (2000). Another attempt to define and research Rebirthing-Breathwork was made by Sudres, Ato, Fourasté, and Rajaona (1994). Most of these definitions concentrate on the breathing technique, which appears to be only one of the elements of Rebirthing-Breathwork. Morningstar (2001) attempted to harmonize Rebirthing-Breathwork with 30 other schools of breathwork during the Global Inspiration Conference in Wisconsin in June 2001. This conference resulted in creation of the International Breathwork Training Alliance [www.breathworkalliance.org]. His text deals with issues such as models of breathwork certification, the personal and social

responsibility of breathworkers, ethical standards, and the attestation and continuing education of breathworkers. Although these standards are applicable to rebirthers, they don't describe Rebirthing-Breathwork per se. The multitude of points of view presented in these works is suggestive again of a need for some standards of doing Rebirthing-Breathwork, which is the subject of this article.

CONCEPTUALIZATION

Rajski (2002a) proposed that three ingredients be considered as the core elements of Rebirthing-Breathwork:

- Conscious Connected Breathing (CCB) also known as Intuitive Energy Breathing (IEB)
- Spiritual Purification Techniques
- Cognitive Techniques

These three elements have consistently been present in Leonard Orr's practice and writings through the last 30 years (see for instance, Orr, 1986a, 1996b, 1998b and the feature articles in *The Conscious Connections*, newsletter of the Rebirth International). It appears as well that it is not possible to understand Rebirthing-Breathwork without the concept of "energy," defined as the most basic life force, which is customarily used by Orr (e.g. 1986a, 1996a, 1996b, 1998b). On the other hand there is no consensus about the issue of physical immortality strongly advocated for by Orr (e.g. 1980, 1986b, 1990, 1992, 1995, 1998a). The problem is not that much in the fact that this proposition is in a sharp contradiction to the predominant social view. It is first of all a question of values (not everyone is interested in physical immortality); thus it cannot serve as a standard. See the endnotes for more discussion on this subject.

Keeping this in mind one could define the core elements of Rebirthing-Breathwork-Breathwork as follows:

- Conscious Connected Breathing or Intuitive Energy Breathing is "the ability to breathe energy as well as air. (...) This involves merging of the inhalation with the exhalation in a gentle relaxed rhythm in an intuitive way that floods the body with energy. This energy cleans and nourishes the human body physically, emotionally and spiritually. The result of a session is relaxation, peace and joy." (Orr, 1998b)
- Spiritual Purification Techniques are all the techniques that use the elements of air, water, earth and fire to clean physical and energy body of the client. Among the techniques regularly practiced by Leonard Orr are: bathing twice a day, vegetarian diet, yoga of physical work or exercise, spending time with natural fire, breathing, community involvement, etc. Orr (1998b) describes numerous techniques that can be used for the purpose of self-purification. They are all based on the principle often repeated by Orr (personal communication) that "air, water, earth and fire purify the mind quicker than the mind can purify itself." These techniques are invaluable as the client can employ them between the sessions. They are the tools and a sign in the same time,

of the client's willingness to take responsibility for his own health and life style. They were instrumental in the success of the program *"Rebirthers for Alcoholics"* designed and implemented by Rajski (2002a) in Siemianowice, Poland.

- Cognitive Techniques are based on ancient tradition that treats human mind as a very powerful tool. Orr (personal communication) would often say, "everything comes from the mind," meaning that every action, every emotion is first conceived in the mind. This notion is present in the popular Rebirthing-Breathwork principle that "thought is creative." Orr and Ray (1983) postulate that the mind has to be mastered unless a person wants to remain a victim to his or her own inconsistencies, unconscious beliefs and motives, social and family conditioning, and so on. This can be achieved through numerous cognitive and spiritual techniques, starting from writing affirmations (positive thoughts), through repetition of mantra, to prayer and meditation. Rebirthers and their clients are supposed to practice a positive frame of mind. Any cognitive intervention that supports clients in becoming rational, intelligent, responsible persons has its place in Rebirthing-Breathwork.

For the sake of simplicity we will refer to these three elements as: **Breathing, Purification** and **Mind**.

REBIRTHING-BREATHWORK AS THERAPY

Rajski approached a group of rebirthers with the professional backgrounds in psychology, psychiatry or counseling to try to describe Rebirthing-Breathwork as therapy using the conceptualization presented above. In particular they were asked to answer the following questions:

- What is health?
- What happens during Rebirthing-Breathwork session?
- What is the role of rebirther?
- What is the purpose of Rebirthing-Breathwork?
- What are the non-essential elements of Rebirthing-Breathwork?
- What is not Rebirthing-Breathwork?
- What is the unique contribution of Rebirthing-Breathwork to psychotherapy?

