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Payments: Kathleen Erickson, 151 Petaluma Blvd. S., #228, Petaluma, CA 94952; fax 707/559-5030; EricksonEditorial@att.net
Web Producer: John Harnish, harnish@wildblue.net
CEC Coordinator: Deb Oberg, DKOberg@aol.com
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Editor-in-Chief: Kathleen E. Erickson
EricksonEditorial@att.net; 415/435-1604
Fax: 415/435-1654; P. O. Box 1190, Tiburon CA 94920
Consulting Editors: Don Eulert, David Lukoff, Stan Charnofsky

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CORRECTION

In the June/July 2010 *AHP Perspective* issue, the wrong author photo was published with the article “What Sparks Disease?” [That photo was of Gina Jones.] Here is the real photo of Maureen Minnehan Jones.



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BEYOND TOLERANCE: Consciously Using Universal Energy Laws, Discernment, and Harmonious Relationship Principles

Every day we, as human beings, maneuver through a myriad of circumstances in our individual and collective life spaces. Central to our experiences is the nature, kind, and quality of our relationships. When we encounter differences (racial, ethnic, cultural, religious, economic, sexual orientation, the mentally and physically challenged), a common issue that often emerges in our experiences is the extent to which we use tolerance in relating to other people and circumstances. For this reason, I want to discuss the nature of *tolerance* and its limitations, and how to move beyond tolerance by *consciously* using *Universal Energy Laws, discernment, and what I call harmonious relationship principles.*

By definition, *tolerance* means: (1) the capacity to endure pain or hardship; (2) the relative capacity to grow or thrive when subjected to unfavorable environmental conditions; (3) sympathy or indulgence for beliefs or practices differing from or conflicting with one's own; and (4) the act of allowing deviations from a standard. By most standards, Western and otherwise, these capabilities and qualities are considered very laudable. And, indeed they are. Yet, two underlying Self-limiting beliefs are implied in using tolerance to structure growth in our life spaces, individually and collectively. They are: (1) the belief in the premise that a primary way to grow is to *grow with pain*; and (2) the belief in the importance of good-bad evaluative judgments as a basis for growth.

In previous writings, I have suggested that we are at a point in our evolution, individually and collectively, of becoming "New Human Beings." One premise of this perspective is that we can learn how to move toward our Optimal Selves and Optimal Realities by



AHP CO-PRESIDENTS CHIP BAGGETT AND CUF FERGUSON

— Carroy U. "Cuf" Ferguson

becoming *Conscious Creators* that work with *Universal Energy Laws, discernment, and harmonious relationship principles.* A collateral premise is that we can learn how to *grow with Joy* since we already know how to grow with pain. It is in this context that I suggest that we must learn to move beyond tolerance.

To do this, a first step is to begin to play with what I, and others, have called *Universal Energy Laws.* While other schemes are used, I will simply identify seven *Universal Energy Laws* here. My intent here is not to discuss these laws in detail (see my forthcoming book, *Evolving The Human Race Game: A Spiritual and Soul-Centered Perspective*). Rather, the intent is to reference them and their purpose, as they are linked to the use of *discernment* and what I call *harmonious relationship principles.*

The seven *Universal Energy Laws* may be referenced as follows: (1) the *law of attraction*, which relates to how we magnetically attract Energy, people, and circumstances into our life spaces with our thoughts and emotions; (2) the *law of polarity*, which relates to how we deal with choice and the phenomenon of duality; (3) the *law of neutrality*, which relates to how we can move beyond duality by seeking clarity and vision before choosing; (4) the *law of consequences*, which relates to how Energy touches other Energies and creates reactions and consequences; (5) the *law of intention*, which relates to how the flow of Energy can be focused with "conscious intent"; (6) the *law of allowing*, which relates to how we can open Energy pathways when we allow a change in our preferences; and (7) the *law of universality*, which relates to how Energy is always available to us and how the Universe reflects our Energy and how we reflect Universal Energy. Each of these Energy laws

PRESIDENTS' MESSAGE

is linked to a harmonious relationship principle.

