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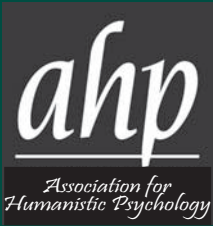
Spring March, 2009

Archetypal Energies, the Emergence of Obama as a Practical Idealist, and Global Transformation

carroy u ferguson, *UMASS Boston*



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Perspective

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REVIEWS

Spirituality and the Therapeutic Process

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Heartbeats of Hinduism

Life Dreams

Solitude



SWEAT LODGE "The monthly sweat grounded me in the earth and was a powerful part of my spiritual practice. It was also a time when I recognized how exhausting it can be to do everything alone: split and carry wood, collect stones, build a fire, set up and take down the lodge."
[See the book review of Solitude, Bob Kull's account of his year alone on a Patagonian island.]

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February / March 2009

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<http://www.transformativegroups.com/jamesodea4-04-09.htm>



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Archetypal Energies, the Emergence of Obama as a Practical Idealist, and Global Transformation



AHP President Carroy U. "Cuf" Ferguson, Ph.D.

During this time of change, AHP and kindred spirits on the edge have important roles to play. We are the keepers and nurturers of a transformative and evolutionary Vision for Consciousness and a more humane world. At issue is what I will call the "psychic politics" for global transformation, nurtured by practical idealism and the Archetypal Energies. In other writings, I have described Archetypal Energies as Higher Vibrational Energies, operating deep within our individual and collective psyches, which have their own transcendent value, purpose, quality, and "voice", unique to the individual. We experience them as "creative urges" to move us toward our Highest Good or Optimal Realities. I use easily recognized terms to evoke a common sense of these Higher Vibrational Energies (e.g., Love, Trust).

Having grown up in the segregated South, I have consciously and intentionally embraced what I called in a previous message "The Path of the Bridger," a path fueled by Archetypal Energies that looks for creative ways to bring people together for growth-filled, collaborative enterprises. It is my belief that the emergence of President Obama onto the world stage signals a great opportunity for a worldwide focus on this path as it relates to global transformation. That is, in my view, the thrust toward global transformation was more visibly energized through the emergence of Barack Obama as President of the United States.

Outwardly, this human drama has captured the attention of Humanity's individual and Collective Consciousness, as seemingly the whole world energetically participated in and/or watched the Presidential election on November 4, 2008, and President Obama's inauguration on January 20, 2009. For many, one initial net effect on Inauguration Day was to provide a brief glimpse into how our world might "feel" if human beings on the planet were to globally and simultaneously experience the Archetypal Energy Joy. Symbolically and psychically, the human drama represents a step toward healing a deep wound in Humanity's psyche involving the races on the planet. Newer possibilities may emerge for co-creating alternate scripts for how we might play more

constructively what I call the human race game, specifically and generally. For example, currently in playing the human race game, we already know how to grow with pain as human beings in our current racial forms, but we do not yet know how to grow with Joy. So, the emergence of President Obama onto the world stage as a practical idealist is not an ending, but rather the beginning of a possible alternate psychic journey.

Inwardly, many Archetypal Energies, primarily Trust, Inspiration, Wisdom, Compassion, Vision, and Hope, were involved in stimulating and nurturing the outward emergence of this human drama. In terms of "psychic politics," and from a Global Consciousness-Energy perspective, this human drama also symbolizes some movement at the individual and collective levels toward the desire for global transformation. Inwardly, my sense is that the Collective Unconscious and Collective Consciousness of Humanity, at the Soul Levels, blended and called forth a transformational figure who would also evoke a visceral reaction to align with the deeper Archetypal Energies, more specifically the Transformational Archetypal Energies Love, Acceptance, Inclusion, and Harmony, while being stimulated and nurtured by what I have called Foundational and Spiritually Integrative Archetypal Energies like Trust, Inspiration, Wisdom, Compassion, Vision, and Hope. A simple phrase like "Yes We Can," therefore, was used by Obama to evoke a vibrational Energy resonance with the Authentic Essence of ALL who participated directly and indirectly in this phase of the human drama. The challenge now is maintaining that "conscious focus."

In my view, the theme of this human drama was and is about "authentic change" and global transformation. At the individual and collective levels, the choice was and is whether the world (personal, societal, and global) will move forward fueled by the Foundational and Spiritually Integrative Archetypal Energies Trust, Inspiration, Wisdom, Compassion, Vision, Hope, and the Transformational Archetypal Energies, or continue to use fear to fuel the trajectory of many of the larger, individual, and collective human dramas. As a practical idealist, President Obama himself described this human

PRESIDENT'S MESSAGE

drama as a choice of "hope over fear" and "unity of purpose over conflict and discord."

Our world will transform as we change the focus of our Consciousness at the individual and collective levels, and as we wisely use what I have called in other writings the Universal Energy Laws (e.g., law of attraction; law of intention; law of consequences; law of allowing) to co-create a New Reality. That transformation involves the subtle metamorphosis of our belief structures and our personalities to uniquely align and give unique expression to the deeper, Archetypal Energies. In my view, the emergence of President Obama onto the world stage may also be viewed as a human drama that mirrors for the world the process of subtle metamorphosis. As the subtle metamorphosis of President Obama is an ongoing, creative process of practical idealism, so too will be the subtle process of global transformation.

That is, as President Obama seeks to expand his own Consciousness as a practical idealist, my sense is that he will continue for some time to also mirror possibilities for global transformation, knowingly and unknowingly. And, knowingly and unknowingly, he will call upon, be inspired by, and mirror in his expressions many of the other Archetypal Energies—like calling for Unity, Clarity, Patience, Peace, Abundance, Truth, Beauty, Courage, Serenity, Understanding, Humor, Flexibility,

Enthusiasm, and Oneness.

Undoubtedly, because of Ego-related fears and "psychic politics," there will be those who will have difficulty embracing the subtle metamorphic process of global transformation, and will undoubtedly present distractions, skepticisms, and/or arguments against it. Yet, my sense is that the personality of President Obama is particularly suited to mirror this practical, idealistic, and subtle metamorphosis process, as his natural inclinations tend to gravitate toward organizing, blending, and harmonizing what appear to be disparate or discordant Energies. Indeed, his personal background cuts across various racial, cultural, and ethnic lines and belief systems. However, this is the planet of free will, and so each person must freely choose to grow in Consciousness, hopefully aligned with the Archetypal Energies.

In this context, global transformation is simply a matter of "how" we choose to grow individually and collectively. Through the use of practical idealism, "Yes We Can" learn how to grow with Joy. Embracing a perspective that each person has value and worth, including one's self, that this is an interdependent world, and that we are each others' teachers and companions on the planet can go a long way in shifting the focus of our individual and collective Consciousness. In this light, AHP and kindred spirits on the edge have important roles to play in this unfolding human drama.

— CUF FERGUSON

Spiritupsychophysicalness

A Different View of the Human Process & Movement in Consciousness

©1992 Ligia Dantes



Ligia Dantes is author of *The Unmanifest Self, Transcending the Limits of Ordinary Consciousness and Your Fantasies May Be Hazardous to Your Health*. For over 30 years she has conducted lectures, dialogues, and retreats (both individual and group), as well as workshops, such as "Science & Mysticism" and "Inner Creativity" with Dr. Amit Goswami.

Ms. Dantes shares her experience of Spiritupsychophysicalness (her neologism) in direct dialogues with individuals opening doors for direct experiences of their true nature. Her approach is educational in a Socratic style of self-inquiry without judging or evaluating. Her unique inquiring approach includes looking into consciousness, bringing an expansive awareness of the true wholeness of human existence in universe.

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Journal of Humanistic Psychology

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— Kirk J. Schneider



KIRK SCHNEIDER

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EDITOR'S COMMENTARY

The new year brings a fresh spirit both to the *Journal* and to life. Erich Fromm was a fresh, and indeed welcome, spirit when he burst on the literary scene in the early part of the 20th century. With such psychophilosophical classics as *The Art of Loving*, *The Sane Society*, and *Escape from Freedom*, Fromm epitomized the humanistic popularizer—a scholar who could be both erudite and accessible. Fromm also influenced other pioneers of the humanistic movement, including Abraham Maslow and not least, Fromm's analysand, Rollo May. Yet, few are aware of the profound religious and in particular Jewish wellsprings out of which Fromm emerged. In our first article, Noam Schimmel fills in this gap, and in the process, illuminates some revolutionary implications of Fromm's ancient heritage.

Karl Jaspers is another humanistic luminary about whom we have dwelled comparatively little in *JHP*. As Carlo Strenger shows in our second article, this is unfortunate. Jaspers, who like Fromm, wrote voluminously on topics as varied as spiri-

tuality, psychodiagnostics, and life-philosophy, was one of the great existential-phenomenological expositors of the last century, and played a formative role in contemporary humanistic inquiry. In full recognition of this background, Strenger elucidates Jaspers' particularly keen insights into mid-life, and the sage advice he provides for this so pivotal phase. Strenger's article is also noteworthy for its use of the term *sosein*, which we may now add to our humanistic lexicon. Find out why.

In "The Medical Model in Psychotherapy: Its Limitations and Failures," David Elkins pursues his now virtually legendary critique of the standardization of psychotherapy. In his first couple of articles, he addressed the problems with the "empirically supported treatments" movement as well as short-term therapy. In the present article, he looks at the shortcomings of the medical model as a descriptor of actual therapeutic practice, as well as the bases for its prevalence in contemporary America. While Elkins' conclusion—that therapy is essentially an interpersonal not medical procedure—is not in itself radical, his methodical exposition of how this conclusion gets consistently overlooked is all important. Until

we apprehend the forces underlying our prevailing practices, we are unwitting participants in their perils.