The rebirthers were given liberty to either sign up with the standards described by others or to add their own standards. They were also asked to draw similarities between Rebirthing-Breathwork and other therapies they are familiar with. Only the standards accepted by the majority of the authors are included in this article. The short bios of the contributors are given in the end of the article.

WHAT IS HEALTH?

Breathing

- Ability to breathe fully and freely
- Ability to relax
- Ability to trust
- Ability to use breathing to help integrate life experiences

Purification

- Awareness of the body and its responses to physical and psychological events
- Awareness of the body energy and energy processes
- Ability and willingness to maintain one's body energy clean and balanced

Mind

- Ability to stay rational and oriented toward reality
- Ability to live in the here-and-now
- Ability to observe one's own thoughts
- Ability and willingness to take responsibility for one's own thoughts, emotions and actions
- Coherence/consistency
- Ability to express oneself, especially emotions, with words
- Basic optimism/ willingness to see a glass half-full rather than half-empty
- Openness to new experience/willingness to learn
- Ability to trust/secure attachment
- Ability “to love and to work” (Freud)
- Sense of connectedness with a Higher Power/Intelligence/God

WHAT HAPPENS DURING THE REBIRTHING-BREATHWORK SESSION?

Breathing

- Rebirthing-Breathwork session usually takes 90-120 minutes (the period of Conscious Connected Breathing itself takes about 45-60 minutes)
- The process of breathing is explained to the client
- The fee is negotiated with the client
- The client is encouraged to ask questions, seek clarifications
- Clients may be asked what they know about their birth
- The client is asked to lie on a mattress and is normally covered with one or two blankets
- Different relaxation techniques may be used to help the client to relax
- The client is asked to breathe in a connected way, merging inhalation with exhalation in one smooth rhythm
- The rebirther may choose to gently stimulate the client's breathing through verbal encouragement, modeling of breathing, music or touch
- If touching the client's body to offer comfort and reassurance rebirther asks a permission to do so
- Touch is sometimes used to convey sense of safety
- The client's breathing becomes free, i.e. it is not controlled , but has a natural, spontaneous rhythm
- The organism receives additional volumes of oxygen
- Stored tensions, holding patterns are brought up to the awareness and released
- During or at the culmination of the session tension is often released through cry, laughter, anger outburst or bliss
- The rebirther communicates verbally with the client through the session to encourage breathing, offer reassurance, inquire, explain what happens
- The client achieves a deep sense of relaxation, well-being and aliveness (relaxation response)
- The client continues breathing until achieving intuitive sense of completion/closure
- After the session clients are encouraged to describe in their own words what they experienced during the breathing
- If the client brings up important clinical material this material can be worked through using whatever counseling techniques are in the rebirther's repertoire (1).

Purification

- The client is encouraged to shower/bathe as soon after the session as feasible
- The client is encouraged to practice other purification techniques
- Handouts explaining these techniques may be given to the client

Mind

- If the presence of any strong negative thoughts or emotions is detected clients may be asked to write affirmations relevant to their case
- When writing affirmations clients are asked to record their physical, emotional and mental responses to the affirmation
- These responses may later be analyzed for the presence of strong negative, inconsistent, or otherwise distorted thinking
- Clients may be asked to journal, express in writing what they experienced before, during and after the breathing session
- Clients may be encouraged to read Rebirthing-Breathwork or other relevant literature
- Clients may be encouraged to meditate

WHAT IS THE ROLE OF REBIRTHEE?

Breathing

- To welcome the client and put him/her at ease
- To explain the breathing process
- To guide the client through the breathing, offering suggestions and support
- To make sure that the exhalation of the client is relaxed
- To instill sense of safety
- To help to integrate the breathing experience (offer rationale/suggest hypotheses as to what happened during the session)
- To help clients be aware of the possible birth-relation of their thoughts and emotions aroused during session
- To be aware of transference and counter-transference processes
- To develop and maintain clear client/therapist boundaries

Purification

- To model spiritual purification behaviors
- To point to clients what they can do to improve their life style
- To suggest practical purification solutions

Mind

- To model thinking that is rational, consistent, oriented to reality
- To model willingness to take responsibility for one's own thoughts, emotions and actions
- To be able to formulate specific affirmations relevant to the client's experience
- To be able to find clients' core beliefs, or other cognitive distortions, that contribute to their problems
- To open up clients to spiritual dimensions of Rebirthing Breathwork, if and when they are ready

WHAT IS THE PURPOSE OF REBIRTHING-BREATHWORK?