There are seven *harmonious relationship principles*. The *reality principle*, related to the *law of attraction*, suggests we adopt win-win beliefs and attitudes to structure the reality of our relationships and circumstances. The *focus principle*, related to the *law of polarity*, suggests we send Energy only to what we want, not to what we don't want. The *preference principle*, related to the *law of neutrality*, suggests we adopt a neutral stance when in doubt, until we can get clear about what we prefer. The *source principle*, related to the *law of consequences*, suggests we are the Source of our lives and are not at the mercy of Self-limiting beliefs. The *essence principle*, related to the *law of intention*, suggests in our "conscious intent" we focus on the essence, not the form, of what we want. The *change principle*, related to the *law of allowing*, suggests we can only change ourselves and our preferences, not others and their preferences. And, the *healing principle*, related to the *law of universality*, suggests that the key to healing and change is the use of our creative imagination and our preferences. These *harmonious relationship principles* come into play as we use *discernment* in how we engage the Energies of other people and circumstances, or not.

Discernment is often defined as the quality of being able to grasp and comprehend what is obscure. In my view, like some other authors, *discernment* is also a way of making life choices *without judgment*. In this context, it is a tool for finding one's own truth. That is, if some Energy, in whatever "form" (i.e. kind of relationship or circumstance) speaks to your Heart, then you can take it as your own. If it does not, then you can leave it without judgment and consider that it is there for another.

I suggest, therefore, that the "New Human Being" as a *Conscious Creator* can use the Energy laws, relationship principles, and discernment with Higher Consciousness to move beyond tolerance. What does this mean, then, in terms of transcending the limitations of tolerance?

From the perspective of a *Conscious Creator*, tolerance may be considered only a first step, perhaps a very important first step, for moving toward the establishment of authen-

tic relationships in our life spaces, individually and collectively. In this context, tolerance as a phenomenon is viewed as flowing from Self-limiting beliefs associated with a Lower Ego-oriented Consciousness. This recognition helps in moving forward authentically. For example, we may at times inadvertently "become intolerant" while "unconsciously" trying too hard to express tolerance. How often have you witnessed others or experienced yourself "feeling intolerant" after "putting up with" or "tolerating" someone or some circumstance you consider irritating or uncomfortable. From a Higher Consciousness perspective, we can ask, without judgment: How does this happen?

Tolerance implies that we, individually or collectively, have already created an emotional response and have decided to ignore the feelings for what we consider a "Greater Good," without fully understanding the original belief(s) behind the emotional response and how these beliefs may be Self-limiting, individually or collectively. In terms of relationships or circumstances, then, if beliefs are left unexamined, this could result in the creation of Energy blocks in the form of resentment for choosing the lesser of what we do not want. So, how, then, do we move beyond the limitations of tolerance?



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Beyond learning how to play with the *Universal Energy Laws* in general, the next step in moving beyond tolerance is to be open to examining any Self-limiting belief. It is important to recognize that beliefs often emerge to structure our duality/polarity experiences, that beliefs are not truths per se, and that we can choose to accept, reject, or modify any belief that we carry in the Mind in accord with our unique life spaces.

Another step is to use the *law of neutrality* when we are not clear about what we want. In doing so, we can just *be* with another person or a situation, without creating an Energy block since the choice of both sides of a polarity neutralizes the Energy. In this context, our relationships or the situation can at least remain civil and respectful, without causing harm. We, therefore, can act with respect and civility toward others we consider different or uncomfortable situations, until we can get clear about what Higher Qualities (e.g., Compassion; Love) may be available to us for emergence or what Higher Qualities we would like to use to structure

the nature of the relationship or situation.

A final step thus involves the use of *discernment without judgment* to look inwardly with honest eyes. The purpose is to explore the Energies at play in order to see how they relate to the Heart or to the pull on Heartstrings, individually and collectively. This step helps to minimize the creation of Energy blocks and resentments that may emerge as we express tolerance from our Lower Ego-oriented Consciousness. Tolerance, therefore, cannot be, must not be, and should not be an end in itself.

The purpose of this discussion was to point out how Energy blocks can occur if we do not look at unexamined Self-limiting beliefs when expressing tolerance. I suggest, therefore, that it is very important to learn how not to create Energy blocks in the use of tolerance and how to move beyond tolerance by “consciously” using *Universal Energy Laws, harmonious relationship principles, and discernment*. Otherwise, we will continue to create and live with the illusion that the only way to grow as human beings is to grow with pain.