In the fourth article, Mick Cooper, who wrote an excellent book called *Existential Therapies* a few years back, addresses the increasingly timely art of experiential encounter. Focusing on client and therapist "metaperceptions"—how one person perceives another as perceiving them and their experiences—Cooper advocates for a new and more open relational field. Specifically, he argues that people often make significant errors in judgment about each other and that encouraging clients to test their assumptions about others' experiences (particularly those of their therapists) can free them to communicate more openly on their own. Mick Cooper is notably helping to advance the art of experientially oriented, interpersonal therapy, and I highly recommend that you read his account.

In our fifth article, "Imaginal Relationships with the Dead: Applications for Psychotherapy," by Sandra Dannenbaum and Richard Kinnier, we maintain our focus on therapy but shift our therapeutic lens. Instead of considering in-session therapeutic processes, we look at some revelatory processes that occur on the outside—imaginal interactions with the dead. In this insightful narrative, Dannenbaum and Kinnier give us a unique glimpse into the relatively common but underappreciated phenomenon of maintaining contact with deceased loved ones. Following their inquiry (using grounded theory method-

ology), the authors find that imaginal relationships with the dead yield surprising therapeutic fruit; read how these results can be applied to virtually any therapeutic context, enabling a range of transformative experiences.

In the final article, we shift gears to the intriguing realm of extreme sports. One may fairly ask, "what in Socrates' name has humanistic psychology to do with extreme sports?" Well, you needn't read too far to realize—very quickly—that Eric Brymer and Lindsay Oads make a strong case for the connection. Beginning with their unstructured interviews with 15 extreme sports participants, Brymer and Oads show how such extreme sports as B.A.S.E. jumping, big wave surfing, extreme skiing, and waterfall kayaking can foster a humility and courage that practitioners of in-depth, long-term humanistic therapy might envy. I highly recommend that you read this inquiry, so that you too may be stirred to reconsider these extraordinary and extravagant practices.

In closing, I wish to note that the annual International Human Science Research Conference, hosted by JHP board member Steen Halling, will be held on June 17-20, 2009. This conference, which will be held at Molde University College, in Molde, Norway, provides a venue for presentations and dialogue on phenomenological and related approaches to research. The theme of the conference is "Challenging the past—interpreting the present—envisioning the future." More information is available at <http://www.himolde.no/conf/ih-src/2009>.

— KIRK SCHNEIDER

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TREASURES

While I worked with Bonnie Davenport and Ron Maier to clear out our main AHP office in Alameda, California, I was treated to wonderful discoveries as I went through 12 file cabinets that had some treasures that went back 40 years.

Among the letters, reports, and pictures, I found some copies of our earliest newsletters. They had letters from Abe Maslow, Carl Rogers, Fritz Perls, Rollo May, Virginia Satir, and other AHP founders. There was a fine photo of Jean Houston with Margaret Mead and an article about Jean's eulogy to her at the United Nations.

I saw that many of the core issues that confront us today were there back in the early days as well. The exchange of letters, arguments, and poetry were most exciting.

Because we had to clean out, pack, and/or throw away everything in the office, I was devastated by having to discard these treasures that felt like the very essence of AHP.

For the very first time I finally "got" the importance of and felt deep appreciation for Deb Oberg's volunteer work over the past six years of scanning ALL the AHP newsletters and magazines since the very first one in 1962.

Hauling loads of copies of our historic magazines to the dumpster became easier as I realized that these are now preserved for posterity on our AHP website AHP.org, and anyone anywhere on the planet can read and appreciate them.

Thank you Deb Oberg!!!

— M.A. BJARKMAN
AHP TREASURER

REMEMBERING
FRAN MACY

An important outreach of humanistic psychology during the Cold War was the Association for Humanistic Psychology's Soviet-American Exchange Program, created and led by Francis Macy, who was AHP's Executive Director. I made five trips to Russia, and Fran and I became close friends. His recent death (after watching Obama's inauguration) is a great loss. A memorial service for him Saturday, February 22, 2009, filled the Berkeley Congregational Church and included Buddhist themes, and where this poem was distributed:

I'M IN EVERYONE

*I am the child who yearns to grow,
the peasant with scarce seeds to sow,
the veteran who walks with pain,
the carpenter who carved his cane.
I am the mom who sits at night,
and prays her child will be all right.
I am the dad whose youth is gone,
who takes his son to greet the dawn.
I am the shepherd who seeks God's grace,
the astronaut in outer space,
the traveler trekking in foreign lands,
the pilgrim lost in desert sands,
the miner digging deep for coal,
the chanteuse singing from her soul,
those craving peace, those waging war—
I'm all of these and millions more.
Do not stand at my grave and cry.
I am not there, I did not die.
I am everywhere beneath the sun,
I'm in everything and everyone.*

— TOM GREENING, PH.D.
FORMER JHP EDITOR

LIVING THE DAY

After creating my 60th issue of the *AHP Perspective* at the end of 2008, I thought about: why continue? Humble dedication to a right cause? The answer is the daily infusion of meaningful interactions with all of you. Hearing what you trailblazers are up to in your holistic, humanistic, existential, transpersonal, transcendent, integral work is like the eavesdropping on the whispering of the Gods, and keeps me in contact with what is up and coming and with what has always been. Thank you.

♦♦♦

The Calendar of Events includes an AHP online course with John Gray. To get ready for the class, I'm reading Gray's new book about how men and women deal differently with stress based on physical chemistry: *When Mars and Venus Collide*. For instance, I didn't know that men produce twice as much serotonin as women, making women more susceptible to depression. Or that men lose muscle mass twice as fast as women—only male astronauts leave their craft in wheelchairs after space travel. Or that men need more rest time and down time and women need more listening to and support.

♦♦♦

Cover art comes from the author of *Solitude* (see the book review), who spent a year alone on an island off Chile. While a builder most of his life, he writes like a therapist, and is spiritually and sometimes unpleasantly honest in his self-examination. Myths about loneliness, communing with nature, and the mystery of life are explored.

— KATHLEEN ERICKSON
AHP PERSPECTIVE EDITOR

Stay on the Cutting Edge—with AHP's Online Classes

Are you weary of traveling to attend seminars for personal growth or to earn CEC's? Is it too expensive right now with the current economic situation? Would you enjoy being in the comfort of your home or your office while you learn? How about an online seminar? Doesn't it need to be experienced in person?

When I first developed my series of online classes two years ago, I wondered the same things. Then I remembered that I had been doing a major part of my private practice long distance for many years. Long distance healing is explained by the principle of "non-locality", which means that there is no space and time at this experiential level. I only need to connect with you energetically and then transmit the energy of the healing to you and you will receive it and experience it as if we were together. In private sessions, the same work I would do in person can be done long distance step by step, a great asset when we don't live in the same geographic location.

Studying online is the same principle as long-distance healing work only you experience it by listening to "live" online presentations or by listening to the recordings that were recorded earlier and then provided "on-demand" so that you can listen to them at your convenience as often as you would like. In online classes, each person experiences the transmission just as they need to. It may even be different each time you listen.

I developed my online series especially for experienced healers who were ready for their next step as well as for psychotherapists who might want to include energy healing in their practices without touching their clients. It's about shifting consciousness and learning new skills to use within your prac-

tice to integrate the shift occurring individually and collectively.

As we evolve, new tools are continually needed. As an example, I focus in one course on energetic tools to release the root cause of symptoms such as trauma, to activate healthy DNA patterns, soul retrieval, entity release, and to release patterns in the Akashic record, which can greatly accelerate a person's healing and integration. Within each recording is a lecture presentation as well as a transmission of healing energy which each person experiences just as they need to. As you integrate higher levels of consciousness through this process, you then have these tools to bring to your clients. We cannot give what we have not received or take other people where we haven't been!

My online courses offered and sponsored by AHP were originally presented "live", recorded, and are now offered on-demand on my website at <http://www.foundationforunity.com>. Level I is my foundational online class. It contains eight individual hour long sessions plus several other instructional recordings. Each class has a lecture presentation as well as a channeled meditation during which you receive personal healing and energetic integration. There are also short reading assignments and questions to answer to integrate the work conceptually.

The class gives you the foundational understanding of Unity consciousness and helps you to shift and integrate your consciousness from exclusive identification with the personality and soul levels of consciousness within to include Unity or the non-dual level of consciousness. I am available by e-mail or on the phone for questions or comments during this series and for personal sessions if desired.

Course costs is \$399; \$340 for AHP members. 20 CECs are offered for counselors, marriage and family therapists, nurses, social workers, and massage therapists. We are not currently approved by APA for psychologists. (CECs are \$20.) Take a sample class at <http://www.foundationforunity.com/inside.php?curPage=seminars&view=18&stions>

After taking my first class, you are eligible to take the additional classes which each have a theme. They are strictly experiential classes without additional reading or homework: Healing Brain Chemistry, Changing Patterns in the DNA, Integrating Evolutionary changes, Releasing Lower Astral Energies, and Materializing Your Dreams.

Staying on the cutting edge of our evolution of consciousness may be challenging and takes commitment, but it can be done comfortably at home or office though online seminars sponsored by AHP!

*MARY BELL, R.N.C., is a spiritual healer, author, teacher, and channel who has been in private practice for eighteen years. Her passion has been to bring ease and grace into the transformational process. She specializes in understanding and integrating the shift of consciousness that is occurring as we ascend in consciousness on the earth plane. Mary offers a unique blend of new age and traditional spiritual philosophy in her approach to healing, which allows her to work with many different people. Her background in O.B. nursing and her study of psychology through Bioenergetic Analysis prepared her to go very deeply into the root of any issue and heal it at its core. She is a graduate of the Barbara Brennan School of Healing, *Awakening Your Light Body*, and has been teaching her own work since 1995.*

*Mary sees clients in private practice. She also conducts seminars for personal healing and professional training and supervision for healers: *Healing from the Unitive State*. Mary's online and in-person seminars are sponsored by the Association of Humanistic Psychology, offering 20 CECs for healthcare professionals. She writes many articles and is publishing her first book **Kicking and Screaming to Enlightenment, A Journey to the Real Self**. See her web site at <http://www.foundationforunity.com> for a complete explanation of her work or call her at (480) 247-7263 to schedule an appointment.*

AIKIDO FOR EVERYONE:

An Alternative Approach to Teaching Aikido

— Paul Rest

During the years leading up to the Second World War, a Japanese martial artist by the name of Morihei Ueshiba (1883-1969) had a series of revelatory experiences. He saw a golden light descend around him and felt connected to the Universe. The changes that took place in him were profound. The man who had been a fierce warrior became a man of peace. He announced that Budo, the ancient code of the warrior, the way of thinking that was leading Japan into the Second World War, was in reality a code about love. As a result, Ueshiba moved to a farm in the Iwama for his own safety and that of his family and away from the insanity of the war years.