Breathing

- To free, unblock the breathing
- To heal the habit of “subventilation” or underbreathing
- To integrate the birth trauma
- To help the client become conscious of his/her breathing patterns
- To support the client in feeling secure with the breathing and capable of using the breathing to integrate any experience
- To improve contact with one's body
- To release physical and emotional tension (energy blocks) from the body
- To induce relaxation, sense of well-being and aliveness
- To satisfy and integrate regressive tendencies
- To reduce resistance to therapy
- To provide “biological experience of God” (2)

Purification

- To help clients become aware of their “energy” and “energy exchanges”

- To support the client in practicing self-purification
- To improve life style

Mind

- To support the client in becoming a rational person who is free from negative, unconscious, mental and emotional patterns
- To encourage the client to take responsibility for his/her thoughts, emotions and actions
- To help clients be self-aware and secure within themselves
- To improve the quality of the client's thoughts
- To empower the client

WHAT ARE THE NON-ESSENTIAL ELEMENTS OF REBIRTHING-BREATHWORK AS THERAPY?

- Physical Immortality Philosophy (3)
- Prosperity Consciousness (4)
- Five Biggies (5)
- Spiritual beliefs of its founders (6)
- Social, political or economical views of its founders
- Loving Relationship Training (7)

WHAT IS NOT REBIRTHING-BREATHWORK?

- Psychodrama (8)
- Hyperventilation (9)
- Hypnotic regression technique (e.g. regression to former lives)
- Holotropic Breathing (10)

WHAT IS THE UNIQUE CONTRIBUTION OF REBIRTHING-BREATHWORK TO PSYCHOTHERAPY?

Breathing

- Invention of a unique breathing method that is both gentle and powerful, and which offers numerous clinical advantages. (11)

Purification

- Stress on physical and energy self-purification leading to a healthier life style

Mind

- The concept of taking responsibility for one's life through taking responsibility for one's thoughts

REBIRTHING-BREATHWORK IN COMPARISON TO OTHER THERAPIES.

For the review of research in Rebirthing-Breathwork see Rajski (2002a). In this section Rebirthing-Breathwork will be compared to other therapies.

Birth Trauma Therapies

The works of Rank (1929/1952), Winnicott (1958), Fodor (1949, 1951), Cheek and LeCron (1968), Janov (1970), Lilly (1972), Leboyer (1975), Lake (1978a, 1978b), Emerson (1979), Wambach (1978, 1979), Verny (1978, 1981), Raikov (1980, 1982, 1983-84), Laing (1982), Chamberlain (1983), Odent (1984) and Grof (1975, 1985) purporting the importance of *birth trauma* in shaping human behavior provide a valuable theoretical basis for Rebirthing-Breathwork. Good review of these theories as well as suggestions for further research is provided by Khamsi (1987). In the past interventions into birth trauma were limited to hypnosis and LSD therapy. Rebirthing-Breathwork being a method based on a natural element of breathing seems to be superior to the previous approaches thanks to its simplicity and accessibility. Further support for Rebirthing-Breathwork is provided by the domain of pre- and post-natal psychology (see, for instance, Feher, 1980). Ray (1985) attempted to summarize these influences from the Rebirthing-Breathwork perspective.

Attachment Therapies

In recent years *Attachment Theory* has provided important new knowledge about the early conditioning of human beings. This knowledge is relevant and supportive of Rebirthing-

Breathwork. Rebirthers postulate that the attachment processes begin at birth or even before birth (e.g. Ray, 1985). Rebirthing-Breathwork, understood as a breathing technique and not as a psychodrama, is potentially an important tool of intervention into attachment disorders.

Body Oriented Therapies

Generally speaking, this group of therapies proposes that the body is an important source of information and an important way of intervention. Wilhelm Reich's (1973) theories of "body armor," "character resistance," and importance of breathing can be easily applied in the context of the Rebirthing-Breathwork session. Reich is known to have attempted to use breathing as a diagnostic and therapeutic tool in his work with psychotic patients (see, Ehrmann, 2000a). The importance of breathing is also stressed in Bioenergetics, (Lowen, 1975), Rolfing (Rolf, 1977), Alexander's method and other body therapies. Among the newer body oriented therapies it is worthwhile to mention *Integrative Body Psychotherapy* (Rosenberg and assoc., 1985). The breathing technique used in this approach is strikingly similar to Rebirthing-Breathwork. The concept of "primary scenario" as a way of exploring all neonatal influences is of interest in the context of Rebirthing-Breathwork.