— CUF FERGUSON

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— Kirk J. Schneider

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KIRK SCHNEIDER

Editor's Commentary

In this, the final issue of *JHP* in 2010, we are treated with a commemorative section that is long overdue—a loving tribute to William James. William James is arguably the most important historical figure of American professional psychology. As readers will discover, his intellectual footprint impressed itself upon every major branch of American psychology—from cognitive-behaviorism to humanism, and from the philosophy of science to the philosophy of practice. But little is it advertised that James's main contribution—and probably his most visionary—was to humanistic-transpersonal psychology, from its deepest roots in self-actualization theory to its furthestmost inquiries into awe-based, preconceptual consciousness. Even a casual perusal of what I consider to be his milestone achievement, *Varieties of Religious Experience* (1902), will compel the reader toward this conclusion.

In this special issue, section editor Edward Hoffman and I have assembled a stellar group of William James scholars—as well as *JHP* editorial board members—to commemorate the centennial of James's death.

In the first article, Eugene Taylor provides a groundbreaking commentary on James's pivotal contribution to the epistemology of science. How we know what we purport to know takes center stage in this historical reawakening of the relevance of James's pluralism, pragmatism, and radical empiricism for the contemporary neurosciences. After taking us on a brief but pithy tour of James's main contributions to humanistic-transpersonal psychology, Taylor methodically details the relevance of James's epistemology for the deepening of our understanding of the correlation between brain physiology and experience, experimenter and subject, and numerous other aspects of an expanded psychology of science. This "neurophenomenology" has enormous implications, not just for the science of psychology but for the psychological foundations of the sciences. The result is that "basic science becomes transformed as we know it, widening the purview of what it is able to study, as this more phenomenologically oriented psychology replaces physics as foundational to all the sciences."

In the second article, Louis Hoffman and Matt Thelen present a fascinating elaboration on James's legacy in the philosophy of science. In this paper, they argue that not only did James foresee, and in many ways help to formulate, the humanistic emphasis on qualitative research, but he provided some of the best and earliest critiques of psychology conceived as a natural science. They conclude their article with a provocative

discussion of the relation between James's emphasis on the margins of consciousness and the latest debate on contextual factors in psychotherapy outcome research.

Tony Bevacqua and Edward Hoffman address yet another profound Jamesian legacy—his influence on the Alcoholics Anonymous (AA) movement. With brisk clarity and depth, Bevacqua and Hoffman detail the impact of James on Bill Wilson, AA's founder, but also and equally importantly James's unrealized vision for a broad, spiritually based psychotherapy embracing both nadir and uplifting experiences.

We shift from the practical and theoretical to the literary in our final article by Ed Mendelowitz and Chae Young Kim. In this poetic tribute, Mendelowitz and Young Kim attempt to evoke the essence of Jamesian inquiry—his "reinstatement of the vague." After escorting us on a majestic tour of some of the key literary voices of the past century, Mendelowitz and Young Kim show how James's thinking echoes each one, and like them collectively, transport us to a new plane of psychological inquiry. While it remains for a humanistically informed, poetically infused psychology to fully pursue that inquiry, I think James would be in concurrence that what Mendelowitz and Young Kim have pursued in their article is both appreciable and promising.

In the final section of this issue we present two open-topic articles. Dealing respectively with the topics of love and myth, both resonate well with the life-affirmative aspects of psychology that James regarded as so important.

In "Integral Love," Daniel Sleeth articulates his vision of the central role of love in the therapeutic encounter. Drawing on studies of therapeutic effectiveness, along with his own clinical experience, Sleeth makes a convincing case that love is transformative on many more levels than is conventionally conceived and that "integral love," in particular, can be a fruitful new basis on which to understand the power of love's reach.

In "The Primal Vision: The Psychological Effects of the Creation Myth," James Dillon details another aspect of love's reach, what he terms the primal monomyth. In the primal monomyth, an archetypal drama (from any of a variety of cultures) is played out to help people restore order to a chaotic universe. Dillon lays out some fascinating examples of this monomyth, from the ancient Babylonian text called the *Enuma Elish* to the Native American Apache story of the "black Hactcin," and deftly traces their relation to modern psychology and the need for modern reenactments. This is an essay topic about which Rollo May would have given his blessing, I'm sure; and thanks to a number of contemporary humanists, such as Stanley Krippner, that blessing continues to find recipients.