After Japan's defeat, he returned to Tokyo and began teaching this new martial art which he called Aikido. Soon, many in the occupation forces began hearing about this man who could throw tough G.I.s with what seemed to be little or no effort. A number of servicemen as well as Western language students studying in Japan began attending classes. Ueshiba, now known as "O Sensei," or "Great Teacher" (or "Great One") continued quietly teaching. Soon, the martial art he taught migrated to California as well as other parts of the world. Robert Frager, Terry Dobson, Mary Heiny, and Robert Nadeau, early students of O Sensei, began teaching regular Aikido classes. As Aikido spread, what had been a spontaneous expression of movements by O Sensei were organized into a series of techniques or moves and given names. A ranking system

was created so students could test to show their advancement.

INTRODUCTION

Aikido is a practice (do or way) to join one with universal ki to achieve harmony (ai). Aikido emphasizes working with a partner, rather than grappling or fighting against an opponent as in competitive tournaments. The essence of the practice is the blending of movements and breathing (waza), which physically creates harmony in conflictual encounters. During the 1970s, Aikido's unique approach to a martial art and spirituality (O Sensei stated that Aikido was a spiritual practice, and many study it for that reason) attracted tens of thousands of students, especially in California. A uniform class structure, based on what had been created by O Sensei, was instituted throughout the world—so whether one attended a class in San Francisco, Moscow, Sydney, or Lima, classes would follow a similar flow from start to finish.

A typical class would look like this: The class would begin with participants in a formal seated position which was followed by bowing to a shrine set up in the front of the dojo (or "learning hall"). A series of warmup exercises would follow. Then the teacher, or Sensei, would demonstrate a technique, usually simple. This demonstration would be done with another student chosen from among those present. Then those in the class would attempt to follow the Sensei's example, training in pairs. The students would alternate between being the attacker and the person receiving

the attack. The techniques and movements would become increasingly more complex and energetic as the class continued. One of the unique aspects of Aikido is that the attacks are real. The idea is to learn how to blend with this incoming energy and use it to move (or throw) your attacker. This "throwing" is done not in an aggressive way but out of the energetic blend of the two forces meeting and combining into one energetic field. The result should be that the attacker feels a connection from the encounter, rather than anger or aggression. This is something that cannot be learned overnight but only by attending countless classes and embodying both the role of attacker and the person receiving the attack. At the close, classes slow down with techniques that are once again recognizable at any dojo. The class ends once again with participants in the formal seated position with a bow to the shrine, acknowledging the spirit of O Sensei.

Now, those who began training in the 1960s and 1970s are reaching their 60s and 70s (although some are already in their 80s). There is a general consensus that some changes will need to be made in Aikido to accommodate this aging population, as well as those who are interested in Aikido and are already at an "older age." What I have been working on the past years with a number of other senseis is a variation of Aikido that addresses these issues (and a number of others) which are noted below:

1) Those who have trained in Aikido in the past (or another mar-

tial art) or are training in Aikido (or another martial art) but cannot continue because of age or injuries.

2) Those who wish to learn about Aikido but cannot roll or fall or do not wish to roll or fall.

3) Those who wish to approach Aikido as a spiritual discipline but are not interested in a full impact approach to the martial art.

4) Those with injuries or physical limitations who through a low

THE BEGINNING OF A NEW APPROACH

During the winter of 2003, I was asked to substitute teach an evening Aikido class by one of the senseis at a local dojo. The class was usually a smaller one, which meant that four to six students normally attended. I had time during the day to think about what I wanted to teach. There were no tests on the horizon, these being major events in the life of any dojo. As a result, I decided I would focus on one or two techniques or

while rolling in a previous class, and so forth. In fact, no one was capable of rolling or falling that night, a mainstay of Aikido—that is, the ability to absorb the energy from one's training partner and either fall or roll out of that energetic pulse. So there I was with a "lesson plan" in mind and no students who could either roll or fall! I quickly made some mental adjustments and began teaching a class (from intuition, instinct, or inspiration . . . I don't know . . . maybe a little of



Paul Rest

AIKIDO STUDENTS LEARNING TO MOVE TOGETHER IN A LOW-IMPACT PROGRAM.

impact approach wish to explore the potential transformative possibilities that Aikido has to offer as a path to surmount and/or improve their injuries or physical limitations.

My own experiences follow, where I sight two examples from classes I have taught, along with background information about how I came up with this different approach to the teaching of Aikido.

teach a class around one facet of Aikido, such as breath or moving from one's center.

What happened was totally unexpected. One student after another showed up before class and announced that they were experiencing some physical problems: one had a back strain, another was having problems with her knees, another had dinged her shoulder

each) that had no rolling or falling. We explored the basics of Aikido: that is, how to move from one's center; how to maintain a center line (or posture); and, seeing how one could affect a training partner's balance. The hour and a half class was over before I knew it. Students came up to me afterward asking for more classes "like that one." I had to go back and review the class in

my mind to see exactly what I had done. While the class was happening, it had all flowed so effortlessly I honestly didn't remember what I had taught.

EXAMPLE ONE

I began teaching other classes using this approach. Two years later, a high-end athletic club in Marin County, California, hired me to begin teaching this Aikido program to their over-50 members. This class attracted an interesting variety of students: All were over 50, and each had some problem or problems with their bodies: limited range of motion; the inability to fully bend the knees; overweight issues; nagging sports injuries; and similar conditions that limited their movement. Two of the students had also had prior martial arts training. One woman had studied Aikido fifteen years earlier in San Francisco but hadn't trained in the intervening years, and a male student had studied martial arts while in the military. Everyone else was a novice. I taught the class on a hardwood exercise floor rather than mats as one would typically find in a martial arts dojo. Over the course of a year, the students reported an increased range of motion where they had indicated problems existed before. There was increased flexibility with the knees. I could see this by the way the students moved.

Students also reported they were "more relaxed." When I inquired about this, they said life seemed to have "slowed down a bit" for them. As a result, they reported they were "happier." Students showed up for classes with smiles on their faces, eager for another class. One student, my oldest male student, who was significantly overweight, began taking private lessons from me. He decided he wanted to learn how to roll and fall, which wasn't something that was a planned part of what I was teaching. We set up a series of private classes to see where this would go. Portable exercise mats were put down on the floor where we worked on basic rolling and falling for months.

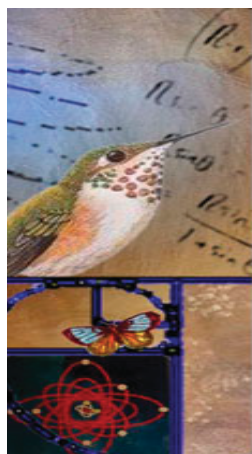
An Aikido roll is counterintuitive, meaning one is rolling diagonally across the back with the head tucked so one is seeing where they've been—not where they're going. By the end of six months, he announced that he had begun classes at a local Aikido dojo. Last summer he had progressed enough with his training that he was able to take his first Aikido examination that an adult can test for, or what is termed the 5th kyu test. He passed this test at the age of 66. He called me excitedly announcing the news, adding that he had started training at a second dojo and was now attending classes four to five days a week. It was an amazing feat for someone who had difficulty executing basic standing Aikido move-

ments when he started classes with me. To be honest, I can't claim that my classes caused the whole of this transformation. He was obviously someone who was ready for a change in his life. However, to some degree the classes facilitated this change in him.

EXAMPLE TWO

Another class where a striking shift occurred with one of the participants was with a class I taught in the Nevada City/Grass Valley, California area. The class included many highly educated people in the healing professions: body workers, Feldenkrais practitioners, Somatic Coaches, yoga instructors, and a Nia teacher. It was probably one of the most energetic and challenging classes I have taught—those attending were always giving each other feedback, an energy which I eventually managed to channel. But what was most interesting about this class happened when one of the students brought her teenage son. He had brain damage from an automobile accident where the car he was in had rolled over a number of times. As a result, the left side of his body had severe atrophy. For the first classes he attended with his mother, he sat on the side with a set of headphones on, which he used to block out noise. His mother had informed me that he had taken kids Aikido classes when he was younger and that he wanted to come and watch. By the third class he attended with his mother, he had asked her if he could "come on the mat." She in turn talked me to before the class, saying that she would be "responsible" for her son.

So "Michael" (not his real name) joined the class. He had some difficulty speaking. His left hand was frozen in a curled position, and his left foot was turned inward. He could only initially move slowly and with a significant limp and had a very limited range of motion turning and moving his arms. Although his right side was not severely limited, its range of motion was



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hampered to some degree by the damage to the left side of body. I worked with "Michael" often during that class and the subsequent ones, using the basic energetic teachings of Aikido—that it was not physical force that can move someone but energy moving through the body. I told him that even though

to take short steps, "shuffle steps." These worked for him. His mother was delighted and told me Michael began asking about the classes the mornings of the day they were going to attend. They stopped attending when one of his standing medical appointments changed and conflicted with the class time. She left a telephone message about how much they both missed the classes.

dressed and explored.

