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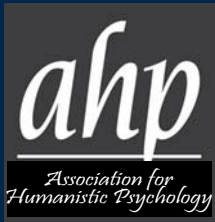
Fall October, 2009

Fear and Projection as Root Causes of War, and the Archetypal Energies "Trust" and "Peace" as Antidotes

carroy u ferguson, *UMASS Boston*



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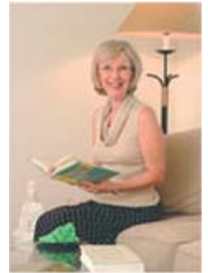


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Fear and Projection as Root Causes of War, and the Archetypal Energies “Trust” and “Peace” as Antidotes

— Carroy U. Ferguson



I want to use this opportunity to discuss a phenomenon that continues to plague the human experience. It is called the game of war. War is perhaps the deadliest game that humanity has created. The conflict itself represents what appears to be opposing views about the way things should be. Each side believes that it is right and that its actions are justified. Each side therefore seeks to impose its views on the other or to defend its views against the other. Each side fears the other as an enemy and each side projects its fears onto its perceived “enemy.”

Often, the opposing views are shaped by a designated leader, and those who execute the orders of and support the designated leader play what I call “follow the leader.” Those who choose not to execute and support the views of the designated leader play what I call “follow yourself.” It is important, therefore, to understand the background of a designated leader and how that person’s background may have shaped a fearful worldview. The point here is not simply to dismiss or downplay relevant political issues. Rather, the intent here is to understand “why” humanity continues to play “war” by focusing on “how” the worldviews of the designated leaders of the war were shaped. In doing so, we will find that fear and projection are root causes of war. First, let me define what a worldview is. It contains philosophical assumptions and metaphors about what is possible and what is not or what types of things can be known. One such worldview is a mechanistic worldview. It assumes people and things in the world are separate; that people and things can be “objectively” known; and that one can control that which is “objectively” known.

I and others have suggested there is an emerging worldview that sees everything as connected and interdependent—and recognize that many are still caught up in a mechanistic worldview. A mechanistic worldview implies that if you “do not know” or “acknowledge” something objectively, you cannot control it and therefore fear it. Such a worldview fuels an either/or way of thinking, a we/they approach to people, and a control/or be controlled view of how to resolve problems. To a large extent, things are seen as either/or. I suggest, therefore, that all too often the designated opposing leaders in the game of war, and those who play “follow the leader,” tend to hold a mechanistic worldview.

In the above context, the “deadly game” of war can be viewed as a mechanistic power game. Life is viewed as a series of competitive moves and countermoves, and people are viewed as either cooperating with your power moves or threatening them. I call war a deadly mechanistic power game because the participants are supposed to objectively adhere to the rules of war, even though the ultimate goal is to win at all cost, and killing the enemy is the nature of the game. If the rules should be violated, the person(s)

is/are characterized as committing a “war crime.”

In war, the physical area of fighting or battlefield is referred to as the theater, and the mechanistic power tactics and strategies used to make progress in defeating the enemy are called the campaign. In such a game, however, real people are dehumanized (mechanized) and are referred to and dealt with as objects to be strategically moved around, manipulated or positioned, pursued, captured, or killed. Labels and slogans are used to objectify the participants on each side (e.g., In Iraq, it is American and British troops versus the Republican Guard; liberators versus invaders). Each side attempts to view itself as the good guys by referring to itself as heroes, defenders of freedom, of one’s country, of a way of life, or of a set of ideals or beliefs.

Unfortunately, winning and losing are often measured and judged by body counts. The war game usually ends when one side surrenders to the other, or one side declares itself the winner. If, however, the war game is only played out through verbal jousting and political power plays, it is called a cold war, the nature of a cold war being the politics of mistrust, with words replacing bullets and other mechanistic tools for killing.

What, then, might be the underlying motives for playing a deadly game such as war, and how do fear and projection become root causes for such a game? To answer these questions, we must understand what a belief is and what projection is. A belief is an idea or thought reinforced by emotion and imagination. We use beliefs to structure our realities. Projection means there are qualities within ourselves (i.e., person, group, or country) that we find objectionable and frightening, and rather than acknowledging and dealing with these qualities, they get put out onto another and viewed as belonging to them so that they can be raged against. Projection can happen at individual or group levels.

Given this perspective, the underlying motives for the deadly game of war can be understood as flowing from a mechanistic worldview that generates fear-based beliefs. These fear-based beliefs structure a world that looks unsafe and a world whereby objectionable qualities are projected out onto a so-called enemy who is objectified. When designated leaders hold a mechanistic worldview and get caught up with fear-based beliefs, particularly as they relate to power and security issues, they co-create a context for projection and fuel a climate for follow the leader into war. Fear and projection then become the root causes of war.

There are three general, fear-based beliefs that are associated with war. One fear-based belief is the belief in the lack of security. Such a belief leads to projections onto a perceived enemy as a threat. Another, and perhaps more profound, fear-based belief is the belief in evil. The belief in evil gives rise to extreme fears,

PRESIDENT'S MESSAGE

as one's own power gets projected onto a self-created, objectified evil presence." What emerges then is paranoia about that which is considered evil, metaphors such as weapons of mass destruction or Axis of Evil, and the use of terror tactics in an attempt to control or destroy the evil. When designated leaders begin to view each other as the personification of evil, they project their own fears onto the other and what they think the other represents. They create a context for follow the leader into war based on fear and projection. The irony is that the deadly game of war by its very nature is a mechanistic game of mass destruction.

A third general, fear-based belief associated with war is the belief in segregation and separateness. This belief facilitates seeing real people as objects. The belief in segregation and separateness generates thoughts like "I am separate from my enemy", "It's either me or you," or "You're either with us or against us." A mechanistic worldview, therefore, makes it difficult to embrace notions such as each person is unique, has value, and is also part of a global family or community, or we all live on one planet and are interdependent. We all breathe the same life-sustaining air and live and grow under the same life-sustaining sun.

What then might be some possible antidotes for humanity's deadliest game? I suggest that the Archetypal Energies **Trust** and **Peace** provide some clues. I have described Archetypal Energies as Higher Vibrational Energies that have their own transcendent value, purpose, quality, and voice unique to the individual and that operate deep within our psyches, at both individual and collective levels. We tend to experience them as "creative urges" to move us toward our Highest Good or Optimal Realities. I use common terms to evoke a common sense of these Archetypal Energies (e.g., **Trust**; **Peace**; **Love**; **Acceptance**; **Inclusion**; **Harmony**).

There are three types of Archetypal Energies. *Foundational Archetypal Energies* help us form or establish a personality structure, a foundation, which has Qualities that allow us to entertain the possibility of choosing to grow, expand, move Higher, and do so by choosing a path of growth with **Joy** (e.g., **Hope**; **Courage**; **Flexibility**). *Transformational Archetypal Energies* reposition us to change the foci and preferences of our Consciousness and the nature of various blending, transformations, transcendences, and transmutations of Energies as we make authentic contact with our Higher Self and as Souls make authentic contact (e.g., **Love**; **Acceptance**; **Inclusion**). *Spiritually Integrative Archetypal Energies* help us mirror integration of our Lower (Ego-related) and Higher (Essence-related) Selves, to be our Truer Self, and to be and act out our Soul Qualities (e.g., **Compassion**; **Unity**; **Patience**).

In the above context, **Trust** is a *Foundational Archetypal Energy*, and **Peace** is a *Spiritually Integrative Archetypal Energy*. More specifically, **Trust** is an Energy aspect of Authentic Essence or a Soul Quality that brings a sense of security to our unique Consciousness and our unique Being-ness in the Universe. **Trust** brings a sense that our Consciousness and Being-ness cannot be destroyed, only transformed. **Trust** is a knowing-ness about our unbreakable energetic connection to Source Energy/Spirit or All-That-Is, a knowing-ness that our Consciousness and Being-ness are protected and nurtured. **Trust** also guides the creation of contexts so that we can experience the Universe and our Self in the Universe as safe, mentally, emotionally, physically, and Spiritually.

Trust then acts as one of the major Energy components for relating to others, that is, for creating and establishing authentic Soul contacts and Soul relationships, as well as more surface Ego or personality contacts and relationships.

As a *Spiritually Integrative Archetypal Energy*, **Peace** is an *inner state of being* and an Energy aspect of Authentic Essence or Soul Quality that functions to move us toward itself in regard to Self-growth and urges us to handle and release those emotions and emotional attitudes that separate us from the experience of It and **Love**. To do this, **Peace** urges us to use the *gift of forgiveness*. Those separating emotions and emotional states include anger, hurt, Self-pity, fear, anxiety, worry, confusion, and doubt. In addition to itself, **Peace** urges us to replace those separating emotions with other Higher Qualities such as **Love**, **Trust**, **Enthusiasm**, and **Serenity**. **Peace**, in other words, creates a high expectancy for "a way to be".

As antidotes for war, the Archetypal Energies **Trust** and **Peace** urge us to stop playing follow the leader and the politics of mistrust and to start playing follow yourself and what former AHP President and former California legislator John Vasconcellos calls the politics of trust. The characteristics and dynamics of the former game are cynical, suspicious, controlling, shaming, punishing, dividing, closed, and armed. The characteristics and dynamics of the latter game are faithful, trusting, liberating, inspiring, healing, integrating, transparent, and embracing.

To stop playing the follow the leader/mistrust game requires a recognition that each person must accept his or her own power and not project it onto a designated leader (or a perceived enemy) or simply give it away by blindly following a designated leader. To play the follow yourself/trust game requires the use of the *love principle*, which is that "you get more in return when you give." This principle is essential for constructive collaborations and mutual empowerment at individual and collective levels by individuals and governments. The latter game is based on a recognition that each person has a right to say Yes and No, the two most powerful words for choosing and creating different realities.