In closing (and somehow fitting for this cross-cul-

tural, pan-psychical issue), I would like to bring readers attention to a landmark conference, “The First International (East–West) Existential Psychology Conference” which took place in Nanjing, China, between April 2nd and April 5th this year. This conference, in which I and several colleagues were honored to take part, was a rousing success by most accounts—as will be the bridge-building hopefully that is sure to grow from it in the years and perhaps even months to come. I would like to express my profound appreciation to the organizers of the conference—Louis Hoffman of University of the Rockies (Louis is now at Saybrook University), Mark Yang of Alliant University, Hong Kong; Xuefu Wang, of Zhi Mian Institute Psychotherapy, Nanjing; China Institute of Clinical Psychology, Beijing; Japanese Academy of Counselors, Tokyo; and Xiaozhuang University, Nanjing. More information can be found about the event, including Louis Hoffman’s overview and my

opening keynote speech, at <http://www.societyforhumanisticpsychology.com/spring-summer-2010-1/china-2010> (the Society for Humanistic Psychology--Division 32 of the American Psychological Association website, Summer 2010 Newsletter section. There is also information in Chinese at <http://www.ep-china.org/english/czzhuce.php>.

Lastly, I am very pleased to announce two new JHP editorial board appointees—Roger Brooke and Theopia Jackson. Roger is a longtime faculty member of the psychology department at Duquesne University, and has written extensively in the areas of phenomenology, the human sciences, and Jungian studies; and Theopia is a part-time faculty member of Saybrook University who specializes in humanistic approaches to multiculturalism and clinical practice. They both have provided us with wonderful editorial help in the past, and I look forward to their continued service in the days and months ahead.

— KIRK SCHNEIDER

A BAKER’S DOZEN: Proposed Therapeutic Interventions of an Existential–Humanistic Therapist

— 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 therapeutic interventions that are specifically beneficial for an existential–humanistic therapist to utilize. Below are my thoughts.

I want to acknowledge the influence of Jim Bugental, Ph.D., my mentor and friend, who emphasized a number of these interventions.

PHILOSOPHICAL INTERVENTIONS

1. Being versus Doing

In existential–humanistic psychotherapy, the being drives the therapy—not the doing. The doing is secondary, it is the result of what emerges from your being. This is in contrast to doing-based therapies, wherein you have a goal and methods to get to that goal, so once you hear the problem you go to the predetermined methodologies.

Your intention is to let your interventions stem from your being. You don’t come into the session with preconceived ideas that you

will absolutely hold on to. While you will most likely have a flow of thoughts and feelings about your client, your relationship with your client, and the course of therapy, there is no rigid grip to any of it.

Rather, what is present for you is a sense of stillness, silence, and just being . . . being with what is going on internally with your client, being with what is going on internally within you, and being with what is going on in your relationship with your client. Your interventions come from your intuitive sense of what you need to say or do, or not say or not do—right here, right now, in the moment.

In the course of therapy, you are modeling for your client what it means to come from your being. You are also facilitating your client and allowing her thoughts, feelings, and actions to emerge from her being, and to experience what that means.

2. Holding the Container

Holding the container is one of the primary tasks that you provide for your client. This means that you want your client to have a sense of confidence that whatever he expresses in the session, you can handle it—and he knows it.

You hold the container so your client can risk exploring material that is uncomfortable for him to explore, and also possibly unusual for him to explore. You are encouraging him to share what is present, and communicating to him in your words and actions that you are fully with him in whatever he is sharing—whether it is deep hurt, rage, shame, joy, etc.

Whatever his sharing evokes in you, you will handle it in service to his therapeutic goals—sometimes sharing your experience with him, and sometimes not, depending on what would be therapeutically beneficial in that moment. He experiences your internal strength and ability to handle strong emotions and difficult material, and knows he doesn't have to take care of you. You are the anchor for him.