I personally believe that the Founder of Aikido, O Sensei, saw into the heart of what is possible for the human mind, body, and spirit and was able to express this through this "Way of Harmony" (what Aikido is often called) that he gifted the world. The beauty of this "gift" is that it can be adapted and has a variety of expressions.



Benjamin Greenberg

INSTRUCTOR PAUL REST

his body was damaged he still had energy with which he could work. During one of the classes that followed, perhaps a month or so later, I looked over to see that with his semi-frozen left hand he was beginning to move his training partners. There was also a big smile on his face. When I went over to "Michael" and asked him "how we doing?" he smiled back and said, "Great!" Although his ability to move on the mat was still limited, he did achieve some increased mobility. When he moved forward he would need

CONCLUSION

I have found over the years that I have been teaching this low-impact approach to Aikido that it offers a softer way for many as outlined earlier in this article. I often describe the program which is now called "Aikido for Everyone" as a low-impact approach to Aikido with the martial edge retained. By this I mean that it is not just a movement class—but one where the core content of Aikido is embodied and also where the martial edge of the techniques taught are fully ad-

*PAUL REST lives in Northern California. He is a 2nd degree black belt in Aikido and studies with Richard Strozzi-Heckler at Two Rock Aikido. He teaches the program "Aikido for Everyone" at dojos and other locations to groups and individuals throughout Northern California. He has written numerous essays about this program and is now working on a book. Two of his book reviews have been published in recent issues of the **AHP Perspective** magazine. For more information, he can be reached at poetry@sonic.net.*

25 Proposed Qualities, Attitudes, and Skills of an Existential Humanistic Psychotherapist

— Bob Edelstein

I have been a member of AHP since 1973, and an Existential Humanistic therapist since 1975. Over the years, I've been continuously fascinated by both how and why Existential Humanistic Psychotherapy works. Part of my search has included attempting to define the qualities, attitudes, and skills that are specifically beneficial for an Existential Humanistic psychotherapist to develop. Below are my thoughts.

- 1) Hearing and observing the lived experience of the client with acceptance and engaged curiosity.
- 2) Being congruent with your authentic self and, as appropriate, expressing that.
- 3) Having an unconditional positive regard for the client that is expressed verbally and embodied nonverbally.
- 4) Having a highly developed sense of empathy that you express to the client. This means being able to sensitively communicate your perception of the client's lived experience to them in a way that they feel deeply heard and understood. This facilitates the client to make new discoveries that can range from helpful to life-transforming.
- 5) Valuing clients for their inherent worth and dignity beyond their undesirable and/or ineffective behaviors.
- 6) Believing even the most wounded client has the capacity and potential to heal.
- 7) Believing each client is capable of self-actualization.
- 8) Believing self-actualization is not only good for the client, it is good for the world.
- 9) Believing a client's lived experience supersedes any theory about how that client should live.
- 10) Facilitating the client's search for meaning. This includes exploring the client's definition of themselves and their world through their verbal messages and nonverbal cues. Their self and world identity may need to be challenged so that possibly a more rewarding identity can be embraced, if the client so chooses.
- 11) Having the flexibility, presence, and spontaneity to work with each client so that each client has a unique therapeutic course.
- 12) Being aware of and honest about your strengths and vulnerabilities as a therapist, and as a person. This includes knowing your limits.
- 13) Being fully engaged in the present moment. Recognizing when vital elements of the client's past and future are contained in the present moment. Exploring what emerges from the present moment can facilitate change that ranges from subtle to dramatic.



Brian Luzader

BOB EDELSTEIN

14) Trusting that the awarenesses that emerge in the present moment, both within the client, within the therapist, and between us, will lead to the exact intervention that will best move the process forward.

15) Believing clients know themselves better than the therapist can ever know them. The therapist's task is not to give answers to the client, but to provide the container for the client to discover their own answers.

16) Being comfortable with not knowing. Having the ability to remain present and be patient with the process until the mystery of not knowing transforms into increased clarity.

17) Being patient with silence until the therapist or client has something relevant to say, thus drawing the client deeper into their immediate experience.

18) Being authentic within the context of the client-therapist relationship. This facilitates the client to trust their own authenticity. As a result, the client can more easily access and express the full range of their feelings. The client experiences the value of being authentic.

19) Using the client-therapist relationship as a powerful way for the client's intimacy issues and existential themes to be explored directly in the therapy session. Shifts occur by exploring the authentic client-therapist relationship as well as any transference and/or countertransference that may be occurring.

20) Valuing the mutuality of the client-therapist relationship, especially the importance of mutual respect and caring in order for the relationship to develop optimally. Appreciating the reciprocity of needs being met, while recognizing that those needs are different.

21) Fostering the development of an I-Thou relationship with the client and acknowledging its sacredness. Addressing what might be preventing the I-Thou relationship from developing.

22) Having confidence in your ability and capacity to hold the container for your clients as they work through

their changing feelings, needs, and issues.

23) Accepting and engaging fully with whatever feelings our clients are dealing with—even when it is personally uncomfortable for us as therapists.

24) Accepting and engaging fully with whatever feelings we as therapists have toward our clients, and working through them appropriately—whether that be internally, in supervision/consultation, in our own therapy, and/or directly with the client.

25) Embracing your unique therapeutic style as valid and sufficient.

*BOB EDELSTEIN, LMFT, MFT, is an Existential Humanistic psychotherapist based in Portland, Oregon. In addition to maintaining a private practice for more than 30 years, he also provides consultation, supervision, and training for professionals, and leads a one-day group entitled **Authentic Engagement: A Radical Way of Being in the World**. Bob is a founding member of the Association for Humanistic Psychology—Oregon Community, and a member of the Board of the Existential Humanistic Institute, based in San Francisco.*



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OPENING THE EYE OF THE IMAGINATION: Techniques To Counteract the Atrophy of Imaginal Space

— Daniel Gaylinn and Jacob Kaminker

In today's fast-paced world, most people are subject to a bombardment of constant information from an array of media sources and continuous social contact through the multitude of communication technologies (be they cell phones, pagers, instant messages, social networks, and other expressions of Web 2.0). As a result, it has become increasingly difficult—if not impossible—to tune into that information which is personal, vital, and crucial to individual hopes, dreams, fantasies, and desires. Specifically, access to that which arises from within imagination may be lost.

From a very early age, children learn to explore their social world and surroundings by way of their imagination, living nearly every waking moment in a state of play. Yet, this curiosity and exploration seems to diminish with age, marginalized in the service of socialization and upbringing. One consequence of this socialization process may be the eventual erosion of the very faculty of imagination which, in turn, may have serious consequences for the qualities that draw upon this imaginal faculty, such as creativity, empathy, and intuition (Reed H, 1996a, Close encounters in the liminal zone: Experiments in imaginal communication, Part I, *Journal of Analytical Psychology* 41: 81-116).

Drawing upon the insights of such seminal psychological thinkers as Jung (Jung C, 1955, *Mysterium Coniunctionis*, CW, 14), Hillman (Hillman J, 1982, *Anima mundi: The return of the soul to the world*, *An Annual of Archetypal Psychology and*

Jungian Thought. Spring Publications, 71-93), Corbin (Corbin H, 1972, *Mundus Imaginalis: Or the imaginary and the imaginal*, *Spring: An Annual of Archetypal Psychology and Jungian Thought*, Spring Publications, 1-19), Swedenborg E & Acton A (Trans), 1923, *Imagination. Psychologica, being notes and observations on Christian Wolf's Psychologia empirica*, Swedenborg Scientific Association, 46-70), and others, Reed (1996a; Reed H, 1996b, Close encounters in the liminal zone: Experiments in imaginal communication, Part II, *Journal of Analytical Psychology* 41: 203-226) performed an interesting two-part research study on the impact of an imaginal practice between pairs of strangers attending to the imaginal field between them. In a workshop setting, Reed guided participants through a brief process of attending to this space between them and elicited robust descriptive data regarding this imaginal field. This shed light upon some of the more intangible aspects of human communication and, by extension, some valuable implications for the cultivation of such phenomena as intuition and forgiveness (Reed, 1996b). In the second of Reed's articles, he reports that it was not uncommon for participants engaged in this exercise to see in their mind's eye images of significant events of their partner's life or of the inside of their partner's house even though they had just met at the workshop mere minutes beforehand. Reed states that, in the participants' imaginal encounters, "synchronicities arose spontaneously, without the partici-

pants' intent," (Reed, 1996b, p. 213).

Unfortunately, at the time of this writing, no studies have been done on the exploration of some of this research's more profound implications. Inasmuch as this intersubjective space between humans has been studied at all in the psychological literature, research has been restricted mainly to the observation of infants or to the experiences of clients and therapists in the psychoanalytic setting (see, e.g., Stolorow R & Atwood G, 1997, Deconstructing the myth of the neutral analyst: An alternative from intersubjective systems theory. *Psychoanalytic Quarterly* 66(3): 431-449).

Indeed, the early pioneers of psychotherapy wrote a great deal about the impact of this shared space between individuals. In this context, the liminal zone was understood to manifest itself in the form of transference or countertransference. The theory posits that the client projectively identifies his or her own needs, desires, or hindrances with the therapist and the therapist may similarly do likewise with the client (Freud S, 1920, Transference. A general introduction to psychoanalysis, Horace Liveright, pp. 372-387. *Journal of Analytical Psychology* 41: 203-226; Jung 1955). This specific expression of the liminal was determined by Jung to coincide with a term he appropriated from medieval alchemy, the *coniunctio*, or the symbolic union of intrapsychic partners (Jung, 1955).

According to this model, the disparate parts of the personality are projected onto the other in an attempt to reconcile a divided



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internal experience with an externalized projection of a coherent and integrated self. The imagination is always waiting to be engaged, to present to us an ongoing and ever-evolving mythic journey that is specifically crafted toward personal desire, needs, and predilections. Just such an engagement will teach us exactly what we, as individuals, must learn. Only by opening the eye of the imagination may the personal wellspring of wisdom be tapped. Whether the imagination is translated into a more cognitive language of understanding, or whether the imagination is understood as the language of imagery, there remains much wisdom and self-knowledge to be gained from its exploration.

