

Brainspotting as Spiritual Practice

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Abstract

As an approach to healing and wellness that is deeply rooted in the body's nervous system, applications of Brainspotting reach beyond the clinical encounter. The use of Brainspotting in various spiritual practices, and across many religious and spiritual traditions, is widely reported, and has been the subject of at least one exploratory study (Jacobi, 2014). Group, dyadic, and self- Brainspotting are all represented in these religio-spiritual applications.

In the first half of this session, designed as part of a "Work-in-Progress" of the presenter, offers the hypothesis that Brainspotting, as an embodied practice, can engage the *particularity* of individual and communal religio-spiritual traditions, within the *multiplicity* of religio-spiritual pluralism. Findings from foundational areas of study supporting the hypothesis will be outlined: epistemology, anthropology, cosmology, phenomenology, and religio-spiritual praxis. Newberg, d'Aquili, and Rause's construct of "Absolute Unitary Being" (2001) and the traditions and experiences of mysticism will be reviewed in relation to Brainspotting theory and practice. Proposed set-ups for engaging in Brainspotting as Spiritual Practice will be presented.

The second half of the session engages participants in conversational, experiential, and reflective processes, and invites their feedback on all aspects of the Work-in-Progress.

Jacobi, M.S. (2014). *Brainspotting in comparative religio-spiritual perspective*. Unpublished doctoral dissertation. Charisma University, Providenciales, Turks and Caicos; International University for Graduate Studies, Dominica.

Newberg, A., D'Aquili, E., and V. Rause. (2001). *Why God won't go away: brain science and the biology of belief*. New York: Ballantine Books.