In order to hold the container strongly, it is important to do your own personal work. This would include committing to your own psychotherapy, engaging in paid and/or peer supervision or consultation, and investing in self-care throughout your career. Doing your personal work allows you to know and renew yourself, continuously. Doing your personal work

reinforces your resilience, which makes you more capable of being with whatever material is presented to you by your clients.

3. Process versus Content

Process over content is emphasized, although content certainly is not to be ignored.

Process means paying attention to how your client is with herself in the session and/or how she is with you in your relationship. For example, in paying attention to how your client is with herself—you may be aware she qualifies her statements frequently (maybe, I think, etc.), or she is emotionally repetitive without resolving issues or releasing emotion, or she is rational around content that you would expect to evoke strong feelings. In paying attention to how she is with you in your relationship—you may be aware you experience her as seeking your approval, or being argumentative with you. At times it may be important to express your awarenesses directly to her, whether it is focusing on her relationship to herself (intrapsychic process) and/or her relationship to you (interpersonal process).

You can proceed with this process orientation in one of two ways. One approach would be to facilitate your client's attention toward her inner life in the moment. For example, you point out her tentativeness in the session and encourage her to free associate about what comes up for her in relationship to her tentativeness in how she lives her life. This could include past associations and/or future concerns about how her tentativeness impacts her life. Ultimately, you are supporting her to explore her tentativeness in relationship to her self and world constructs—how she has defined who she is and what her world is. In the exploration of her tentativeness she may discover that

she believes the world is dangerous, people are out to get her, and that she is fragile, vulnerable, and needs to hide to keep from getting hurt. With more conscious awareness and repeated exploration of this existential theme, her self and world constructs can be modified so that she can make different choices that are more authentic to who she is now—which could support her in being more self-actualizing and more fulfilled.

The second process direction you could take is to facilitate a dialogue to explore the interpersonal relationship between you and your client. For example, you could explore how her tentativeness is happening right now between the two of you, and what that means for both of you. For example, as she explores her concern that you won't like her if she is too assertive, you can let her know that actually you appreciate her being assertive—and that her tentativeness can be off-putting to you. She may then become aware that her tentativeness may also be off-putting to other people, and that her dad was pleased when she was passive and irritated when she was assertive. Your feedback facilitates a new self-awareness, which she can use to re-evaluate how she wants to be, both inside herself and in the world at large. With more conscious awareness and repeated interactions exploring this existential theme of tentativeness between you, her self and world constructs can be modified so that she can make different choices that are more authentic to who she is now—which will support her in being more self-actualizing and more fulfilled.

Whether you work with your clients' process in the here and now intrapsychically or interpersonally, you can get to the same end—supporting your client to be more authentic and self-actualized, two

primary goals of existential–humanistic therapy.

4. **Everything Is Everything**

You work from the premise that everything is everything. There is no such thing as a coincidence. Rather, there is a synchronicity in living. Thus what happens in the therapy sessions usually isn't an isolated incident. It's assumed that the client's way of being that is demonstrated in the session also occurs in his other relationships and in the way he lives his life.

For example, if he arrives late for his sessions repeatedly, you could assume that he is late for other appointments in the rest of his life. You can check this out with him at an appropriate time. If it is a repetition of being late in general, you want to explore with him his thoughts and feelings about this way of being, what meaning he makes of it, would he like to change it, etc. Thus the lateness in the session is an opening for a much broader and deeper exploration for how he lives his life.

While I believe this to be the exception, his lateness for sessions could be an isolated incident in which he is late for therapy but on time in the rest of his life. In that case, you can explore with him how he feels about being late for his session, how he feels the lateness impacts your relationship, and what the meaning of his lateness is. The exploration of his lateness can still lead to everything is everything. For example, his lateness to sessions could be that he is afraid of your opinion of him because he sees you as an authority figure, which can then lead to an exploration of how he sees therapists as authority figures and/or how he was afraid of his parents, who he experienced as being very authoritative.

It is important to not assume that any action or interaction is an isolated event, apart from the rest of the client's life and how he lives his life. Assuming everything is everything provides a lot of meaningful therapeutic grist for the mill.

5. **Inclusion, Not Amputation**

Everything takes place in the present moment—our past is embedded in the present, and our future unfolds from it. Therefore, as much as possible, you will want to be aware of everything going on with your client, within yourself, and between you and your client. As appropriate, you may want to explore your awarenesses with your client.