To embark on this journey is a descent into the chaos of mind. Unsorted thoughts and perceptions are the prima materia. Paleontological evidence from ancient tribal societies dating back more than 20,000 years tells the story of tribal gatherings in darkened caves where participants performed elaborate rituals and undertook initiatory ceremonies, sometimes involving the ingestion of mind-altering substances. This speaks to the primal human need to engage chaos as a tool for transformation in an effort to create "visions that fool him out of his limits," of ordinary space and time (poet Robinson Jeffers as quoted by Campbell J, 1993, *The*

power of myth, Bantam Doubleday Dell, p. 242). Such evidence also provides a vivid window into how such rites allowed shamans to evoke the imagination. This enables them to represent, make contact with, and bring a level of agency to those occurrences in life that were seemingly uncontrollable, such as hunting and childbirth (Achterberg J, 1985, *Imagery and healing: Shamanism and modern medicine*, Shambhala, p. 15).

By exploring the contents of the prima materia with the reflectiveness of imagination, one discovers an increased awareness that manifests a myriad of internal worlds. By allowing imagination to live in its own mythic fullness, unconscious material is made conscious, enabling an awareness to develop by which access to a potentially infinite source of personal insight may be gained.

Perception is a process of projection of the internal experience onto the external world. This happens in subtle ways, creating value assessments and shaping interpersonal relationships. Normally, this process is unconscious. It occurs beneath conscious awareness, linking perceptions to sensations so seamlessly that experiences are mistaken for objective reality. However, by focusing solely on the imaginal processes that shape these value judgments in their native habitat, the patterns can be recognized as the nature of perceptions. By choosing to consciously engage with this mythology, like the

ancient alchemists, internal images are held in awareness and, through transforming them, perception itself is transformed.

Through fine-tuning the knowledge of perceptions, greater understanding of the nature of individual subjectivity can be developed. Hinduism speaks about polishing the mirror of the mind. What clouds this mirror are the projections of the internal world. The imagination is the key to seeing the reflections and that which obscures them more clearly for what they are.

The journey of awakening is the ultimate magnum opus, at the end of which is the philosopher's stone of perfected existence. Like a carrot on a string, the ideal of completion spurs development onward. Hungry for that final reward, one continues onward in a process of constant becoming. Through engagement with imagination, the fruits of greater creativity, empathy, clarity, and intuition are borne unto all areas of life.

DANIEL L. GAYLINN, M.A., and JACOB KAMINKER, M.A., are both doctoral students at the Institute for Transpersonal Psychology. Daniel serves as the Executive Director for the Association for Transpersonal Psychology and also works as an art therapist whose interests include hypnosis, consciousness, and meditation. Jacob holds a Masters Degree from Sonoma State University in Depth Psychology. He currently practices as a clinical intern with an elder population. His research interests include mysticism, alchemy, imagination, dreamwork, and lucid dreaming. Both Daniel and Jacob will be co-facilitating an ATP-sponsored workshop called Opening the Eye of the Imagination: Techniques to Counteract the Atrophy of the Imaginal Space, June 27-28, 2009, in Palo Alto, California. The workshop will be a weekend journey into the world of the imagination. Cutting-edge research and meditative techniques will be presented for developing intuition, creativity, and imagination. Discount registration rates are available for early registrants, students, and members of the ATP. Space is limited, so please visit <http://www.atpweb.org/events.asp> for more information, or, if you have questions or would like to be contacted about future events, please e-mail Dan@atpweb.org.



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SPIRITUALITY AND THE THERAPEUTIC PROCESS: A Comprehensive Resource from Intake to Termination

EDITED BY JAMIE D. ATEN AND MARK M. LEACH

American Psychological Association, 2009, £27.50 hardcover, 305 pp., ISBN 978-1-4338-0373-4

Reviewed by John Rowan

This is a nicely produced book, with an attractive cover, from a highly reputable publisher—the American Psychological Association. The title is ambitious and promises much that would be of interest to anyone involved in transpersonal forms of psychotherapy. Unfortunately, it has the wrong title.

It is not about spirituality; it is about religion. And to make matters worse, it is not even very good on religion. Nothing much here about Catholicism or the Episcopalians or the Unitarians or the Quakers or Creation Spirituality or Liberation Spirituality. This book would appeal to Baptists and Mormons, particularly those who do not want their assumptions and prejudices to be questioned.

In trying to understand this, we turn to the flyleaf, where it reveals that the authors are professors at Hattiesville University in Southern Mississippi. The only question then is—how did the book come to be published by the APA? This becomes even more puzzling when we observe that there is virtually nothing in this book about the prejudices which some religionists have against colored and homosexual people. It is only when we compare this book with others in the field, such as Matteson (2008), that it becomes obvious that there is a gaping hole where this discussion should be.

In a book about spirituality,

there would be a good deal about transpersonal psychology, which is the most serious approach to spirituality through research and study. In the first chapter (by the editors), which embodies a historical discussion of the way in which spirituality has been understood in psychotherapy and has become acceptable in psychological circles, there is not one mention of transpersonal psychology—no Maslow, no Sutich, no Grof, nothing. It is as if transpersonal psychology did not exist.

In Chapter 2, by Hathaway and Ripley, there is a discussion of the way in which spiritual and religious issues can become a problem for people—but there is no mention of the copious and highly respected work of David Lukoff in this very area.

Lukoff is of course a leading figure in the Association for Transpersonal Psychology.

In Chapter 3 there is a good account of Gendlin and focusing—good marks there.

In Chapter 5 there is a section on spiritual assessment, in which authors Pargament & Krumrei say: “Many clients enter therapy without an awareness of how spirituality is pertinent to their clinical situation. To open the door to spiritual dialogue in therapy, therapists can introduce spirituality as a topic for discussion and indicate how it could be relevant to the clinical problems or solutions” (p. 98). I find this a bit pushy, and this impression is borne out by the further suggestion that a spiritual assessment should be made at the beginning of therapy. This seems pushy indeed. The questions to be asked include: “What do you feel

God wants from you? What do you imagine that God feels when he sees you going through this difficult time?” (p.103). In this chapter there is a discussion of scales of spirituality, but no mention of Ken Wilber.

Chapter 6 purports to be about “Including spirituality in case conceptualizations: A meaning-systems approach” and is by Park & Slattery. But again is it about religion rather than spirituality as such. You don’t deal with spirituality by simply adding “spirituality and” whenever you mention religion.

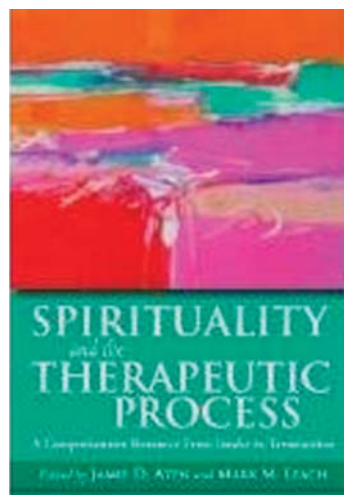
In Chapter 9, by Schlosser & Safran, the pushiness returns. “Clients who display some hesitancy about discussion of spirituality in session may be more likely to discuss it as

part of a larger homework assignment related to their treatment” (p. 198). In this chapter we also get a discussion of therapeutic approaches, emphasizing “Christian-accommodative cognitive-behavioral therapy” but not psychosynthesis! In fact, psychosynthesis, perhaps the best-known of all the spiritual approaches to

psychotherapy, is never mentioned in this book.

The chapter on termination, with its six authors, is quite useful and interesting, and makes some good points.

Chapter 11 is a case study by O’Grady & Richards, and introduces us to theistic psychotherapy, whose foundational conceptual assumptions are “that God exists, that human beings are the creations of God, and that there are unseen spiritual processes by which the link between God and humanity is maintained” (p. 242). This is clearly more about religion than about spiritual-



ity [since it is telling people what to believe]. Not surprising, perhaps, when it turns out that both client and therapist are the same religion: Mormons.

The chapter on training, with its seven authors, reveals its true colors with this quote from Staton et al. (1998) about students: "The most salient dimension to contribute to their own integration was how well they could determine that a given professor had an authentic, lively, and growing relationship with God, coupled with the professor's nondefensive, emotionally unguarded, and even vulnerable relationship with students." This again is religion rather than spirituality. And listen to this: "Students at Rosemead School of Psychology provided written essays on their developmental experiences of God, as well as their experiences with spiritual and religious issues in their own therapy and in their clinical practices."

In their discussion of therapist behavior, the authors name six issues of importance: "(a) treating the student's relationship with God as real; (b) approaching matters of faith and life nondefensively and openly; (c) making connections between the student's life and the student's parents, God, and therapist, and doing so on his or her own initiation rather than being reactive to the student or client; (d) seeing the student's relationship with God as at least partially positive and a resource for healing instead of interpreting it as a projection from family or treating it as pathological or negative; (e) expecting that issues of faith and life would come up and should be part of therapy; and (f) showing a personal openness to the transcendent even if the therapist did not have similar beliefs to the student or client" (p. 280). This is mostly religious language, and part of what the authors of the chapters are putting forward as "a model of training for therapists."

In the end, this seems a biased and

one-sided book, seriously lacking on spirituality and limited on religion. The editorial staff member of the APA publishing arm who gave the green light to this book should be censured or even dismissed for allowing it.

JOHN ROWAN is the author of The Transpersonal: Spirituality in Therapy and Counseling, second edition, Routledge.

THE ULTRAMIND SOLUTION: Fix Your Broken Brain by Healing Your Body First

BY MARK HYMAN
Scribner's, 2009, \$28, 464 pp., ISBN 13-978-1416549710

Reviewed by James S. Gordon

This is a groundbreaking book that gives new and eminently practical insight into the causes and treatment of mood, behavior, and cognitive disorders. I recommend it without reservation.