It will be through using such simple ideas as the above that a mechanistic worldview will lose its grip on designated leaders, and those who play follow the leader. Granted, as of this writing, it is not the case. When the Archetypal Energies **Trust** and **Peace** are allowed to flow more freely, at individual and collective levels, fear and projection, then, no longer need be driving forces in creating a context for war. Playing the game of follow yourself and the politics of trust makes room for *empowered individuals* who have an inner sense of peace and who do not operate out of fear. In this context, people are not objectified, and each person can be viewed as a valued, unique, and interdependent part of the whole of humanity. In this context, designated leaders can truly understand that they are servants of people, whose job is to assist in the blending of creative energies and creative enterprises, rather than trying to force others to think as they do about themselves or the world. It is time for humanity "to study war no more."

An expanded discussion can be found in "Follow the Leader: Fear and Projection as Root Causes of the War In Iraq" in Shostak's *Defeating Terrorism/Developing Dreams: Beyond 9/11 and the Iraq War* (2004) and in my forthcoming book *Evolving the Human Race Game: A Spiritual and Soul-Centered Perspective*. —CUF FERGUSON

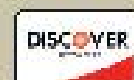
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KIRK SCHNEIDER

Editor's Commentary

— Kirk J. Schneider

This issue features tributes to three pivotal voices of the humanistic movement—Martin Luther King, Martin Buber, and Rollo May. I gathered these tributes into one compendium because I believe at some implicit, foundational level, they belong together. For example, Martin Luther King, who was influenced by the humanistic theology of African American Protestantism, Paul Tillich, and Mohandas Gandhi, echoed the dialogical emphases of both Buber and May; Martin Buber, who was influenced by the Jewish humanism of Baruch Spinoza and the Bal Shem Tov, reverberated to the personalism of both King and May; and Rollo May, who was forged in the fires of liberal Protestantism, existentialism, and Greek philosophy resonated to the reformatory zeal of both Buber and King. My hope is that these interweaving and mutually informing influences will become increasingly evident to readers of the tributes; and that the combinations will make for very a rich “brew.”

The issue opens then with a trailblazing inquiry into the liberation psychology of Martin Luther King. Although much has been made of King's theological and political engagements, less to my knowledge has been elaborated about his powerful influence on the mindset or psychospiritual dimensions of his cause. In his long-awaited reflection on these matters, Royal Alsup beautifully outlines King's humanistic–liberationist vision. This is a vision that extends far beyond racial challenges—to the future sustenance of our species.

In The Outreach of Dialogue, an address, timely enough, on behalf of the prestigious Rollo May Award from Saybrook Graduate School, Maurice Friedman broadens King's call. Drawing on contemporary developments, from Barack Obama's conception of “deliberate democracy,” a phrase denoting a conversation among adults who listen to one another, who attempt to persuade one another, yet who remain open to the possibility that they could be wrong,” to the principles of dialogical (Buberian) therapy, Friedman sounds a clarion call for a new community of “partnerships.” I am so very honored to publish this essay of Maurice's, which is the culmination of decades of brilliant philosophical and therapeutic investigation. As I may have noted in a previous article, Maurice's work *The Worlds of Existentialism* was my initial inspiration for entering into the humanistic field, and I strongly believe that his and Buber's work is as relevant today as in any preceding age.

In the final section of this issue, I have reserved a very special place of celebration for the 100th anniversary of Rollo May. Rollo was born in Ada, Ohio, on April 21, 1909, and died at his Tiburon, California, home on October 22, 1994. I had the privilege to work with and befriend Rollo from my first meeting with him as a fledgling graduate student writing for the Humanistic Psychology Institute (now Saybrook Graduate School) *Perspectives* magazine back in 1980 to my final visit with him and his lovely wife Georgia in the fall of 1994. In a wondrous stroke of existential serendipity, Rollo and I were able to share the galley proofs of

what would prove to be his last (and our coauthored) book, *The Psychology of Existence: An Integrative, Clinical Perspective*, two days before he died.

In a deeply moving passage from the Humanistic Psychology Institute *Perspectives* mentioned earlier, another beloved mentor, James Bugental, described a visit that he and several graduate students—I among them—had with Rollo at his Tiburon home. I include this passage here because it so well sums up my experience of Rollo—and also in its way, of Jim. I'll let the passage speak for itself:

*A few months ago I sat in Rollo May's living room with a small group of therapists and counselors who were the Fellows of the Mentorship in Existential-Humanistic Psychotherapy which I was conducting for the Humanistic Psychology Institute. As the lively talk flowed around the room, I pulled back just a bit to watch the eager faces of the students and the matchingly eager face of our distinguished host. I was moved by his delight in discussion, in the flow of ideas, and in the involvement of the varied people in the room. How typical of Rollo was this readiness to engage in good talk with all comers—so long as they were seriously trying to explore and learn. There was no awkward chasm between this world-famed authority and these animated and bright neophytes; rather they were all caught up in the wonder of emerging understanding—Rollo evoking, teaching, and gently admonishing; the fellows seeing further possibilities, discovering fresh insights, and responding to the challenges of rich knowledge and much thought. (Bugental J (1981) Rollo May: Personal Reflections and Appreciation, *Humanistic Psychology Institute Perspectives* 2(1):30).*

In light of the above, it is no accident that I have inscribed the following dedication in my most recent book, *Awakening to Awe: Personal Stories of Profound Transformation*, “To Rollo May and William James: Torchbearers for mystery.” As implied by Jim, Rollo not only reveled in the mystery of individual lives, but like William James before him, was one of the few psychologists to perceive its significance for the sustenance of our species. This, in essence, was what I treasured from my great friend and mentor Rollo May.

We begin our special section then with a never-before published interview that I and colleagues John Galvin and Ilene Serlin conducted with Rollo in the summer of 1987. This interview holds many cherished moments for me, but one stands out—Rollo's insistence that it is “the [client's] life that's at stake,” not merely this or that isolated problem, in substantive, in-depth therapy. As you will see, Rollo gave his all to us for this interview, and his infectious passion is radiated throughout.

In the next feature, Ed Mendelowitz, who was also a very prized and close student of Rollo's, describes his personal experience of being mentored by him. This essay touches me very much, and has many revelatory moments which are resonant with my own experience of Rollo. Ed and I, it should be noted, actually met through Rollo, and we have been mutually commemorating his legacy ever since. Ed's recent book, *Lao Tzu and Ethics: Intimations of Character*, is an extraordinary example of this commemoration, and of the wisdom that Ed has distilled from years of depth investigation. For those who are sparked by Ed's essay, I could not recommend a book more highly, or a lineage out of which it unfolds.

One of the most heartening legacies of Rollo's work is his in-

fluence on contemporary students. Most of these students hardly knew him or his work while he was alive, but arduously carry on his work for the present generation. Two of these students are Daniel Pitchford and Alberto DeCastro. In the first piece, Daniel Pitchford anatomizes Rollo's legacy for existential intervention with victims of trauma, particularly war veterans. This paper, it should be noted, not only contributed to Daniel's superb dissertation on the topic, but won the Rollo May scholarship award from Saybrook Graduate School. Alberto DeCastro's article on Rollo May's Concept of Comprehension also won the prestigious Rollo May scholarship award, and this is the article we have the privilege to present here. By the concept of comprehension, Alberto means Rollo's thoroughgoing emphasis on understanding clients prior to and in the light of formulating ways to work with them. I highly recommend that you read both Alberto's and Daniel's articles—both for their timeliness and content.

Finally, we conclude this special section with three touching short tributes to Rollo by people who were deeply affected by him. The first is a brief recollection by Abraham Maslow's biographer Edward Hoffman. This piece recalls Ed's memorable interview with Rollo at his Tiburon, California, home focusing on the topic of humanistic psychology and evil. Those of us who knew Rollo well realize that evil, or humanity's “dark side”, was profoundly integral to both his worldview and ongoing debate/dialogue with fellow humanists. As with other articles in this section, this piece gives readers a glimpse into these concerns, but with a striking personal emphasis rarely revealed by the academic analyses. My own feeling is that Rollo was an advocate of humanity's paradoxical nature all the way—he refused to give short shrift to either our nobility or depravity and thereby upheld life's poignancy.

In the next piece, Ilene Serlin holds forth on Rollo and the arts. Ilene, as readers of the first article of the special section will discover, is a dance and movement therapist in addition to being a noted existential therapist, and in this article she explores in depth what she merely hints at in the first article—how Rollo's kinship with the arts is critical to existential-humanistic practice. As Rollo intimated in that first article, the arts help us cope as societies, not just as individuals, and Ilene's article is a clarion call in precisely this aforementioned vein.

Thirdly, *JHP* Emeritus Editor Tom Greening puts the finishing touch on this section with a poetic summation of Rollo's life. This was delivered at Rollo's memorial in 1994, and is as moving now as it was then.

In closing, I am pleased to announce that Brent Dean Robins, the current editor of the online journal *JanusHead* as well as Member-at-Large of the Society of Humanistic Psychology of the American Psychological Association, has agreed to join *JHP*'s Editorial Board. Brent is a young and extraordinarily deft existential-phenomenological scholar who I believe will help steward *JHP* to an increasingly promising future.

I also wish to note my congratulations to my trusted colleague and wonderful *JHP* Managing Editor, Shawn Rubin, for his new position as Clinical Director of the Michigan School of Professional Psychology. Shawn, with his vibrant devotion and skills, continues to make major contributions to our cause.

— KIRK J. SCHNEIDER

NEW AHP BOARD MEMBER BOB MCGAREY

Robert McGarey, M.A., grew up in a family where both parents were holistic M.D.s, so he comes by his interest in personal growth naturally. Dreams were interpreted in the

morning over French toast, and carrot juice and whole wheat bread were a normal part of daily life way before most of suburbia realized they even existed.