For example, in the first phone contact you are aware if the client's tone is primarily tentative, matter of fact, dismissive, enthusiastic, or ingratiating in her presentation of why she wants to initiate therapy. While you won't give her feedback about her tone during that first contact, you will give her feedback about her tone at some point—whether it is in the first session, the 15th session, or the 50th session—and you may give this feedback repeatedly as the tone occurs in the sessions. Your feedback allows her to see how she presents herself—which she may be only semi-conscious of, or not conscious of at all. This feedback allows her to experience more fully a way she is being in the world, and in exploring that, she will discover more of her unconscious material, which can then be further grist for the therapeutic mill.

Another example would be if you constantly feel sleepy when working with your client—rather than avoiding that awareness you may want to let her know, and then explore it with her. How does she feel about you getting sleepy? Does your sleepiness point to a lack of

presence that occurs in her life in general? And/or does your sleepiness point to something she evokes in you that makes you want to check out? If so, could it be some aspect of your countertransference that you may need to explore and work out with your client?

RELATIONSHIP INTERVENTIONS

6. **Alliance and Context**

You pay attention to the state of the alliance with your client and to the context in which the client is expressing his concerns.

Alliance refers to the level of trust you and your client have with each other. As you are working with your client, monitor the state of the alliance you have with him. This will help determine your interventions.

Alliance is established and deepened over time. Your interventions will be different if you have been working with a client for a year than they will be if this is your first session together. In your first session you will primarily be listening to your client's story. After a year of working with him, you will have a range of interventions, from supportive to challenging. Even when you have been working with him for a year, you will still want to monitor the level of trust established, the depth of inward searching he is exhibiting, and the depth of connection you have with him to determine your interventions.

For example, if your relationship with a vulnerable client is primarily a nurturing one, you may be gentler in your challenging of him than you would be with a client who likes to challenge you more in the sessions. You match the client where they are. However, there also may be times when you want to do the opposite. For example, with a client who needs a lot of validation,

you may challenge him—and then process his experience of being challenged. With a client that is often oppositional, you may validate him and then process his experience of being validated.

Context refers to the circumstances surrounding the client's concerns. As you are working with your client, be aware of the context of what he is bringing to the session. For instance, if he is agitated, you will want to understand the context of the agitation before intervening. Is this agitation the result of a disagreement with his boss the day before? If that is the case, it may be useful to encourage him to vent and process his feelings. Or is it a repeated way of being for him? If that is the case, it may be good to point that out to him and explore his need to agitate himself. Or is the agitation a coming apart at the seams for him? If that is the case, you may want to treat him supportively and firmly, aiming to keep him from unraveling—perhaps reminding him of his ego strength and his ability to not succumb so much to his upset.

7. **Emphasis on Intention and/or Resistance**

You are aware that with just about anything a client says or does, you can focus on the intention toward wholeness, or you can focus on the resistance to wholeness. You will emphasize either one, both, or go back and forth depending on what is therapeutically optimal.

For example, if your client focuses on her hypochondria, you can focus on how that keeps her from engaging in life in more productive ways, and explore all that goes on inside her around her living a more inhibited life. Or, you could point out the strength she demonstrates in tenaciously focusing on

her health concerns, and explore what would happen if she used that strength in more productive ways. How would she be and what would her life and world look like? Does she experience her own strength and can she describe her strength to you?

Another example would be if your client is achievement-oriented, and she shares an achievement with you. You can focus on the celebration and joy of that achievement, or you can focus on how she may be overidentified with that achievement—and her achievements in general. The exploration of her overidentification with her achievements may allow her to see the price she pays—she can end up pushing people away with her self-focus and/or she can feel insecure if she is not achieving. Or, you can explore both the intention and resistance aspects of her words and actions.

8. **Emphasis on Transparency/Authenticity versus Transference/Countertransference**

Transparency and authenticity are key components in facilitating the growth and healing of your client. Therapist transparency and authenticity requires that you allow yourself to be real and to be seen as a person—within the context of the therapeutic relationship, in support of the client's goals. Your intention is to be open, honest, direct, and clear with your client—and to be therapeutically appropriate in terms of when and how you express yourself.