The UltraMind Solution is by Mark Hyman, M.D., a skilled, integrated Family physician who is a Center for Mind-Body Medicine Board Member, and a core faculty person in our Food as Medicine training. Mark suggests that the most effective and, indeed, scientific way to address the epidemic of psychiatric disorders (affecting 1.1 billion people worldwide) is not with psychotropic drugs that treat postulated alterations in neurotransmitters, but with nutritional therapies that address the underlying biological imbalances that ultimately may disturb neurotransmitter functioning.

The UltraMind Solution is based on the principles of "functional medi-

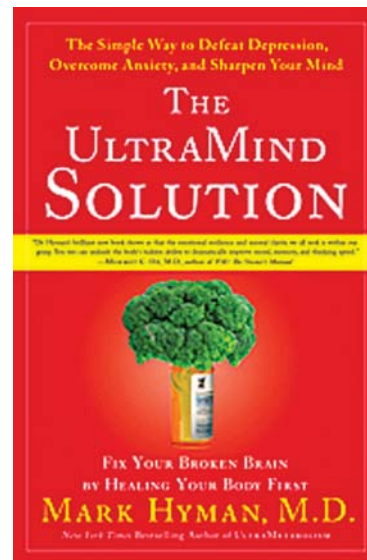
cine," a systems approach to chronic disease and to the physical and emotional problems that beset our population. It is a roadmap for both patients and practitioners, a clear, thoughtful, guide to the ways the body can become imbalanced, and to the simple, natural methods—large-ly food and supplements—that can be used to restore the imbalances in the entire body, and, most particularly, in the brain. It significantly deepened my own understanding of biological factors in depression. I believe, as well, it will enhance the information on biology that I present in my book *Unstuck: Your Guide to the Seven Stage Journey Out of Depression* [excerpted in the August/September 2008 *AHP Perspective*].

In a series of clear, well-documented chapters, Mark discusses the "7 keys" to his program, and the ways that readers can use them. These keys include optimal nutrition, hormone balancing, decreasing inflammation, improving digestion, enhancing detoxification, increasing energy metabolism, and calming the mind. In *The UltraMind Solution*, Mark includes more than 400

scientific references and dozens of case studies, together with diagnostic questionnaires. He offers as well clear steps that readers can take to use this information to help and heal themselves. You

can learn at <http://www.ultramind-health.com/cmbm>

Mark is presenting a six-part webinar series for clinicians on applications of functional medicine to brain and mood disorders,



including ADD/ADHD, autism, dementia, and depression. Access is complimentary for practitioners who obtain a copy of *The UltraMind Solution* at <http://www.ultramind-health.com/cmbm>

JAMES S. GORDON, M.D., a Harvard-educated psychiatrist, founder of the Center for Mind-Body Medicine, was the first Chair of the Program Advisory Council of the National Institutes of Health's Office of Alternative Medicine.

HUMANIZING CHILD DEVELOPMENTAL THEORY: A Holistic Approach

BY EUGENE M. DEROBERTIS
iUniverse, 2008, 263 pp., \$20, ISBN 13: 978-0595449248

Reviewed by David Lavra

It is a pleasure to introduce and review DeRobertis' book on child development theory. The dimensions of human growth from infancy onward are vast and vital to mental, spiritual, and physical health. What we bring into this world melds with our environment and our conditions of nurturance. The secret of healthy human development and social relations begins with childhood development, but ongoing health is complex.

The author explores child development from an Existential-Humanistic perspective, the phenomenology of a child's world. It was thought-provoking to review the philosophy and its application to developmental issues. The author states: "... the challenge of human development is to make life meaningful and fulfilling in a world not completely our own doing ..." (page 11).

My first contact with Existential Psychology and the writings of Viktor Frankl were penetrating and lasting. But when I think of humans in their initial years

blooming in health, I remember my on-the-job training in the methods of Maria Montessori, Ph.D. Her childhood "education" programs have influenced healthy development from the 1930s on through the years of Freud, Skinner, Maslow, and into the 21st century. Humanistic goals are embedded in her theory and methods. The self is nurtured to become its optimal. Montessori observed in schools the special growth spurts when each individual child reaches their threshold of opportunity to master a particular skill or talent. Optimum growth occurs when children strive and achieve their best at or near the optimal time for them to be learning that particular thing. A supportive environment allows one's natural tendency toward positive growth to occur, and the "schools" are designed for children to experiment for themselves and find that learning and achievement are their own rewards. This is self-actualization at its finest.

I was particularly struck by the contradiction presented near the end of this book: While Western society is experienced as overwhelming to both children and adults, the culture seems to view children generally as unable to understand. This presents as a grand dilemma with no solution; however, another perspective presented casts children as often very aware and capable. Children know their world in "lived-time" and "lived-space" (page 145), so children live for what or who is immediate—outside of clock time. The theme here is that "lived-time" derives from meaningful relationships in the world.

Drawing from the works of many Existential-Humanistic and phenomenological writers, DeRobertis presents the basic foundations of child psychology and development. Two opposed forms of existence (in the various shades of gray) are examined and molded. On one hand, we see the damaged people, most apparent in children, who are victims of shame,



DAVID LAVRA

maltreatment, self-blame, introjects, and the resultant idealized-self. On the other side, the author frames child development guided by an inherent drive to learn, to adapt, to establish interpersonal attachments, and to develop in a healthy manner. Karen Horney, Viktor Frankl, Carl Rogers, and others drew on and believed that we are born with an innate drive or tendency toward self-actualization and the fulfillment of our potentials. Frankl saw self-actualization as meaning fulfillment. Furthermore, the author reminds us that Rogers warned that *there "is no greater threat to development than the absence of unconditional positive regard"* (page 19). So within the essence of Humanistic Psychology, we find the structure of and for healthy child development.

The major issue remains that the most essential relationship is between the child and the mother figure. The essential nurturance, learning, and communication happen in this relationship at the most critical periods of development, and the child grows from this medium to eventually become an independent adult. Impressively, Kohut's point is illuminated that beyond empathy *"a mother-figure can best enhance their child's growth by mirroring"* the child's affect and actions—reflected caringly (page 55). For healthy growth, we need the security from intimate relations that provide freedom to explore without stifling anxiety.

Children search for predictable, reliable, consistent caretakers who are proactive, sensitive, accommodating, and protective. In this preliminary Existential-Humanistic

model of healthy development, the author views development as an inherently worldly process of personal growth and evolution. Here a strong sense of self can develop to accomplish what Charlotte Buhler considered to be the core system which organizes, selects, and integrates (our) efforts (page 121).

To Frankl, this entails a formation of a psycho-emotional centered security, self-acceptance, and vital feelings of aliveness (page 87).

The power of this book is in how the author brings us to child development through reexamining the foundations of Existential-Humanistic Psychology. At the heart, the author finds the “self”, which Rogers defined as “awareness of being, of functioning” (page 16). From Horney the author adds that the “self is the central inner force common to humans yet individually unique” (page 20). From Frankl he adds that “self-actualization is naturally occurring when an individual lives in a self-transcending manner.” And self-transcendence (connection to others) is a precondition to self-actualization (pages 86-87). Thus, self-actualization becomes the essential engine of child development and inertia throughout life. The author adds that empty depression is the result of the failure to self-transcend.

The author reiterates Rogers’ framing of this that “the aim of self-actualization is to increase one’s autonomy and lessen control by the environment” (page 15). Hmmm... those seem to be the very things that our social institutions endeavor

to restrict. At the core of development, the child introjects (their) parents’ value system “for specific conditions of worth” (pages 18-19). Our strengths and weaknesses form in those basic early relationships. Promotion of our self-enriching and self-transcending tendencies was identified as most important to development.

The focus of this work is that unhealthy development is connected to unsupportive parenting and vice versa. The work then is to provide the child with the support in a healthy relationship to meet the necessities of self-actualization described above. The matters of relationships, bonding, and commitment become increasingly more vital in theory and practice.

DeRobertis succinctly presents development “guided by an inherent inclination toward attachments, integrated personality, to learn, to mature, and to grow.” (page 200).

DAVID LAVRA is a retired social worker who has escaped US institutions to live in America Central.

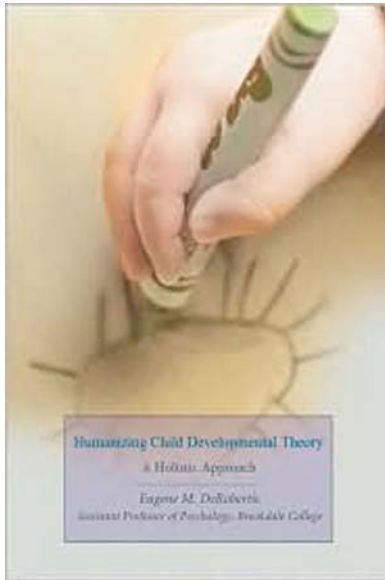
HEARTBEATS OF HINDUISM: Living the Truth of the Immortal Dharma

BY DAVID SAMNGA-LASTRI,
INTRODUCTION BY MARTY GLASS
Sophia Perennis, 2008, \$19.95, 292 pp., ISBN 1-59731-062-X

Reviewed by Samuel Bendeck Sotillos

The Vedanta can be known only to the extent that it has been lived.

— Ananda Kentish Coomaraswamy



Hearbeats of Hinduism: Living the Truth of the Immortal Dharma is a rare book in the sense that it cuts through all theoretical or doctrinal expositions inviting the reader to taste a priori what the author refers to as “affirmations” pointing to the direct experience of ultimate reality (turiya). This reality is always and already the case, prior to all subject-object duality (dvaita) or manifestation (Prakriti), what is referred to in the Vedanta as: Being-Consciousness-Bliss (sat-chit-ananda).