Relaxation Response

As Rebirthing-Breathwork induces a profound sense of relaxation and peace, all the research into so called "*relaxation response*" is applicable to this method. For instance, the second part of the research by Rubin (1983), although done on a small sample, implies that the state of relaxation after a Conscious Connected Breathing session is physiologically similar to the state achieved through Transcendental Meditation (TM). There is a rich body of scientific research (see, for instance, Orme-Johnson, 2001) about the usefulness of TM for therapeutic intervention.

Gestalt Therapy

One could say that Rebirthing-Breathwork is similar to *Gestalt Therapy*, especially with its emphasis on working in "here-and-now" (see, for instance, Perls, 1971). During a typical Conscious Connected Breathing session everything, including strong emotions, happens "here-and-now" and is difficult to ignore by the client. In one variation of the Conscious Connected Breathing technique the therapist encourages the client to talk while breathing. This typically brings up a lot of emotions and allows for faster integration of these emotions. This technique is known elsewhere as a "neo-reicharian therapy." Also the concept of gestalt is used by some rebirthers.

Psychoanalysis.

The classical *psychoanalytical* concepts of "resistance," "transference," and "counter-transference" are often used in Rebirthing-Breathwork (e.g. Ehrmann, 1999, 2000b). People "resist" during Conscious Connected Breathing sessions. They fear the unknown or simply hesitate to relax their defenses. The analysis of this resistance typically takes place right after the Conscious Connected Breathing session or as soon as the resistance becomes

apparent. The Rebirthing Breathwork clients, due to the intensity of this technique, also have a tendency to project many things onto the rebirther. Thus some professional rebirthers work with transference and counter-transference. Also, the concepts of the stages of psychosexual development, fixation, “pleasure” and “reality principles” help to understand human regressive tendencies and provide an important theoretical framework for Rebirthing-Breathwork.

Cognitive Therapy.

With its emphasis on the role of the mind, Rebirthing-Breathwork is similar to *cognitive therapies*. Rebirthers support the basic assumptions of cognitive therapy, i.e. that mental processes influence emotions, and through emotions, the body of the client. For instance, Rebirthers often attempt to uncover a so-called “personal law” - the most basic, negative thought (core belief), on which the client's whole perception of the world is built. The vast domain of *mind-body research* and literature has a natural place in Rebirthing-Breathwork. Though the recommendation of *positive thinking* and writing *affirmations* are the most popular, these are by no means the only ways of cognitive interventions in Rebirthing-Breathwork (Rajski, 2002b). Rebirthers often point to illogical assumptions, unjustified negative generalizations, and other irrationalities in the thinking of their clients. They try to counterbalance negative self-statements of clients. This strategy was found to be important in treatment of depression (e.g. Beck, 1979).

Behavioral Therapies.

Rebirthing-Breathwork as well as behavioral therapies enroll the client into taking action. For instance, Orr greatly stresses the importance of physical activity. It is not unusual that Rebirthers give their clients “behavioral prescriptions,” i.e. ask them “to do something.” Karma Yoga, which is the yoga of physical work, is a popular element of Rebirthing-Breathwork workshops. Some rebirthers use Conscious Connected Breathing as a “desensitization” technique. They take advantage of the deep relaxation of the Conscious Connected Breathing to have the clients gradually approach their fears or phobias. Other behavioral techniques are also often employed.

Ericksonian Therapies.

People sometimes ask if Rebirthing-Breathwork is a form of hypnosis. Its deep relaxation has some similarities to a hypnotic-like state. By definition the core element of Rebirthing-Breathwork, “*Conscious Connected Breathing*,” is not a hypnosis, though the state of relaxation seems to make people more open for *ericksonian* suggestions. For example, Rajski (2002a) used to ask his alcoholic patients to say to themselves the words – “I like myself” – at the end of their Conscious Connected Breathing sessions. Rebirthers often use affirmations, such as “Life is beautiful,” that may serve as powerful suggestions. A solution-focused mood is often induced through questions such as, “What can you do about it?” Rebirthers also sometimes use the well known “miracle question.” (12)

Supportive Therapy.