Therapist transparency and authenticity includes sharing your perceptions of what is going on with your client as well as sharing what feelings are evoked in you in relationship with your client. For example, it could include sharing how you experience your client as being detached, and that you

feel like you're not making strong contact with him. It could include sharing your experience that you care for your client. It could include expressing your appreciation for the courage it takes for him to stay with his concerns. It could include sharing your frustration at his stuckness and/or your own stuckness in discovering what can mobilize him. It could include sharing some identification you have with his concerns and perhaps sharing a story from your own life, past or present, to demonstrate that he is not alone in his concerns as you have been there within your own life, too.

The belief is that the experience of an authentic relationship can be transformative, and that your transparency is one important way to facilitate and engage authentically with your client. In the context of an authentic engagement, your client can discover a deeper and more positive level of connection—with you, with himself, and with others. Even if the relationship is challenging at times, it can be rewarding for him to experience how conflict can be worked through and how differences can be accepted positively.

Transference and countertransference need to be explored within the context of the transparency and authenticity established in the therapeutic relationship.

Transference may arise in terms of your client not seeing who you are and not taking in what you are communicating because he is projecting past relationships on to you. For example, he may share that he feels ashamed that he is not very intelligent. Even though you express your compassion for him, somehow he feels you are judging him as not being too bright. In his exploration of feeling judged, he eventually comes to understand that in fact you do value his intelligence, and that his expectation

that everyone looks at him as not being intelligent has kept him from taking in your verbal and non-verbal validation. He may also be more open to the possibility that he is more intelligent than he'd been giving himself credit for.

Countertransference may arise in terms of you not seeing your client for who he is, and not taking in what he is communicating because you are projecting your past relationships on to him. For example, he may express criticism about your abruptness in the session, which could trigger your resentment. . . . How could he be critical after all the work you have done with him? As you do your own inward searching and get some more feedback from him, you realize that you are overreacting. You realize a link to your relationship with your dad . . . and how you would become impatient with him and defensive around his criticism toward you. You realize you have not completely worked through your resentments toward your dad, and that you put a bigger charge on your client's criticism than was merited. You can then share your overreaction with him, possibly share some of the content of your countertransference, and acknowledge his concern as being valid. You can then express your willingness to be less abrupt with him and encourage him to let you know whenever he experiences you as being abrupt.

In existential-humanistic therapy, transparency and authenticity are the driving forces in exploring the relationship between therapist and client. Transference and countertransference are addressed openly as they emerge, within the context of transparency and authenticity. This is in contrast to some models of psychotherapy, such as classical psychoanalysis, wherein transfer-

ence and countertransference are the driving forces in exploring the relationship between therapist and client – and transparency and authenticity are considered less important and at times even detrimental to exploring the transference and countertransference aspects of the relationship.

9. Emphasis on Mutuality versus Hierarchy

The focus is on a client-centered model wherein you are facilitating your client in discovering and accessing what she already knows, her self-knowledge and innate wisdom, which may be semiconscious or unconscious to her in the present moment.

You are working collaboratively with your client to support her in empowering herself. One way you facilitate this is by identifying her resistances to being present in the moment. As her resistances are peeled back, her access to her self-knowledge and innate wisdom becomes more available.

In the mutuality of the client-therapist relationship, a deep connection is forged from the understanding that both client and therapist are moving through the human journey. This awareness is a substantial support to her self-empowerment and accessing of her courage. Her knowing that you are on the same human journey that she is helps her realize that she can work through the life issues she dreads facing. There is something very reassuring in knowing that she is not alone in dealing with her demons, and that within your own frame of reference and life experience you can empathize with what she is going through.

Mutuality encourages that both therapist and client are equals in accessing and expressing their subjectivity with one another. The power for change resides within the

client's subjectivity and within the relationship between the client and therapist. Mutuality supports the client's deeper contact with herself and increased connection with you, which leads to further growth and healing for her.

The opposite of mutuality is a hierarchical model wherein the therapist evaluates the client, gives the client a diagnosis, and prescribes a treatment plan. The treatment is deemed successful if the client follows the treatment plan. The treatment is deemed unsuccessful if the client deviates from the treatment plan. In a hierarchical model the power for change resides within the therapist's expertise and authority, and within the objectivity of the treatment plan. There is minimal emphasis placed on the client's subjective experience of the treatment.