One of the achievements, I believe, actually the principle achievement, of Samnga-Lastri’s text is that he has somehow managed to circumvent or bypass the metaphysical intricacies of the “personal/impersonal” discussion in Hinduism by translating them into, again, statements of direct experience, in a language, a poetic idiom, combining extreme simplicity with adequate depth. (p. 2)

Perennialist author Marty Glass, who wrote a concise and skillful Introduction to this book in order to present this work to broader audiences, is surprisingly also its author. The book was written under the pseudonym of David Samnga-Lastri, if one re-arranges the letters of this pen name one discovers—“a Martin David Glass”—the author’s full name. The anonymity is fitting for it is always the Divine Architect who authors the manifest world, and thus all of creation could be perceived as the Beloved’s art. Art is also another translation of the term Maya—more commonly recognized as illusion. This book is dedicated with much gratitude to Professor Huston Smith, a recognized authority on the world’s religions, who has published widely on the various spiritual traditions, especially their comparative themes, rigorously demonstrating their underlying unanimity.

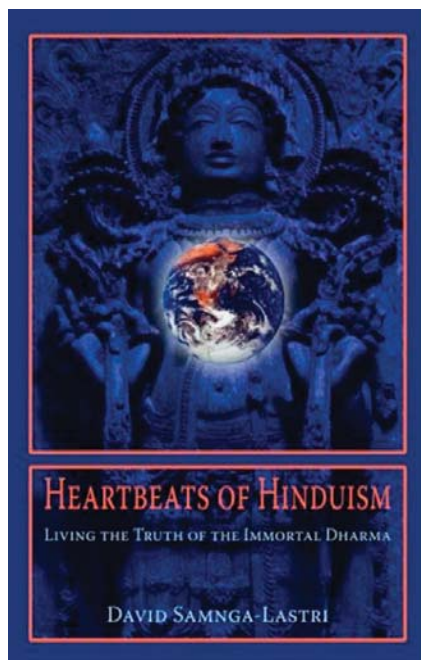
Marty Glass wrote this book over the course of a year but it needs to be known that he has been a

devout practitioner of the sanatana dharma or Hinduism for more than thirty years. Readers will find that the author's earlier book *Eastern Light in Western Eyes: A Portrait of the Practice of Devotion* (Hillsdale, New York: Sophia Perennis, 2003) is a grand compliment to this current work for it supplies the vital framework from which the reader can approach the spiritual "affirmations" contained therein. The earlier work goes into adequate detail on the subject of the Invocation of the Holy Name, which is also central to this work, the author explains: "*The Name*", "*Thy Name*": *The Name of God is a mantra, and it is often held that God is present in His Name, in the worshipful enunciation of the Holy Name. This mantra function of the Name of God, in the present text Krishna, clearly has a special significance for Samnga-Lastri* [Marty Glass]. (p. 4)

What the author refers to as "affirmations" contain within them both implicit and explicit Mahavakyas or "Great Sayings" found throughout the Upanishads, the foundational texts of the Vedanta. Such time-honored injunctions as Aham Brahmasmi—"I am Brahman" or Tat tvam asi—"That art Thou" or other Mahavakyas can be found profusely within the "affirmations". Marty Glass, a natural word-smith, offers the reader another supplementary pointer to consider:

"The One I AM": In his very frequent use of this term (and similar constructions, such as "The Light, that I AM, is God", "Thou art the One I AM", "The Self, that I AM, is Peace") Samnga-Lastri [Marty Glass] is quite probably exploiting the fact that in the English language the word "that", either expressed or implied, is both a reflexive and a demonstrative pronoun. Thus, for example, the phrase, "The One I AM" can mean both "myself", the speaker, and/or God, the worshipper and/or Krishna,

a double meaning exactly consistent with the Truth proclaimed by the doctrine, the identity of Atman and Brahman. Even the single word "I" often implies, so it seems, this double meaning. (p. 4)



The test for the reader is to not gratify the yearning for the Beloved or the Absolute within the finite boundaries of discursive thinking; the reader is asked to endure in unknowing in order to experience that which is beyond the identification of individuality or nama-rupa. The author resumes with this point: "*The challenge to the reader is not to understand the words, which is easy enough, but to enter into the experience they articulate, which requires an intuition of their truth and the serious determination to realize it in one's own life*" (pp. 2-3).

Below is a brief selection of the author's spiritual "affirmations" which transmit the heart of the sanatana dharma to Western audiences:

*In Thy Silence is the Universe.
This is Reality:
Thy Silent Presence,
Here in the Candle-light.
Heart of the Universe,
Heart of my Heart,*

*I live only to return to Thy Presence,
Disappear into Thy Presence
And never leave again.
When, O my Beloved, when?
When?* (p. 7)

*The Dream vanishes into the Dreamer—
The Dreamer alone remains.
The sun still shines,
The birds fly overhead,
The trees sway in the breeze,
It's clear or it rains.
But in my Heart I kneel:
The Dreamer alone is Real.* (p. 8)

*There is only Now,
There is only Thou.
Thou, Now, Forever.
That's it. That's all.* (p. 13)

*See your whole life as a comedy,
Laugh at your character,
Your feelings, thoughts and antics,
The role you play.
Know it all to be nothing,
Know the Self alone to be Real,
Love God, the Joy in your Heart,
Laugh the world away!* (p. 78)

*Death is here. I am Death.
I am Life and I am Death,
The Eternal Life
And Eternal Death
That appear in the Dream of Time.
To know this Truth is Bliss:
Infinite, Pure, Sublime.
To know this Truth.* (p. 102)

*Thou art the Love
That appears as the World,
And in which
The World appears* (p. 142)

**DON'T ENGAGE TRANSCIENCE!
JUST WATCH IT GO BY!
IT'S NOTHING!** (p. 170)

*There is only Joy,
Joy alone is Real,
This Eternal Joy in my Heart,
Here and Now,
Watching the embers.
This Joy is the Universe.
Thou art the Universe.*

*And Thou Alone Art,
Thou, my Heart,
Thou.* (p. 203)

This work is akin to other spiritual treatises that have become accessible throughout the ages which were also initially intended for the writer alone. Yet, as this work continued to provide substantial support for the author, perhaps like in other eras, it was thought that it might be of benefit to others on a spiritual path. The author elaborates on how this work came to be composed:

At first he wrote them down without thinking of them as the content of a book, but to preserve them for future reference as a means of awakening and recovering the experience they described and from which they emerged. In time, of course, it became clear to him that they could serve an analogous function for others. This book is being published in the hope that it may facilitate that goal. (p. 2)

It was with the author's hope that *Heartbeats of Hinduism: Living the Truth of the Immortal Dharma* may provide the seeker with a glimpse or definite taste of Being-Consciousness-Bliss (sat-chit-ananda). This experience or direct knowing of ultimate reality (turiya) is primordial, beyond birth and death, transcending the appearances of the phenomenal world possessed with—"I" and "you"—most directly affirmed in the perennial injunction—Tat tvam asi: "That art Thou"—which this book unremittingly confers throughout every page.

SAMUEL BENDECK SOTIL-LOS has received graduate degrees in Education and in Psychology. He has travelled throughout the world to visit sacred sites, and had contact with noted spiritual authorities. He currently works as a mental health clinician in California.

LIFE DREAMS: Field Notes on Psi, Synchronicity, and Shamanism

By Douglass Price-Williams
Pioneer Imprints, 2008, 454 pp.,
\$20, ISBN 13: 978-0981831817

Reviewed by Roland G. Tharp

Life Dreams is an astounding and admirable report of a long-term highly disciplined naturalistic inquiry into the means of knowing and communication that we call paranormal. After this work, we may need to rethink that label. Douglass Price-Williams is uniquely suited to the challenge he accepted. An anthropological psychologist of curiosity and intellectual courage, he brings scholarly and natural-scientific logic and discipline to the analysis of thousands of pages of carefully recorded observations over more than a decade.

The result is a book of major importance to the human sciences. Fascinating for those already interested in the paranormal, amateurs and professionals alike, the skeptic and the agnostic will also find it uniquely disciplined, and will be drawn to the author's intellectually rigorous methods of inquiry and analysis. Because of its importance, it is sure to draw the closest scrutiny, and to excite controversy.

The characters in this drama consist of partially overlapping small social networks, some actual and pre-existent, some experimental-virtual—that is, organized by Price-Williams purposefully. His inquiry began as an attempt to understand the work of Carlos Castaneda, whose series of books, published from 1968 to 1998, chronicled the story of Don Juan, a "mysterious and powerful Yaqui sorcerer". For his third book, Castaneda was awarded a degree of Doctor of Philosophy in Anthropology by UCLA; the award itself became the subject of academic controversy, not to say scandal, as the very existence of

Don Juan, while celebrated by New Age readers, was met with growing dubiety. Thus the "pursuit" of Don Juan was undertaken by many, from would-be apprentices to diligent debunkers, and by Douglass Price-Williams, then a professor of anthropology at UCLA, and a founder of cross-cultural psychology with an international reputation for quality work and a particular interest in shamanism.

Price-Williams's pursuit of Don Juan necessitated a pursuit of the elusive Carlos, through mutual acquaintances, including especially the circle of women who both insulated and nurtured him. After some time and many interactions, Price-Williams agreed to participate with Carlos in a series of tests of paranormal communication. Thus began the intellectual adventure with his cast of improbable characters (mostly given pseudonyms) who range worldwide, including the famous and the obscure, professors and shamans, artists and business people, from Los Angeles to Nepal to South American cities and jungles to Pueblo villages of New Mexico.

The drama of this eleven-year intellectual odyssey lies in the author's wary circling and final penetration of his own agency in energizing the complex of dreams, synchronicities, prescience, and coincident experiences that make up this inquiry. In the process, he solves the specific mysteries: the nature of Castaneda's work, whether fiction or ethnography; the nature of Don Juan, which he shows to be in part, in fact, Price-Williams himself.