Bob got his Master of Arts degree in Humanistic and Transpersonal

Psychology at Johnston College in Redlands, California, in 1978. In 1986 he founded the nonprofit Human Potential Center in Austin, Texas, where he presents programs designed to “spark the creativity, love, and playfulness of the human spirit.” He gets a thrill out of working with individuals, couples, and expanded families by guiding them toward better communication and helping them embark on a voyage toward a more intimate relationship.

Bob loves Macintosh computers and enchiladas, and he knows which ones to eat. He cooks up one hell of a curry if he does say so himself. And he stumbles upon his most brilliant ideas on long-distance runs, during meditation, or while hopelessly entranced by the Sunday comics.



LAWRENCE ALBERT “AL” SIEBERT DIES AT 75

An active member of the AHP Oregon Community, and a long-time member of AHP, Al Siebert was an expert on resilience,

contributing to the *JHP*, the *AHP Perspective*, and many other publications. Director of The Resiliency Center, he was internationally recognized for his research into the inner nature of highly resilient survivors. His books include: *The Resiliency Advantage*, winner of the Independent Publishers “2006 Best Self-Help Book of the Year” award and published in three languages; *The Survivor Personality*, now in its eighteenth printing and published in seven languages; and *The Adult Student's Guide to Survival & Success*, 2008, USA Book News Award Finalist, Education/Academic category.

Al was a survivor of the psychiatric system, when he escaped institutionalization after being diagnosed schizophrenic when he was a graduate student.

WELL-LOVED AHP LEADER ABEL HEWITT PASSES

As a long-time member of AHP, Abel served generously in many community functions in AHP activities. He also served his local and larger communities creatively and diligently. As a retired Marine, Abel had military burial services after his chapel services in Kent, Washington. Following both services, there was a Celebration of Abel's life at VFW Hall in Skyway, Washington. His headstone says “Dance, Love, Sing, and Live”. Abel will be remembered long and well.



IN REMEMBRANCE OF GEORGE EUGENE HAVERKAMP

Long-time AHP member and contributor to the *Perspective*, George was interred in the Garden of the Cross at Evergreen Memorial Park in Evergreen, Colorado. His Celebration of Life was held at The Barn there. His loving wife is Marva S. Black Elk.

AN INDIAN PRAYER

*Do not stand at my grave and weep;
I am not there. I do not sleep.
I am a thousand winds that blow;
I am the sunlight on ripened snow.
I am the sunlight on ripened grain;
I am the gentle autumns' rain.
When you awaken in the morning's hush,
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft star that shines at night.
Do not stand at my grave and cry.
I am not there; I did not die.*

— Mitakuye Oyasin



THE SOUL'S CRY: Existential Themes and Relational Dharma Filters in the Resolution of Traumatic Stress: A Depth Group Approach

— Daniel B. Pitchford & Jeannine A. Davies

This article presents a brief overview of a unique perspective in conceptualizing traumatic stress through specific themes of *being*: meaning, freedom, isolation, and anxiety (D. B. Pitchford, 2009, *An Existential Study of Iraq War Veterans' Traumatizing Experiences*, Proquest Dissertations and Theses, UMI No. 3339401; I. D. Yalom, 1980, *Existential Psychotherapy*, Yalom Family Trust) and their corresponding resolution through the

release from life-denying experiential filters (J. A. Davies, 2009, *The holy undivided*, in Z. Jones, B. Dunne, E. Hoeger, & R. Jahn (eds.), *Filters and Reflections: Perspectives on Reality*, Princeton NJ: ICRL Press, pp. 113-132). From this relationship of *themes* and *filters* emerges our approach to healing and its elaboration through

a group that we have designed based upon a synthesis of our individual work in Relational Dharma (see J. A. Davies, 2006, *Re-Visioning the Ancient Buddhist Doctrine of Causality into a Modern Matrix of Transformational Interrelatedness*, unpublished master's thesis, Saybrook Graduate School & Research Center, San Francisco,

California; and Davies, 2009), and in an existential approach (see D. B. Pitchford, 2009, *The existentialism of Rollo May: An influence on trauma treatment*, *Journal of Humanistic Psychology* 49:4). As we will discuss, we have used the above themes and their interface with Relational Dharma as a means to lens and intimately enter the intricacies of veterans' combat and war experiences.

Our approach to understanding the complexities of how trauma is impacting an individual is born through an awareness that the person's "life is at stake" (May, 2007, *Rollo May on Existential Psychotherapy* [DVD], Mill Valley, CA: Psychotherapy.net). By examining how each being uniquely relates to meaning, freedom, isolation, and his or her anxiety around death and living as well as the way in which certain filters may be functioning to obstruct their experience, a thorough understanding of the traumatized individual's expressions can be obtained, thus a greater potential for holistic healing can occur.

RELATIONAL DHARMA

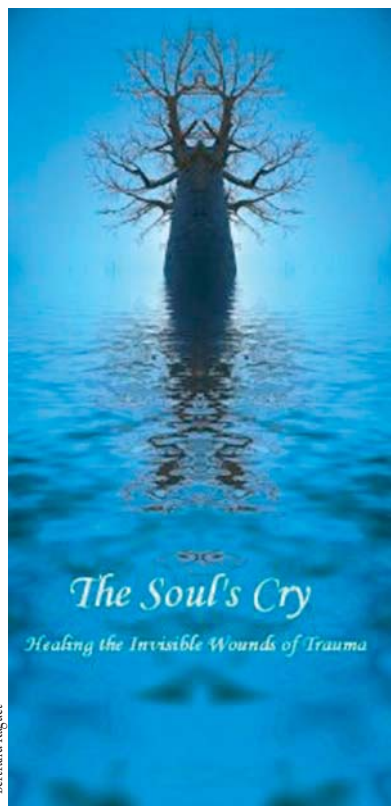
As the poet Rainer Maria Rilke shared (R. M. Rilke, 1986, *Letters to a Young Poet*, S. Mitchell (trans.), New York: Vintage, p. 86), "We must accept our reality as vastly as we possibly can; everything, even the unprecedented must be possible within it." Rilke's admission challenges us to meet all aspects of what arises within the body of our experience as human beings. This suggests that within the immediacy of the experiential encounter, in the acceptance and befriending of its breadth and range, there exists the possibility to transmute negative or life-diminishing filters.

Filters function to mediate our experience. Just as adding turquoise-

colored dye to clear water turns the water to turquoise, so, too, do filters color our experience. For example, if we perceive harm, our experiences will in turn be filtered through fear, causing withdrawal, contraction, etc. Conversely, if we perceive something as beautiful, our experience will be filtered through appreciation or desire, causing one to feel inspired and drawn toward the object.

The Buddha taught "Just as the ocean has but one taste, that of salt, so too does the dharma have but one taste, that of freedom" (Davies, 2006, p.17). Within the context of Relational Dharma (Davies, 2009), filters refer to the gradient degrees through the mind and heart while in relationship can enter into experiential visibility and recognition of actual nature. This cultivation of shared awareness within the relational atmosphere supports a process of purification from the obstacles that can function to obscure an individual's relationship to his or her own natural freedom. In the relaxation of pathologizing and/or habitual filters, experience is released from the constructs that barricade true emergence, allowing for flexibility and novelty in the formation of being (Davies, 2009). As the myth of separation is penetrated, what remains and must be reconciled is the reality of our inseparable nature, vastness, and mystery. As May, Angel, and Ellenberger expressed (R. May, E. Angel, & H. F. Ellenberger (eds.), 1994, *Existence*, Northvale, NJ: Jason Aronson, p. 12 [originally published in 1958]), the ongoing formation of being "is not a sentimental artifact, but a fundamental structure of human existence".

But one of life's most challenging obstacles in this ongoing encounter and capacity for creative expression



Bertrand Raguet

of being is traumatic stress. Trauma touches on the deepest levels of being and challenges us to respond in the best way we know how in a given moment. Since a trauma may elicit a varied range of anxiety, depending upon the uniqueness of an individual, as clinicians we must carefully meet each person to determine the severity or level of impact a client's particular experience of trauma is evoking.

EXISTENTIAL THEMES

The following four themes serve as lenses to help reach within veterans' existence, while providing a means in which to bridge connection to themselves and to others through the Relational Dharma of the group encounter.

Meaning versus Meaninglessness

Meaning is formed through how an individual relates to his or her experience, self, culture, and environment. When people encounter traumatic events, their ability to make sense of the senseless is not only thwarted by the overwhelming traumatic experiences but altered in a way that these experiences have power over their world (L. S. Brown, 2008, *Cultural Competence in Trauma Therapy: Beyond the Flashback*, Washington, D.C.: American Psychological Association; V. Frankl, 1963, *Man's Search for Meaning*, New York: Washington Square Press; J. Herman, 1997, *Trauma and Recovery*, New York: Basic Books). Meaning then becomes a day-to-day struggle to survive the intrusive, the horrific, and the paralyzing world that has the traumatized veteran feeling there is no exit. As Judith Herman expressed in her book *Trauma and Recovery*, "Traumatic events overwhelm the ordinary systems of care that give people a sense of control, connection, and meaning" (Herman, 1997, p. 33).

As Frankl noted (V. Frankl, 1988, *The Will to Meaning*, New York: Penguin Books), people have an existential will to find meaning even

in the most terrible of conditions. People who endure combat seek to understand their experiences and make sense of them even when the conditions do not make sense (e.g., kill everyone who has a weapon, even children). However, there also exists a paradox regarding how horrific events, such as war, can affect individuals in a traumatizing way yet also draw them seductively toward the unknown with a "prurient interest to the unsavory" (K. J. Schneider, 1993, *Horror and the Holy: Wisdom-Teachings of the Monster Tale*, Peru, IL: Open Court, p. 104). So, despite the fact that combat may create traumatic stress for people, there is also an attraction to such events, which could be seen as an innocent curiosity, rather than some form of odd behavior.