Rebirthing-Breathwork can be considered to be a form of *supportive therapy*. It shares the basic assumption of this therapy that a person, given the proper amount of emotional support at the right moment, can recover and be self-reliant. This ability to stand on one's own feet is often emphasized in Rebirthing-Breathwork and serves as a counterbalance to the regressive aspects of this method.

Energy Psychology.

Finally, Rebirthing-Breathwork could be considered a predecessor of the newly emerging fields of *energy psychology* and *energy medicine*. Long before these new therapies gained popularity rebirthers were proposing that therapeutic session is not only a process of intellectual and emotional exchange between the therapist and the client, but also of “energy” exchange (Orr 1996b, 1998b). To illustrate this line of thought one could say that the process of therapy begins when the client and the therapist are in certain physical proximity to each other (as in a therapy room) and it takes place even when the therapist and the client say nothing.

SUMMARY.

Rebirthing-Breathwork is a popular method of healing and self-improvement that has been available in the United States and all over the world for more than 25 years. Research and experiences of thousands of practitioners of Rebirthing-Breathwork suggest that the method is a potent tool for personal transformation. It has a significant therapeutic potential as demonstrated by its application in the treatment of alcoholism (Rajski, 2002a). In this article a group of Rebirthing-Breathworkers from Canada, France, Ireland, Italy, Poland and the United States, with backgrounds in psychology and counseling, described the method through the use of a set of standards with the purpose of eliminating misconceptions and idiosyncratic applications of the method. We hope that these standards will help in a more systematic research on Rebirthing-Breathwork and will facilitate its scrutiny by the international counseling community.

ENDNOTES.

- (1) For instance: Supportive Counseling (Rajski), Cognitive Therapy (Rajski), Behavioral Prescription/Homework (Rajski), Bibliotherapy (Rajski), Process Oriented Psychology (Heyda), Bodywork Therapies & Mindfulness Techniques (Heyda), Quantum Dynamics (Delgado)
- (2) Orr often (e.g. 1998b) uses the term “biological experience of God” in reference to Conscious Connected Breathing. It could be understood that during the breathing clients get in touch with the energy of their organisms or with the life within. This experience sometimes makes people more open to the idea of the Source of Life

(God). There is a growing literature (e.g. Newberg, D'Aquili, Rause, 2001) stipulating that human beings are "wired for God," meaning that a desire for connection with something larger than ourselves is ingrained in our brains. Benson and Stark (1996) reported that "25 percent of people feel more spiritual as the result of the elicitation of the relaxation response" (P.154-5). They noted: "People who reported increased spirituality after eliciting the relaxation response described two things about the experience: 1) the presence of an energy, a force, a power - God - that was beyond themselves, and 2) this presence felt close to them. And it was the people who 'felt this presence' who noted the greatest medical benefits. Regardless of their professed faith, people eliciting the response who experienced these sensations - an energy that seemed both internal and external to their bodies, and that felt good - had better health as a result" (p. 157). Experiences of many rebirthers (e.g. Rajski, 2002a) are consistent with these findings. As Conscious Connected Breathing also leads to a relaxation response, it can be seen as an experience stimulating spiritual or transpersonal growth.

- (3) Physical immortality is the issue strongly advocated for by Leonard Orr. One can consider the idea of physical immortality to be a by-product of the "thought is creative" principle. Orr purports that if someone assumes a proper frame of mind (i.e. Physical Immortality Philosophy) this person can in fact achieve physical immortality. He further proposes that unconscious death urge is behind the phenomenon of aging and many diseases (e.g. depression). Orr suggests that if someone holds a belief that death is inevitable, the body of this person will have to conform to this belief at some point. Such a person then will find a way to become miserable (e.g. senile), get sick and die. Orr points out that people often have a tendency to die according to the family traditions (e.g. at a similar age as their parents or for similar causes).

These hypotheses, although in contrast with the predominant social views, are quite viable scientifically (e.g. mind-body research supports the proposition that mind has an impact on body; for review of this research see Pelletier, 1992) and can be tested. However, this issue is highly controversial and thus cannot be a standard. First of all, this is the question of value. Some people value the possibility of immortality and others not. In therapy, it is important that we avoid imposing our values on clients.

In the same time, because of the interesting theoretical possibilities of this approach, Physical Immortality should not be easily discarded. For the time being the most rational approach appears to be as follows: rebirthers may mention Physical Immortality to clients. They may explain it in the context of our knowledge about the power of mind and spiritual purification, and see if clients would be interested in exploring this issue. They can also suggest that it is highly unlikely to achieve physical immortality for as long as clients believe that death is inevitable. While not imposing this value in any way on clients, rebirthers may at least want to entertain the idea of their own immortality.