But the heart of this inquiry is far more than detection. What is the nature of paranormal connection and communication? How are these psychosocial phenomena organized into structures of meaning? How may tests and experiments be constructed to pursue the questions? May rigorous intellectual and logical analysis be brought to bear in understanding these "unscientific"

concepts, as they occur in long-term and meaningful undertakings? Here the author has broken ground indeed, most notably in his ultimate analysis of the entire complex of his evidence. The spiral of inquiry led pointedly and inevitably into the author's own person. He remains unflinching. At the end, he astonishes us.

A word about the veracity of the Price-Williams data, which are contemporaneous journal entries: I, the author of this review, appear in the book as a minor character, the pseudonymous "George". Price-Williams's reports of "George", which I had not seen prior to this manuscript, accord perfectly with

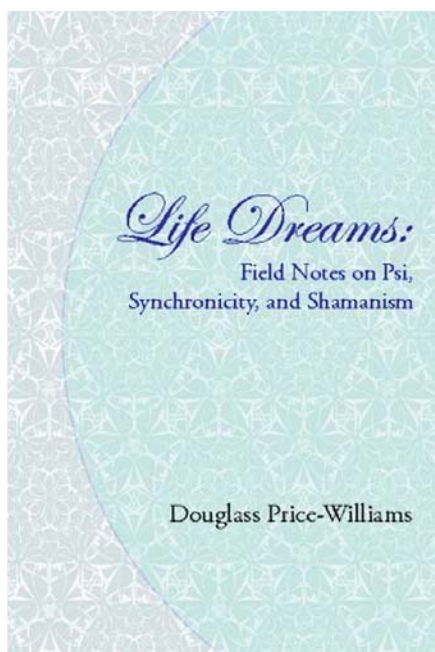
my own notes and recollections of those events, and with my memories of contemporaneous conversations with other of Price-Williams's players. Nevertheless, participation in some of these events necessarily raises a question of my objectivity in judging the quality and import of the work, particularly in the central issue: Is this work a convincing demonstration of the meaningful paranormal? In further disclosure: During the time of the book's events, I (and the few other characters of my acquaintance) experienced many of these coincidences as eerily real. As for their existence as elements of a meaningful complex, I was then agnostic—as we all were, being certain that our knowledge of Price-Williams' activities were only partial. For whatever my opinion now is worth, I am convinced by

the author's scrupulous rules of evidence, time-line analyses, and logic. Convinced, that is, of this: There are subterranean rivers of connection and communications in human life, which most people most of the time hear only as distant and muffled, and thus as perhaps imagined. Price-Williams has given us a tentative draft of the map of those rivers as they traversed his and his acquaintances' lives, their real lives

over a period of years. It is by such studies that the "paranormal" will be clarified. This book reinforces the belief, mine and many others, that we do not now know all there is to know about human connectivity, to each other, and to the cosmos. I predict that this book will persuade open-minded

readers that the rivers are almost surely there, and in need of further exploration. Now we need more such scholars as Price-Williams, if those there be, to journey on.

ROLAND G. THARP won the *Grawmeyer Award* in 1993 (for most important ideas in education) for the book **Rousing Minds to Life**, based on work done while he was Principal Investigator of the Kamehameha Early Education Program (KEEP) in Honolulu for 20 years. Currently he is Director of the Center for Research on Education, Diversity & Excellence (known as CREDE) at the University of California Berkeley, where he is also Research Professor and Senior Scientist, Graduate School of Education. In addition he is Professor, University of Greenland, where he is Principal Consultant on Greenland's current post-colonial national school reform program. He is also



*Emeritus Professor at the University of Hawaii, Manoa; and at the University of California Santa Cruz. His research and theory in the fields of human development, education, and cultural/linguistic diversity span publication dates of 40 years, and includes several books, hundreds of articles and chapters, as well as poetry and fiction. That lifetime achievement was recently celebrated in a festschrift, **Papers in Honor of Roland G. Tharp**. O'Donnell CR and Yamauchi LA, editors, 2005, Culture and context in human behavior change: Theory, research, and applications, Peter Lang. He is finishing a new book proposing a unified theory of influence and change. He can be reached at tharp@berkeley.edu*

SOLITUDE: Seeking Wisdom in Extremes: A Year Alone in the Patagonian Wilderness

BY ROBERT KULL
New World Library, 2008, \$23.95,
354 pp., ISBN 978-1-57731-632-9

Reviewed by Barbara Wolf Terao

Robert Kull wrote this book to describe his year alone on an uninhabited island, seeking enough peace and quiet to hear himself—and the world—breathe. The book is a combination of his journal from that year, along with a distillation of his Ph.D. dissertation on the effects of solitude, which is a more engaging combination than one might imagine. It helps that his writing is lyrical, especially in his close attention to nature. There are more questions than answers in this book, keeping the reader present in the struggle, Kull's struggle to understand and to fall back in love with the world. There is great appeal in finding some time alone—or in learning from one who has.

The book covers Bob's stay on the remote island from February 2001 to February 2002, with information on his preparations before and his re-entry after. Jump ahead and read the account of Patti, his trip collaborator. She provides valuable context to the journal entries. Diary

entries are interspersed with eight "interludes" like extended sidebars on topics that are either pertinent to his research process, like Interlude Two on "Method, Solitude, and Meditation," or expand on particular trains of thought, like the final Interlude "Small Mind/Big Mind."

Kull made sure he was at least 100 miles away from the nearest settlement, Puerto Natales, Chile, on the mainland. As his subtitle says, he seeks wisdom in extremes. He did, however, set up shop with a few modern amenities, including a computer for monthly e-mail check-ins with Patti in Texas and his graduate school contacts at the University of British Columbia. Solar panels and a wind generator provided power, and he had two small motors for his boat. Many diary entries are filled with tales of managing this technology (tools). I kept wondering if the motors would conk out and he'd get stuck out in a storm or if he'd catch enough fish to live on. This is a compelling tale of survival.

Though Kull, who turned 55 during his year in Patagonia, does not make much of the fact, he accomplished his lone sojourn on one leg (his lower right leg was lost due to a motorcycle accident). He is familiar with managing pain, whether physical, emotional, or spiritual, and shares many difficult moments with the reader, edited to reduce the profanity of the original but no less grueling to read. Making camp, building his cabin (with translucent plastic walls), and preparing enough wood for the winter (which is our summer) took months of physical labor. On May 8, he wrote, "Though I'm filled with tales to tell, I'm also groggy from lack of sleep and too sore and tired to write. In any case, the book I'm reading, *Hermits*, by Peter France, speaks of the value of silence. . . . I feel so much love, gratitude, and pain here."

To see more of the project, visit <http://www.bobkull.org>. The website, unlike the book, includes Kull's

photographs of the graceful kite he made and flew from a fishing rod, the amazing landscape around him, and the gray-striped cat he brought with him.

An experience Kull had 30 years ago during a solo camping trip in Canada was a motivator for his graduate research on solitude. There was a moment of surrender when "I sensed myself lying peacefully on the forest floor. The world was no longer a hostile, alien place, but my home. No true separation remained between me and the world." He felt truly alive and wanted to sustain that feeling after that trip, but it gradually waned.

Throughout the book, I was rooting for Bob to regain that sacred gift of kinship and unity. The wind and rain that first hindered Bob's efforts to make a home on the island gradually became more friend than foe, so much so that he dedicated the book to them. There was an internal shift in August, triggered by reading Thomas Moore's *Care of the Soul*, when he realized he could feel part of the world wherever he went. "With this sense of aliveness, it doesn't matter where I go. Anywhere is fine since no place is more alive than any other place." Then in November, about when I was ready to give up reading every entry, particularly the ones about his hostility toward the cat, there was another passage that woke me right up: "Coming into Wilderness Solitude is like studying where everyone speaks a language you have forgotten so long ago it now seems completely foreign. You know you have something important to learn, but you don't understand." Day after day, Bob went to the windy point of the island that

was his schoolroom, simply to be open and aware. That is the kind of listening he dedicated himself to.

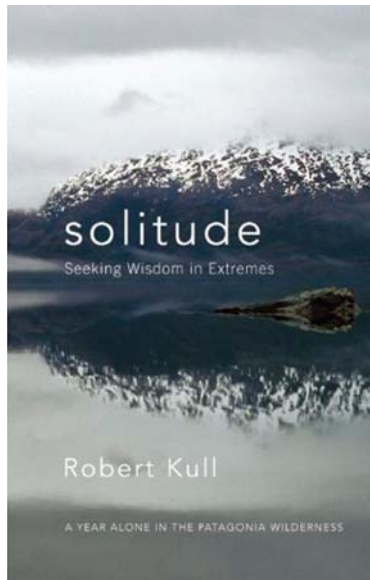
Can we be human in isolation? The Zulu term *ubuntu* reminds us that, as Desmond Tutu explains, "I need other human beings in order for me to become a human being. For we are created for interdependence." Yet there is a difference between loneliness and solitude. In his Interlude on solitaires, Bob points out that intimate engagement can occur with nature so that a person can "develop a relationship with the trees, sea, and sky, with his own inner depths and with Spirit," though this usually requires a "surrender of the culturally indoctrinated self." In this spirit, Kull surrenders himself to his chosen world as the only one of his species in that world, knowing he will return to society to

share what he learned. There is pain and loneliness, but there is also what Paul Tillich called "the glory of being alone."

As Bob Kull relaxes into his surroundings, he experiences himself as part of "the flow of the world. . . . A sense of being woven into the world." These small but precious moments

are "not the earthshaking transformation I'd expected" but bring him to a place of profound acceptance of what is. Including himself. "Sacred indeed is everything. And me, sacred, too."

BARBARA WOLF TERAQ, Ed.D., is a writer and fellow explorer in the mysteries of self, sea, and sky. She taught psychology, raised two children, and now likes to read to other people's children at a Head Start preschool in Evanston, Illinois. bwterao@gmail.com



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