In the case of the Vietnam conflict, this could be clearly seen in those who entered combat voluntarily versus being drafted; even more, the nature of enlistment into the military (e.g., sniper school, Special Forces) may reveal a proactive interest in the nature of combat. In the Iraq War, this might be seen in veterans who seek to be redeployed because they may not be able to relate with living apart from war experiences. They desperately desire to maintain some sense of normalcy and meaning, even if the initial enlisting to serve in the war was fueled by youthful enthusiasm or by pride in serving their country (D. Paulson & S. Krippner, 2007, *Haunted by Combat: Understanding PTSD in War Veterans Including Women, Reservists, and Those Coming Back from Iraq*, Westport, CT: Praeger Security International). For some, after the realities of war have been experienced, the initial attraction is shattered into meaninglessness and chaos, which then makes soldiers despair about their purposelessness (D. Baum, 2004, The price of valor, *The New Yorker*, http://www.newyorker.com/archive/2004/07/12/040712fa_fact?currentPage=all; D. Finnegan, 2008, The last tour, *The New Yorker*, http://www.newyorker.com/reporting/2008/09/29/080929fa_fact_finnegan?currentPage=all).

Freedom versus Determinism

"Freedom is the mother of all values" (R. May, 1999a, *Freedom and Destiny*, New York: Peter Smith, p. 6 [originally published in 1981]; R. May, 1999b, Existential psychotherapy, *Review of Existential Psychology & Psychiatry* 24, 3-9). Understanding freedom depends on the context in which the term is being applied. For example, freedom can represent many forms of growth, expansiveness, and development. In terms of this work, freedom is defined by people having the capacity to desire, to choose, to act, to create their own life, and to change. However, this is not so easily grasped or understood because of the restrictions imposed by society, subcultures, internalized standards, and by others (Brown, 2008). In this regard, freedom is seen as being able to self-express but within the confines of imposed restrictions for functioning (e.g., laws, rules). In some case, such restrictions can help channel self-actualization, but in other cases restrictions can hinder people from self-fulfillment.

To be free, an individual takes control of the choices he or she makes throughout life. People thus are accountable for how they respond to everyday experiences. Although the term *responsibility* has many meanings, Yalom (1980) referred to responsibility as involving *authorship*. In this sense, individuals are aware of and in control of their lives, feelings, and ultimately their selves. They are then free to make decisions and choices in their experiences. However, when individuals encounter traumatic experiences, their ability to be free to choose, act, change, or take control of their lives may become hindered (Brown, 2008). Although, it is important to consider that when in war and combat, decision-making or choice



DANIEL B. PITCHFORD

may seem limited by the ever-present threat to existence, and so the only choice may be to kill or be killed.

This above example also highlights another important concern that arises with freedom and responsibility: *guilt*. Rather than presenting excuses for choices made, people who responsibly choose authorship for their choices enter a dialectic of paradox—they become more aware of guilt as they become more responsible. In the above example, both soldiers are susceptible to developing survivor's guilt. Despite the tragedy occurring outside of the soldiers' control, each may develop a sense of responsibility for the loss of his or her comrades and endure the guilt that may follow such loss.

Isolation versus Community

Isolation naturally occurs between individuals and others; however, there is a deeper level of isolation that can affect existence. Yalom (1980) noted that people can endure three types of isolation: interpersonal isolation (from others), intrapersonal isolation (from self), and existential isolation (from an individual's relationship to a meaningful world). For the traumatic survivor, isolation is a common reaction and may thwart any ability for connection and community with self and others. For example, they may experience conflict between a wish to be away from people while expressing a desire to connect with others. This implies that the isolation incurred from trauma is both interpersonal and intrapersonal. People can also become separated from themselves (and others) through the re-experiencing of the trauma(s) (Brown, 2008; Finnegan, 2008).

Inherent in the concept of freedom and isolation is the fact that with self-creation comes loneliness. Though most people understand that they exist in a world with familiar connections—to self, objects, and others (i.e. community), nevertheless, when truly faced with themselves, there can arise the realization that they are alone, helpless, and empty.

Death versus Life Anxiety

The dark fear of death can plague people throughout their lives. Death's talons disturb the waters of life for each person in a unique way. Some may not be impacted by its reality yet others might be paralyzed by the overwhelming anxiety it may arouse. People live each waking day bombarded with a myriad of experiences that may or may not provoke anxious reactions, but death's presence can be more constant (Yalom, 1980). Both



JEANNINE A. DAVIES

Yalom and Ernest Becker (E. Becker, 1997, *The Denial of Death*, New York: Free Press [originally published in 1972]) emphasized how the anxiety about death influences how people live their daily lives. Traumatic experiences can heighten the anxious responses that accompany the fear of death. For some, trauma (e.g., car accident) may cause people to consider the finiteness of being alive, whereas others may be awakened to see that life must be lived in a constricted manner to avoid any further threats to self or life in general.

For the Iraq War veteran, death is not a far-off friend. The soldier of the Iraq War has obvious encounters with death each time he or she enters *enemy* territory. Not only is death a lingering terror for some, but also sniper fights, blast explosions, and even the threat of madness (Paulson & Krippner, 2007). Robert Lifton (R. J. Lifton, 2005, *Home from the*

War, New York: Other Press [originally published in 1973]) noted that facing death in war incites people to inwardly fight and outwardly choose to either justify the vicious cycle of a kill or be killed mentality or become apathetic about such choices. Thus, the reality of dying and the accompanying fear of separating from life were always companions to war experiences (P. Koestenbaum, 1976, *Is There an Answer to Death?* Upper Saddle River NJ: Prentice Hall). War participants have to suppress their fear of dying, to live and survive in war, or become overwhelmed with the fact of death looming around every corner, every ambush, and every sniper attack. Otto Rank even proposed that the anxiety surrounding death is but a fear of being isolated, perhaps outside of human existence (Yalom, 1980). Scull noted from his research (C. Scull, 1989, *Existential Themes in Interviews with Vietnam Veterans*, unpublished dissertation, Menlo Park, CA: Institute of Transpersonal Psychology) that veterans often gain a deep sense of appreciation for life once faced with the prospect of dying, creating a *life anxiety*. Despite the varying views on death and life, such anxieties can have a profound impact upon how soldiers engage in combat and manage to survive (or not).

AN ENDEAVOR INTO BEING AND RELATING

These existential themes synthesized with Relational Dharma, thus forming our therapeutic group approach. This in-depth group process supports veterans by setting them free to reconnect to their sense of being and in the development of a potentially thriving, post-war identity. Depth approaches in treatment are beneficial to any clinical practice, and the need to bring this focus to the trauma field's limited focus on symptom management is crucial—to see beyond the symptoms and recognize that there are barriers people have to expressing their freedom in choices and will (May, 1999b; Paulson & Krippner, 2007; I. A. Serlin, 2008, *Posttraumatic growth: Whole person*

approaches to working with trauma, *The California Psychologist*, Sept./Oct., 31-32). In this case, the barriers are the traumatic experiences people continuously encounter. The experiences are ongoing and not "post" traumatic, meaning, they continue to afflict the traumatized individual. This is further confounded by the stigma of the "disorder" brought on by the particular culture in its response to the individual's experiences. This has been noted by Thomas Greening (T. Greening, 1997, Post-traumatic stress disorder: An existential humanistic perspective, in S. Krippner & S. M. Powers, (eds.), *Broken Images, Broken Selves: Dissociative Narratives in Clinical Practice*, New York: Brunner/Mazel, pp. 125-135) in his experiences with veterans, and by May who stated, "many of us have wondered who the psychotic really was—the person to whom the title is given or the society itself" (R. May, 1982, *Man's Search for Himself*, New York: Souvenir Press, p. 19). We believe that an essential element in helping people heal from their experiences of trauma is in the support of their being able to meet, and be met, within the depths and range of their whole being while providing a safe conduit to explore this world while in connection with others (Davies, 2006; Pitchford, 2009).

The group's format focuses on topics based upon the unique internal struggles (e.g., trust, safety, isolation, anger, etc.) of the veterans' war experiences; how their experiences are being filtered as illuminated by the themes. The struggles and strengths of each veteran are brought to the surface both through the reflection of other members and through a "here and now" experiential process of the content. Through support, encouragement, and guidance, a protected and sacred shared space emerges, propelling veterans toward a new understanding of who they are in the world, as they now conceptualize it.

For example, let us review how the theme of meaning and meaninglessness is therapeutically explored within

our group design. One topic related to this theme (and others) is the nature of trust. Trauma can dramatically impact the veteran's ability to trust his or her self, dependent upon the nature of the war experiences (e.g., finding senselessness in the role of killing, second-guessing self on combat decisions after comrades have died, and so on). So veterans afflicted with traumatic stress often need to work to regain their sense of self and form a new vision for who they are and how they see themselves as being. As they explore this topic with their fellow comrades, a renewed sense of self-esteem, confidence, and a new frame of reference for experiencing safe and rewarding interpersonal relationships emerges. Through experiential processes and discussion that relate to their current life encounters and reflection upon intrapersonal and interpersonal dynamics, they can begin to identify how their experiences are shaping their relatedness to self and others.