- (4) Though improving the client's prosperity consciousness can have some therapeutic value, it is seldom that people seek contact with a rebirther to improve their finances. Thus, though a valuable tool, prosperity seminars or consultations cannot become a standard in Rebirthing-Breathwork understood as therapy.

- (5) "Five Biggies" is the original conceptualization of Orr and Ray that proposes five issues as stumbling blocks for human growth: birth trauma, parental disapproval syndrome, specific negatives, trauma from previous life times, and unconscious death urge. Manné (2002b) rightfully points out that there is unequal scientific support for these five domains. While birth, developmental and cognitive psychologies have collected a rich body of knowledge that could be used as support for the first three of the "Five Biggies," there is little scientific evidence for previous life times and death urge. The doctrine of incarnation is a matter of faith and is culturally sensitive. As such it shouldn't serve as a standard. Though the conceptualization of the "Five Biggies" contains interesting therapeutic ideas, there is no evidence that it would be therapeutically beneficial to take each client through all the "Five Biggies." Rebirthing-Breathwork as therapy should always start with the client's needs, and they may not include the "Five Biggies."
- (6) Both Leonard Orr (e.g. 1980) and Sondra Ray (1992), the most prominent writers about Rebirthing-Breathwork, became devotees of Haidakhan Babaji. They made the teachings of Babaji popular in the Rebirthing-Breathwork circles. Though inspiring, these messages cannot become one of the standards of Rebirthing-Breathwork for the obvious reason. Rebirthers, as all other counselors, must respect the faith beliefs of their clients.
- (7) Sondra Ray and associates developed Loving Relationship Training (LRT) in the 1980s. It seeks to use some elements of Rebirthing-Breathwork, such as breathing and the power of mind, in the process of healing or building loving relationships (see, for instance, Ray, 1980). LRT cannot become a standard because the majority of clients do not seek Rebirthing-Breathwork to satisfy relationship needs.
- (8) In one case a technique of psychodrama, in which a little girl was covered with blankets and asked to push to set her free, led to the girl's death. This technique was unfortunately called "Rebirthing" by the attachment therapists who used it. Use of Rebirthing as psychodrama was never intended or encouraged by Leonard Orr and has nothing to do with the mainstream Rebirthing-Breathwork.
- (9) It is now widely accepted that Conscious Connected Breathing does not need to induce hyperventilation. Hyperventilation may occur when the client pushes on exhalation. This is neither necessary nor desired. Even fast and dynamic breathing will not induce hyperventilation if the exhalation is relaxed. For further discussion on this subject see Manné, Taylor (1999).
- (10) Holotropic breathwork (HB) appears to be more concentrated on experiencing and analyzing visions during the session than on awareness of breath and emotional release through breathing. Unlike in Conscious Connected Breathing hyperventilation states are the goal of HB as a factor inducing strong experiences and therapeutic change. (see: Grof, 1985, Grof , 2000)
- (11) The following clinical advantages have been reported:
 - Integration of birth trauma and other early life conditionings (Rajski, 2002a, Delgado, 2002)
 - Quick detoxification of body - shorter alcohol withdrawal phase (Rajski, 2002a)

- Reduced tolerance for alcohol (Rajski, in 2002a)
 - Enhanced awareness of body, reduced "alienation from the body" (Rajski, 2002a, Delgado, 2002)
 - Better awareness of the "energy" of the body and "energy exchanges" (Rajski, 2002a, Delgado, 2002)
 - Satisfaction and integration of regressive tendencies (Rajski, 2002a)
 - Reduced resistance to the therapeutic process (Reggios, 1985-6, Heyda, 2000)
 - Reduced anxiety (Rubin, 1983; Heyda, 2000, Delgado, 2002)
 - Reduced depression (Heyda, 2000, Delgado 2002)
 - Reduced anger (Heyda, 2000, Delgado, 2002)
 - Increased locus of control (Rubin, 1983, Delgado, 2002)
 - Increased self-esteem and positive emotions of joy and satisfaction (Rubin, 1983, Delgado, 2002)
- (12) There are a couple of versions of this question. Insoo Kim Berg (1999) phrased it in the following way: "I am going to ask you a strange question. (pause) Suppose that while you were asleep the problem was solved. When you slowly come out of sleep tomorrow morning, what is the first sign that the miracle has happened?" (beginning of the solution picture).

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