The group process supports a repairing of trust, thus inviting veterans to re-engage with themselves and their world in a manner that facilitates deeper growth and meaning. In the pursuit of the self once shattered by trauma, the veteran may discover his or her essential ground, and from this foundation, the resurrection of being. *manual on group work.*

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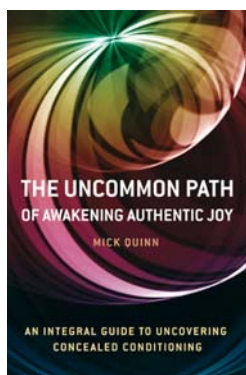
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Awakening Our Values

— Mike Quinn

Often we declare a desire to change with great gusto and conviction, but find that within a few days or weeks that enthusiasm has almost completely dissipated. Why is this so? How can we sustain great choices on a consistent path of growth and development?

The core of the issue is that, although our intentions are great, the way in which we use our values to direct those intentions is unknowingly subject to both individual and collective conditioning; hence, the purest objectives are misdirected by that hidden habituation.



Evolutionary Pointer #1: Conditioned values are sufficient for a successful material life; however, they cannot guide an intention to consistently express your full potential.

Intention is classically defined as *the aim or anticipated outcome of an action*. Values are core psychological structures by which all major decisions are made, and as such they greatly influence your world. Your

values guide your intentions to fruition.

Therefore, your intention to awaken your full potential will be completely ineffective without a supportive decision-making process. Though you mean well, conditioned values and the way in which they are arranged can't support or manifest a pure intention to awaken your full potential. To sustain the conditions for discovering and expressing your full potential, your decision-making structures—your values—must be capable of influencing and guiding a pure intention.

By simply looking at your current life situations you can uncover much evidence of what you value and of what is important to you—you can determine what your current values are by simply looking at the tangible evidence for them in your life.

Evolutionary Pointer #2: Conditioned values cannot direct pure intentions, because conditioned values and awakened intentions are drawn to parallel outcomes.

The most humble of intentions would be to *awaken to authentic joy*, also known as *freedom*.

If your values are arranged to ensure a productive career path, and you also have an intention to awaken authentic joy—it will be difficult for you to manifest the latter without first being clear that your values are capable of directing that intention.

Therefore, to stabilize the conditions for your pure intentions and to yield changes that “stick”, you must reclaim consciousness that will otherwise be consumed in a continuous struggle with ego-based outcomes.

Evolutionary Pointer #3: Liberation from the effects of hand-me-down values is the outcome when those values are rearranged into one conscious group.

The primary value you select for this single hierarchy always represents your interest in awakening your full potential as *marginally* more important than other interests in your life. Making a decision—an *awakened choice*—based on such a conscious primary principle will produce an awakened effect. This sustains the conditions for authentic joy by *reclaiming* your awareness that would ordinarily be lost in ongoing attempts to resolve the troubling outcomes of ego-based choices.

This new arrangement also supports all other necessary aspects of living because your subsequent values can include money, security, family, love, learning, etc.

By making all major life decisions according to a primary value, such as *freedom* or *evolution*, the intended outcome will be realized regardless of the circumstances surrounding the decision. You will discover that awakening au-

thentic joy is not dependent on options or outcomes, but on how consistently your intentions to live such a life are directed by a conscious primary value.

Eventually, it becomes clear that you are “*choiceless*”, and you will approach change, transformation, and the evolution of your own consciousness with unbending confidence, because you now *know* that your intention to awaken to joy is *always* going to be your outcome.

Evolutionary Pointer #4: Conditioning, on the other hand, segregates values into distinct and concurrent groups—related to career, home, family, friends, hobbies, etc.

For example: A working mother would have different groups of values for decisions about her career than she would for decisions about the welfare of her children or her own spiritual development. The struggle experienced with major life decisions and their subsequent outcomes is the result of the conflict between all of these groups of principles.

This arrangement ensures that concealed conditioning remains in firm control of your life. Because most of us are not aware of the existence of these multiple groups of values, we experience great anguish and confusion when making important choices.

An awakened person makes major life decisions with clarity and confidence and without any fear that a decision may need to be “revised.”

Are you ready to be choiceless?



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Emotional Recovery before Economic Recovery

— Raphael Cushnir

A provocative documentary made in 2003 asked: If a corporation were an actual person, not just accorded the legal rights of one, what kind of person would it be? The answer, based on the maniacal corporate pursuit of quarterly profits at the expense of all other values, was a sociopath.

At this time, it seems relevant to ask a similar question. If America were a person, with its recent cycles of destructive boom and bust, and its almost slavish dependence upon consumption, what kind of person would the country be? The answer, inescapably, is an addict.

The key feature of an addict is emotional denial. An addict enlists substances and activities to help mask and suppress emotions festering within. When no emotions are festering within, people don't become, or remain, addicted.

While it's tempting to argue about what we're nationally addicted to—money, oil, entertainment—more important is identifying which resisted emotions are at the source of our disease. Not only will this help us understand how we got into our current mess, it's also essential in order to get out of it.

The first obvious culprit is envy. Americans have a hard time watching others prosper while life seems to pass them by. When others were trading up for a bigger house, or flipping second and third homes, many people found it impossible to refuse the too-good-to-be-true mortgages dangled before them. Only if one's envy isn't intolerable is it possible to say, "No, thank you, I like the house I'm living in just fine."

The second culprit, related to the first, is entitlement. Most Americans don't merely believe in the dream of prosperity for all, they also consider themselves entitled to it. It doesn't apply to us that most of the world's people live on less than five dollars a day. It also doesn't matter that most of us are only Ameri-

cans by luck of birth. We want what we want, when we want it, and what's more we've got it coming to us.

When it doesn't come to us, the disparity between what we want and what we have makes us feel slapped in the face. The sting is in the third culprit—deprivation. Feeling deprived fuels the motivation to reach beyond our means and ignore the consequences.

What about plain old greed? It could go on the list, but the urge for more seems universal rather than specifically American. While greed may have been a big factor in the creation of shiny new financial instruments such as mortgage-backed securities and credit default swaps, it doesn't appear to be the driving force behind most of those Americans now saddled with "underwater" houses and mountains of credit card debt. Even though universal, the trident of envy, entitlement, and deprivation is as American as any makeover.

So what if we hadn't been engaged in our collective denial of these three emotions? What might've been different? For starters, we would have been able to feel their actual sensations in our physical bodies, which is where all emotions arise. Next, since felt emotions dissipate quickly, we would have been cleansed of their pain and left with a greater sense of well-being, along with a brain reset for peak performance. Finally, with the insight and vision that are natural byproducts of a high-functioning brain, we would have easily seen right through the housing bubble early on, and popped it intentionally, rather than engorging it for years until it collapsed.

The latest neuroscientific research confirms that feeling our emotions directly, rather than repressing them with addictions or compulsions, is precisely what leads to optimal thinking. And we need to do that feeling first, before trying to solve our problems with reason, despite an entrenched cultural bias that pits the supreme virtue of rationality

against the messy, primitive, infantile emotional urges. In other words, a little "touchy feely" goes a long way.

Which naturally leads us to wonder what emotions we need to be feeling right now in order to end the financial nightmare that's terrorizing millions. Tops on that list, not surprisingly, is terror. When F.D.R. said "The only thing we have to fear is fear itself," he didn't mean not to feel it (but do refrain from acting it out in rash decisions).

Another emotion waiting for our attention and receptivity is despair. Many of us beat ourselves up for experiencing despair, even though like most emotions it arises unbidden, completely on its own. We're often admonished that we can't afford to despair and must cling to hope at all costs. This advice is terrible. It presumes that one emotion is the enemy of another, when all emotions want the same thing—simply to be felt. In fact, the fastest road to hope runs right through despair, or any emotion we're currently feeling. Hope, like insight and vision, is the natural outcome of a body with no emotional backlog.

Finally, there's grief—for all we've lost and may lose. Unfelt grief turns to bitterness, rage, and most of all depression. In the process it saps the energy we need to surmount our daunting obstacles.

To heal our national addiction, we'll need to welcome fear, despair, and grief with the same vehemence we brought to denial of envy, entitlement, and deprivation. Those emotions won't feel good, but they won't last long either. In their wake, along with hope, will reemerge the can-do spirit that marks America at its healthiest, if we get our emotional house in order.

RAPHAEL CUSHNIR is the author of *The One Thing Holding You Back: Unleashing the Power of Emotional Connection*. www.Cushnir.com
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**THE SANDSTONE PAPERS:
ON THE CRISIS OF
CONTEMPORARY LIFE**

By MARTY GLASS

Sophia Perennis, 2005, 200 pp., \$20,
ISBN 1:59731-048-4

Reviewed by Samuel Bendeck Sotillos

It is perhaps possible that the human race will save itself. I think our success will be more likely, however, and more easily defined, if we seek to heal ourselves in the spirit of penitence rather than confidence, and of gratitude rather than congratulation.

— Marty Glass

The first publication of *The Sandstone Papers: On the Crisis of Contemporary Life* was more than twenty years ago, and yet the incessant talk in the public domain of the terrestrial masses—in the streets, the coffee houses, the taverns, the television, the Internet, the radio—all confirm the advent of a crisis, which some speculate or corroborate has only begun. Some perceive this downturn will escalate to unimaginable heights, more so than what any of the corporate media pundits have thus far predicted. In the light of the current meltdown, it is essential to emphasize that the signs of the times be properly diagnosed. According to the perennialist perspective, they are not phenomenon of a new crisis per se but rather of another developmental phase of a much deeper and now global disintegration that has been in progress for several centuries. The antecedents of this downward spiral are what this book aims to cover: *Twenty years might be a long time ago or only yesterday. The same issues may be reappearing in different forms; our lives may express the unfolding of themes and trends visible not only in the '80s of this century but visible to prescient people decades or even centuries ago.* (p. 1)

For this reason this book is more significant today than it was twenty years ago, as human individuals are perhaps more engaged in the prospects of the future and whether there will even be a future. Perhaps the signs of the times will prompt individuals to inquire into the deeper facets of how we

arrived at this perilous hour.

The Sandstone Papers is presented as a collection of six essays that were selected for publication from twenty different lectures given at the conference The Crisis of Contemporary Life. What the reader does not know is that the entire event is allegorical, every bit of it, much like terrestrial existence itself according to the doctrine of māyā. The Conference is fictional, it is held at a fictional Adam Bell Center, in a fictional College of the West, in a fictional city which the author brilliantly named Sandstone, located somewhere on the California coast—whereabouts unknown. These papers were chosen by a fictional editor John Street who attended the Conference and wrote the Introduction for this anthology, including each of the six papers which he selected for publication. The editor keeps a personal journal throughout the presentations of the Conference, tracking his own process of self-discovery while attentively listening to the illuminating themes. John was the name of the street that the author Marty Glass previously lived on in Oakland, California, before his exodus to the virgin nature of Northern California. The fact that the Conference is symbolic in nature should not discourage readers, for its contents reflect what is immutable, transpersonal, and unaffected by circumstantial contingencies, much like Plato's *Allegory of the Cave*.

Each of the essays portrays the contemporary crisis from a distinct point of view, attempting to cast light on its entirety, yet somehow circumscribed within its own worldview able to portray a part of the whole and not the whole itself—reminiscent of Rūmī's *The Elephant in the Dark*. The unique and distinct voices, as the authority on comparative religion Huston Smith perceptively pointed out, are perhaps the “alter-egos” of the author himself: Walter Frank a professor of Philosophy and Romance Languages,

Amy Rosenblatt a psychologist, Mark William Harrison a Marxist professor, Louis di Prima a beat poet, Sister Angela Maria Prescott a nun, and Pierre Flynn an anthropologist. The author reminds the reader that the common ground connecting these six presenters is a profound spiritual disposition that takes “for granted the roots of things, like the answers to our more compelling questions, lie deep.” (p. 8)

This second edition of *The Sandstone Papers* includes a new and vital Preface providing the reader with an updated perspective in which to view the contemporary implications of this book. The book also contains an Introduction and the following six essays: Cosmos and History; The Two That Are One; The Boundary: Liberated Psychology; The Challenge of Change: Money Versus People; Facing a Few of the Facts, Homage to Reality: How It Looks To Those Who Can See It; and The Eye of the Heart: A Fable. There is also an

Epilogue and a helpful Bibliography for further reading.

The Introduction conveys the nucleus of the modern and post-modern deviation: *the more subtle, but perhaps more fundamental, crisis referred to by certain thinkers, generally disaffected with the modern world, is the crisis of 'dehumanization'.* (p. 2)

This book stands solid, offering no “feel good” sedatives or quick

remedies for the current disarray, and yet with this disclaimer made the book's essential message is rooted in loving-kindness (metta). *There are no answers in this book. There are, instead, a wisdom and honesty, all too rare in these times, without which we cannot even ask the right questions.* (p. 7)

The first essay, Cosmos and History: The Two That Are One, is masterfully summarized in the following: *[T]he one fundamental polarity in which all things are immersed...spirit and matter, eternity and time, the sacred and the profane, the changeless and the changing, soul and body, being and becoming, the spiritual and the secular, the cyclical and the linear, essence and existence, the universal*



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and the particular, the one and the many, the meaningful and the meaningless, immortality and death, the celestial and the terrestrial, tradition and invention, archetype and instance, reality and illusion, God and the world. (p. 13)

The author continues with a crucial point that acknowledges the intrinsic non-dual (*advaita*) reality underlying the multiplicity of phenomena: "They are the Two which are really One, the warp and woof of the great tapestry upon which all things are woven" (p. 13). The "tapestry" of the created world that is unequivocally qualified by duality (*dvaita*)—which contains both diversity and polarity—gives rise to the appearance of things, veiled in *māyā*, skillfully presented in the Hermetic maxim "As above, so below". A useful distinction he makes is that of Cosmos described as what is inward in nature or proximity to truth, reality, and its continuity contrasted by that of History, which is described as outward in nature, pertaining to what is relative, egalitarian, and what is empirically observed—axiomatic of the Western notion of progress. He explains further: *The cosmos teaches people to find truth in themselves, in the kingdom within (spirit), while history urges them to find truth, as justice, in movements and ideologies, in particular nations and their particular histories, in the kingdoms outside them (matter), and ultimately in the total human enterprise. The cosmos emphasizes being, history emphasizes doing.* (p. 23)

The Boundary: Liberated Psychology demonstrates how "[modern] psychology [limited to the reductionistic expression of 'first force' and 'second force'—behaviorism and classical psychoanalytic theory] is flawed at its very center, in its definition of identity" (p. 25). This identity known as the phenomenal or empirical ego which psychology attempts to address, and consequently cure, is fictional according to what is integrally transpersonal, and at best a mistaken approach, for the transcendent identity—the Self of every human individual—awaits at the boundary. What is the boundary? Can anything be known about the boundary? The author provides clues to this transpersonal domain:

*What's our first step?
Choosing a direction.*

*How do we choose a direction?
The direction is always given. We move towards the boundary.
What is the boundary?
That has always been the question. We begin, then, as we have always begun: by confronting the mystery of the boundary.* (p. 29)

The human individual's awareness is shaped by the boundary before the awareness of such a boundary exists, which underscores the preexistence of a reality, beyond the margin of the five senses or in Buddhist terms the five skandhas. Everyone suspects or intuitively feels that such a boundary exists at some point or another in the continuum of terrestrial existence, but it is often unspoken—veiled in a collective silence. Proximity to the boundary can be frightening because of the sense of urgency it conveys and yet comforting because of the underlying truth it presents. "Everything leads to the boundary", and the boundary is our "home"—in contrast to "Resistance to the pull of the boundary is what we call anxiety" (p. 45). Paradoxically, it is in the boundary that we find our true identity, which is simultaneously transcendent and immanent: *The boundary can call to us in the form of our devotion to an unborn self. Every attempt we make to nourish this self is a move toward the boundary.* (p. 51)

The Challenge of Change: Money Versus People presents what has taken an unprecedented turn for the worst: *In our society that catastrophe has occurred, for the first time on the planet: Money values are not human values. Human beings are not wage-earners, a human shelter is not an investment, the Earth is not real estate, knowledge is not property.* (p. 58)

"Embracing reality means expanding into the experience of others until we realize that there are no others: that we are all one" (p. 63). The author conveys a startling truth about the contemporary world: "Capitalism's blindness to anything human is what makes us feel invisible." And "Our daily lives are the pipes through which money circulates. This is why we often feel unreal or dead" (p. 74). The number of human individuals consuming pharmaceutical drugs is alarming. "Anesthesia is the master strategy. From both points of view. We increase the



AUTHOR MARTY GLASS

dosage every day" (p. 76).

When we ask each other how we're doing these days, we often answer in terms of survival: "Oh, I guess I'll survive!" Or, "Just trying to survive, that's all!" Or, simply, "Surviving!" And we accompany the words with a significant glance, grim determination

coupled with helpless amazement at the madness of everything (p. 78).

Facing a Few of the Facts reminds us that in a world in continuous flux compacted with so many layers of uncertainty, it is perhaps sheer grace if one is prompted to question where one places one's reliance—on the phenomenal appearances of things or on the immutable principles which they emanate from? This very choice will define one's existence.

Strange to live in such times [the Kali-Yuga]. Actually eerie. You wonder what it was like to live before all this happened, before it fell apart, when the world made sense and there was a scheme of things and everything had its proper place. Tragedies could befall us, and certainly did, there was evil, but nothing could threaten the foundation: that was impregnable. No matter what happened, people must have felt basically secure: the ground beneath their feet remained firm. They had confidence. That was probably the fundamental feeling (p. 114).

This entire work resonates with the numerous challenges that the present world faces:

The whole world is sick. I don't know how it happened. It's money, really. Money's behind it all. The almighty dollar.... I used to dream about a good life. A good clean life, decent, you know what I mean? Neighbors, friends, everybody helping everybody else, a good environment for the kids. Forget it.... It's greed. Everybody wants it all for themselves. (p. 119).

Amid all of the turbulence in the phenomenal world, it is all-too-human to take life for granted, yet it is all-too-obvious that "Existence is clearly a gift. We have done nothing to earn or deserve it, so we have no right to

complain if it is withdrawn" (p. 103).

To be centered in the present moment—the here and now—is also a gift, as illustrated in *Homage to Reality: How It Looks To Those Who Can See It*—"Once again nothing is real but the living moment" (p. 124). The modern world has forgotten something that was commonplace in both East and West, although its resurgence is owing more to the ecological plight rather than to perceptiveness: "The Earth is visibly a being, divine because it is perfect, perfect because it is divine" (p. 128). The author communicates that there is nothing that the human individual can do via its own effort or in isolation, for what is human is quintessentially interconnected with what is divine and transcendent—"The will of God is the nature of things: The truth is submission" (p. 130). The presenter ends in highlighting that whatever takes place in the relative domain of terrestrial life, although it might give the appearance that truth can somehow be compromised, is only facade, which reminds us of *māyā* (illusion or "divine art") or *leela* (divine play). The truth always prevails:

The end, confronted with faith, announces the beginning, ever returning and always the same, one truth reenacted, and they are the immortal Witness, pure bliss and infinite peace, in which the Great Wheel turns forever. The world is a promise that will be kept. (p. 131)

The *Eye of the Heart: A Fable* presents the Eye of the Heart in a unique way. This transcendent faculty is found throughout the world's spiritual traditions, especially discernible in their esoteric dimensions:

Now the Eye of the Heart—which, for those who haven't caught on, is the Eye that sees the truth—just like the eyes of the head can be either open or closed, keen or weak, clear or clouded, depending on the individual and the circumstances, although it has been known on occasion to snap open without warning and then shut again almost immediately, leaving its owner both bewildered and dismayed... (p. 137)

Discursive thought and reason, which are often thought to be hallmarks of human achievement, are not however on the same level as *Eye of the Heart*: *It cannot be denied that a great deal of what is very real and compelling, even*

momentous, to the eyes of the head is unreal, or at least merely symbolic, to the Eye of the Heart (p. 152).

Additionally, there has been vast speculation about a "paradigm shift" or a "New Age" that would spontaneously thwart the terrestrial masses onto a higher state of consciousness—without them needing to engage in any spiritual practice or depend on divine grace: *What is required in the present crisis, then, if the Eye of the Heart is to be opened and its saving vision shared by multitudes, would be a sense that love and death actually are issues of contemporary concern. The awakening of such a sense, while undoubtedly improbable at present due to the bewitching, almost stupefying array of distractions with which we have, as it were, decorated the inferno.* (p. 151)

This paper alludes to the possible two-legged exit out of the turmoil of the modern world, and yet this cannot take place until one understands that as long as the ego continues to be the substance of human identity, it is essentially blinded from what lies beyond itself—the rust sheathed over the heart needs to be removed so that it may see. Through spiritual practice, the empirical ego can be integrated into what is higher and only then is the Eye of the Heart a possibility. "The Eye of the Heart's conflict with the ego is to the death" (p. 166).

Huston Smith wrote the following about *The Sandstone Papers*:

Is it possible to hold the crisis of the modern world in the palm of one's hand, rotating it thoughtfully to view it from all angles? This, in effect, is what Marty Glass does in The Sandstone Papers. Through the eyes of alter-egos, he analyzes our dilemma from the six leading, rival, philosophical perspectives that are jostling for acceptance—all to the (unspoken) end of forcing the reader to ask what he or she takes to be the fundamental problem/opportunity of our time. It is a sensitive and deeply reflective book. [back cover]

Marty Glass has written another book that expands upon many of the themes in *Sandstone Papers*:

I might say, perhaps by way of apology and compensation for the shortcomings of the present text, that my own YUGA: An Anatomy of our Fate pursues with hopefully deeper penetration, and this time a consistency, the themes presented at Sandstone twenty years ago. (pp. III-IV)

The Sandstone Papers speaks to the myriad questions that arise in passing moments—commuting to work, walking, riding in an elevator, a curious glance made by a fellow pedestrian, waiting in line at the post office, in those moments just before closing

one's eyes before a night's sleep. Marty Glass has a unique gift of being able to address the needs of the diverse seekers in an era that, in many ways, refuses to recognize how perplexed it truly is. The signs of the times are everywhere and yet an imperative question is posed: What role or character are you playing in the allegory called life?

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IL RISVEGLIO DELL'INTELLIGENZA: VERSO UNA NUOVA PSICOLOGIA DELL'ESSERE [THE AWAKENING OF INTELLIGENCE: TOWARD A NEW PSYCHOLOGY OF BEING]

By DIEGO PIGNATELLI

Uni Service, 2008, 203 pp., €17, ISBN 8861782108

<http://www.uni-service.it/il-risveglio-dellintelligenza-verso-una-nuova-psicologia-dellesere.html>; <http://www.libreriauniversitaria.it/risveglio-intelligenza-verso-nuova-psicologia/libro/9788861782105>

Excerpt, New Introduction

A hero as well as a mystic is given the task of warning mankind of the errors toward which he is moving and to return him to the vision of the ancients and to encourage him to pay attention to how far he has strayed from ancient meaning and from the truth, mysteries, and enigmas of life which mankind currently finds inexplicable and irresolvable. Therefore, by moving away from what is presently considered a "primitive" perception, mankind has actually turned away from the solid basis of mystic reality. Instead, he accepts and hugs a virtual reality which is meaningless.

— Diego Pignatelli

According to Barlach: "The creative individual, the hero, must evoke images of the future that need to get out of the night in order to give the world a new and better face."

The Awakening of Intelligence is a book that introduces the transpersonal vision from a new creative point of view. Introducing the revelations of the visionaries along with the pioneering work of psychologists, scholars,

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and researchers, all representative of contemporary spiritual thought between East and West, it brings the reader toward a new spiritual highway that runs full circle, and covers aspects of consciousness and awareness from Krishnamurti to Chuang Tzu and Alan Watts, from Henrich Zimmer to C. G. Jung and Stanislaw Grof, and from Ken Wilber to David Bohm.

The book is divided into three sections. First, a more pragmatic, experiential and biographical part on the thought of Alan Watts, Chuang Tzu, and Jiddu Krishnamurti, and a second section introducing the transpersonal vision with the aid of new theories and images borrowed from quantum physics and science fiction. The third and final section is the Appendix which presents an overview of Transpersonal Psychology enriched within new images that represent an interface between creativity, psychology, philosophy, religion, mysticism, Indic mythology, and science fiction.

The Awakening of Intelligence represents my own Promethean Awakening culminating in this creative impulse. In the course of the book, I have attempted to unite elements of philosophy and Indian mythology with Transpersonal Psychology. Terms and concepts are borrowed from Sanskrit and quantum mysticism as explained in Michael Talbot's book *The Holographic Universe* in which he illustrates the concepts of Quantum Mechanics, Holographic theory, holodecks, and parallel universes. In that way I create a link between new physics, mythology, transpersonal psychology, and science fiction.

The result is an introductory synthesis of the designated fields in Transpersonal Psychology. My own research in Transpersonal studies is described throughout the text and Appendix. I transpose systematic research in this field into an integrative approach similar to Talbot's, and also poetically introduce the concept of star gates and sacred geometry in my own studies, thereby offering readers a usable poetic mythology (linking the creative interface between mythology, philosophy, religion, mysticism, and science fiction) for the art and field of

Transpersonal Psychology, not given by mainstream scholars.

The reader is reminded of the real spiritual and psychological need to rediscover his/her true identity with Brahman/Atman—the divine consciousness. Through a series of significant symbols of planes, lights, and images, an “archetype of meaning” is revealed—a modern mythologem full of symbolic and mythological resonances in which mysticism represents a bridge to the sacred and subtle realms of experience and interior dimensions. Reconsidering these dimensions, the reader will recognise himself/herself as the Hindu *Tat Tvam Asi* (you are It). Apart from esoteric psychologies as an objective, another goal is to help the reader recognise his/her real identity through reintegration into the universal scheme. That is the scope and creative synthesis of my book.

The result is an eclectic leap into the invisible. This book makes a deep authentic appeal to a new “meaning” of a “unifying symbol” in the human dimension in a society which no longer seems to be founded upon purpose and archetypal meaning but instead is actually “dissociated” from it. Another synthesis, which appears in the Appendix, is an interpretation of the *pre-trans* theoretical debate and discussions between Ken Wilber and Stanislaw Grof.

In the prologue to the first chapter, I discuss one of the greatest and most eclectic philosophical thinkers of the twentieth century, Alan Watts, whose intelligent voice has inspired artists and followers of the American counterculture. The first section of the second chapter is therefore dedicated to Alan Watts, Ken Wilber, and Jiddu Krishnamurti (a great spiritual teacher). In the second chapter, I explore Eastern philosophy from a deeply symbolic and archetypal point of view by introducing Tantric and Shaivite thought, e.g., Somananda, Abhinavagupta, and Ksemaraja of the monistic Tantra

schools of the 9th–11th centuries. Next, I introduce the figure of Avatar as a disciple of the Invisible, and I elucidate Indian philosophy and Shaivism. This chapter ends with a poetic passage entitled “Numinous: The Altar of the Sacred” which addresses symbolic and mystical claims.

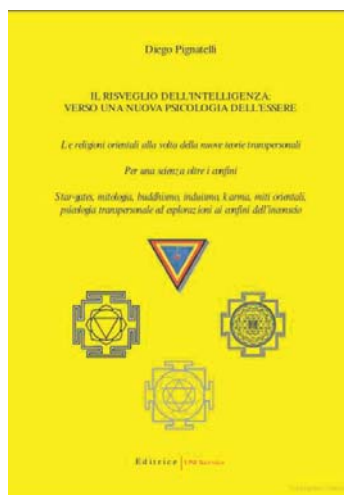
The third chapter is a combination of complex themes: ranging from Tantra to Bohm's mystical, Quantum concept of implicate and explicate orders. Next is offered a hidden, concealed, and invisible meaning that includes other orders of existence perceived not only by the mystics but also by psychotics and schizophrenics, who only glimpse sporadic flickers of them. Finally,

Bohm's theory of an implicate order is extended to include the god Shiva's cosmic dance.

“Cosmic Waters in the Cosmogonic Dimension” briefly articulates Indian mythology and psychology. The concluding chapter of the last section describes the archetypal dimension and archetypes as seen by Eastern and Western psychology

(showing the importance of C. G. Jung and Erich Neumann's contributions regarding the collective unconscious and psychic dissociation of the current period, introducing Henri Corbin's *mundus imaginalis*, and in an original section expanding on the connections between science fiction, quantum mysticism, and Indian philosophy with the concepts of *maithuna*: the sacred or marriage couple—*Hieros Gamos*—Trikona Shakti-bindu who, with a double triangle inside a hexagon (called yantra Shivaite) and together with the primordial archetypal constellations, are representative of star gates. (In other words, star gates are dimensions beyond the threshold of parallel dimensions.)

The Appendix is dedicated to transpersonal psychology. Starting with Jung and Zimmer, it compares the Jungian symbolism of the mandala of quaternity with the Indianist Zimmer's Yantra (a two-dimensional mandala



with four gates). This is synthesized into a very new and original theory borrowing from science fiction: Star Gate (the door of fear—a sacred geometry which makes a gateway to other parallel and invisible dimensions (Shiva Loka)); and the dynamics of worm holes, which I identify with the *pancavaktra* or the five faces of the god Shiva whose gate guardians (Dvrapalas) are also known as guardians of four cardinal directions (Lokapalas), are placed at the threshold of Hindu temples.

These *pancavaktra* are dynamic archetypes, prisons of cosmic illusion in the samsara in the field of the normal state of consciousness, but they are also doors to the invisible in an illuminated condition. I also present the *pancavaktra* as energetic dynamics which have the capacity to move a particular karmic configuration. **My original discovery is that samsara and nirvana are a geometric karma or a two-sided coin which holds a human being in check.**

“Mandala: The holographic receptacle” discusses Tantra and the Jungian theory of Selbst, understood as a rotundum or mandala. Centering my argument on the mandala and on the process of identification with a pre-selected divinity (Idam-Ishtadevata), I indicate the process of the renewal of consciousness and the revulsion of plan, as described in the Shaivite tradition; I also indicate a similarity with an ancestor of modern psychology: exorcism.

Next I describe the kaleidoscopic, holographic dimension of reality, from the Buddhist point of view of the void (*sunyata*) and atomic theory or *dharma* (*svabhaval svadharma*), including various elements such as kaleidoscopic vision, the holographic paradigm, Buddhist logic or metaphysic, and Star Gates, which I believe to be hidden thresholds in the universe. Here the ancestral, phylogenetic, karmic, and mythological depository of humanity resides. Then there is a brief presentation/synthesis of the holotropic work of Stanislav Grof.

Exploring the dynamics of Stanislav Grof’s perinatal psychology, I compare his work on systematic self-exploration of non-ordinary states of consciousness on a fetal level in the regressive stage (back-door) with Wilber’s front-door concept. My thesis favours Grof’s work rather than Wilber’s transpersonal-centaur model, which tends to be more reserved about the pre-ego level. I develop my point of view using Wilber’s front-door concept and transpersonal regression moving

THE SPIRITUAL ANATOMY OF EMOTION: HOW FEELINGS LINK THE BRAIN, THE BODY, AND THE SIXTH SENSE

BY MICHAEL A. JAWER WITH MARC S. MICOZZI

FOREWORD BY LARRY DOSSEY

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Excerpt

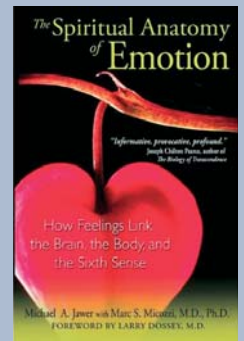
ENERGY IN THE BODY, PREOCCUPATION IN THE BRAIN

Emotion, we assert, is the vehicle by which human beings can understand our most intriguing—and perennially baffling—experiences. We have previously documented the apparent overlap between anomalous perceptions and various physical sensitivities, e.g., allergies, migraine headache, chronic pain and fatigue, synesthesia, PTSD, and unusual sensitivity to light, sound, and smell. *The Spiritual Anatomy of Emotion* explains what this overlap might mean, i.e. how it sheds light on the development of the self and the foundational role of sentience in our lives...

Chapter 5 links together the subjects of energy, electricity, and dissociation in seeking to explain how the bodymind’s response to severe stress—at least in people prone to be stoic, unemotional, or unassertive—can produce anomalies. In the face of a life-threatening emergency, a vast amount of energy is summoned, although the person momentarily startles while the brain decides what to do. In the microseconds during which a decision is being made, one’s entire neurobiology is poised for self-preservation: the proverbial flight or fight. During these moments, the individual is in “freeze frame” as his/her feelings (and the energy so constituted) prepare for expression. But, if this vortex of energy fails to be adequately discharged, it remains trapped in the nervous system. Traumatic symptoms—ranging from whiplash to PTSD—are among the inevitable results.

The problem is particularly acute if, owing to the extreme shock of a situation (and, likewise, the lack of control over it), conscious investment is withdrawn from the felt sense. In such cases, we say that the brain has dissociated from the body. People so afflicted come to feel divorced from their own feelings, even their ability to feel. Individuals can carry such calcified energy—and the associated memories and feelings—inside themselves for years. That energy, I’ve argued, in tandem with issues or preoccupations held in the brain, is responsible for ghosts, poltergeists, and similar ‘haunts.’

Human beings are not only complex creatures but unified beings whose neurology, physiology, and psychology are connected in myriad ways. When significant energy is held in the body and a significant matter is unresolved in the brain, we have what might be called a combustible juxtaposition. Within the brain itself, a given matter may be insufficiently processed between the emotional, limbic region, and the prefrontal cortex that modulates emotional expression and decides what is to be rationally done. Such preoccupations effectively reside in a nether region below full consciousness. We may be somewhat aware of a lingering doubt or a nagging concern, but it remains, in a manner of speaking, out of view. When, however, such an issue has as its counterpoint frozen energy in the body, an anomalous occurrence is possible given the appropriate trigger.



REVIEWS

toward Grof's proposed back door in the perinatal level of the unconscious. I take this to be a legitimate and authentic dimension of human experience and criticize Wilber's assumption that transpersonal levels are only at the service of the ego (ego transcendence) instead of already being present at a childlike pre-ego level (per Grof).

The last two sections are based on worm holes or star gates—whose dynamic of the psyche are the *pancavaktra*: the enclosure or the prisons of the mind which act as a two-sided coin glimpsed at the threshold of liberation. In the same paragraph I introduce psychological terms such as psychic, metapsychic, and trans-psychic in order to define the *samadhi*/worm holes of meditative absorption in the three states of consciousness followed by a fourth state (*turiya*) recognized by the seers of *Rig Veda* who opened themselves up to the worm holes or star gates of parallel worlds and entered into the sublime domain of Shiva, Vishnu, and Brahma paradise, practicing Vira-sadhana in adoration of the goddess Mother Kali.

There is a special section for Stanislov Grof and his revolutionary research with LSD in this field, which represented a revolutionary change with regard to explorations of consciousness in the newly formed area of transpersonal psychology. Grof proposes an unexplored journey into new dimensions of the psyche and of the unconscious. I have compared his experiential model of the basic perinatal matrices (BPMs) to virtual holographic simulations made up of the holodeck, borrowed from the popular television series *Star Trek: The Next Generation*.

The synthesis of the kundalini syndrome and its corresponding symptoms (see the Lukoff, Lu, Turner (1997) "Commentary on 'Spiritual Experience and Psychopathology'" about DSM-IV, in *Philosophy, Psychiatry, and Psychology* 4(1)) stress the importance of Jung's discoveries of the last century. These were discoveries that were based on the psychological significance of mandala.

The conclusion synthesizes Grof's and Wilber's work and discusses

the *pre-trans* fallacy and Wilber's fascinating spectrum model, and his omission of perinatal dynamics, as he refers only to the postnatal model. Grof's model of the psyche is included in contrast because it is broader, more transpersonal, and trans-biographical.

The key to reading *The Awakening of Intelligence* is metaphor: a creative metaphor that interweaves image, poetry, myth, and spirituality. The mythologeme is a language that is expressed in images and is charged with a mythical image—nouveau-enriched—from the potentiality of meaning. No other language can reach the expressive riches of the mythical image. Every word/symbol/image in *The Awakening of Intelligence* is a metaphor. It is fantastic metaphor that in the Star Gate sees the encounter between mythology and science as a fiction; a paradoxical one in Chuang Tzu, in which the Holy uses the metaphor of the paradox to scorn human madness; anti-conventional and of the "not sense" in Alan Watts; and finally metaphor becomes experiential in connecting the holodeck (virtual holographic simulation or holographic room where everything happens) with the theoretical paradigm of the basic perinatal matrices used in the context of the systematic self-exploration in the holotropic research of Stanislov Grof.

Here, myth is metaphor that reflects the philosophy of ancient India in connection with the groundbreaking discoveries of astrophysics and quantum physics that rediscover and interpret the dance of Shiva to explore the mystery of the universe and the dynamics of the worm holes.

In the unfolding process of its poetic language, *The Awakening of Intelligence* is enriched with an aesthetic sensibility

interpreting the academic literature of the transpersonal, and uplifting it to a more creative plane of sight. I try to interpret studies of systematic and scientific research and theories with a poetic approach to expression that enriches them, in a new tone and a new light: a creative interface between mythology, psychology, mysticism, quantum physics, astrophysics, and science fiction.

My book offers what I hope will be seen as insights, and propose them as a novel compendium, reflecting a broad range of literature around the subject including such authors as Michael Talbot, Stanislov Grof, C. G. Jung, David Bohm, Krishnamurti, Abhinavagupta, William James, Alan Watts, and Ken Wilber.

By producing an elaborate synthesis of the most important trends in transpersonal and spiritual studies, I hope that *The Awakening of Intelligence* can be a motivational and creative tool for future generations of scholars, as well as a bridge that spans creative bases for spiritual and mystical levels and one which opens up new ways for interpreting and exploring transpersonal phenomena.

*DIEGO PIGNATELLI is a visionary, poet, and writer, as well as an independent scholar in transpersonal psychology. His areas of interest are transpersonal psychology, consciousness studies, nonordinary states of consciousness (NOSC), Grof's psychology and basic perinatal matrices (BPMs), Grof-Wilber theoretical synthesis. A review of his Italian book Il Risveglio dell'Intelligenza published by Montedit is in the Journal of Transpersonal Psychology 40 (1). iUniverse will publish Awakening of Intelligence. diego_pignatelli@libero.it
http://transpersonal-discovery.blogspot.com/2007/11/stan-grof-and-ken-wilbers-spectrum.html*

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