SKILL INTERVENTIONS

10. Deep Listening

Deep listening is the ability to listen with a deeply attuned sensitivity to your client's experience. You are listening not only to the overt content of what your client is saying, but also to the nuances of sensing his deeper, more authentic needs and his more covert and less expressed feelings in relationship to his expressed concern.

Your deep listening is communicated to your client nonverbally in your expressions and gestures, as well as verbally in reflecting back to him what he is saying to you—empathizing with his dilemma, and noting to him both in process and content what may be semiconscious to him. Giving him feedback on what is semiconscious to him can be an opening to allow more unconscious material to emerge, which then can be consciously explored and integrated. For example, you may say “I notice your hand is clenched . . . and I am sensing you

are feeling angry with your boss right now. . . . Does that resonate for you?”

Deep listening allows the client to feel powerfully heard, seen, and received.

11. Engaged Curiosity

You want to really “get” your client, and in so doing help your client “get” herself.

To get your client, you will want to tune in to your genuine curiosity to draw your client out. The direction of your curiosity can have a broad range; the purpose is to have your client describe her experience of living in every facet of her life, as fully and comprehensively as she can. For example, you may ask her how she spends her day or what she likes about her job—or if she doesn’t like it, why she doesn’t like it, and how does she keep herself doing it. Similarly, you may want to hear what she likes and values about her partner, what she holds back in communicating with that person, etc.

It is very important to realize that this engaged curiosity is not scripted. Rather, you are following both the lead in what your client is expressing (verbally and nonverbally) as well as your own inner promptings in what you are subjectively interested in pursuing further.

12. Have the Client Check Their Feelings, Thoughts, and Bodily Sensations Behind Their Story Line

Both the immediacy and fluidity of your client’s lived experience is important to facilitate. Clients can block their immediacy and/or fluidity by becoming too vested in their story line and/or stuck in the repetitive expression of their concerns.

Shifting the focus may lead to

more spontaneity and more accessing of unconscious material being discovered in relationship to the concern being explored. To help your client access fresh material around his concern, ask him to see if he can access something other than what he usually accesses. For example, if he is focusing on a lot of thoughts about his concern that are looping repetitively, you may ask, “What are you feeling as you are thinking about this or telling me this?” Or, if he is focusing on a lot of feelings about his concern that are looping repetitively and not releasing, you may ask, “What are you thinking as you are feeling this, or as you are telling me this?”

At times it can be valuable to have your client check for bodily sensations behind his story line. This facilitates your client being more present in his body in the moment. You assume that he is integrated in his mind–body, rather than viewing his mind as being separate from his body. So, if your client expresses a feeling, you ask him where in his body he feels that, if he does. If he identifies that he feels it in his chest, you say to him, “Allow yourself to breathe into the feeling in your chest, and open up to whatever associations come up for you now . . . and share what emerges. . . .”

13. Let the Client Do the Work— Note How It Is Going

Be aware of your client’s efforts to make her life better, as well as the ways she sabotages herself, as demonstrated in the session. You become a mirror to your client, reflecting back to her what she is expressing as well as how she is expressing it.

Mirroring allows the client to be more aware of what has been pre-conscious for her. As she owns more of her pre-conscious,

more of her unconscious material emerges into consciousness. For example, when she resists engaging with herself, such as talking about intense emotional material in a detached way, you may feed that back to her . . . “You seem quite detached as you’re telling me about your grief over your mom’s death.” This allows her to become more aware of her detachment, which had been pre-conscious. Then, by focusing on her detachment, a range of associations can come to her that up to that point had not been fully conscious, such as her use of detachment as a way to protect herself from feeling too much emotional pain.

Mirroring can also be used to reflect back to the client an awareness of when she is expressing herself congruently. For example, when she is expressing her grief over her mom’s death in a sad and tearful way that seems alive and appropriate, you can simply nod or give brief verbal acknowledgement as a way of indicating that she is on the right track in her processing.

Mirroring allows the client to be more aware of how he is living in the present moment. He can then use that feedback to empower himself by choosing more consciously ways of being he wants to maintain and ways of being he wants to modify.

*BOB EDELSTEIN, LMFT, MFT, is an existential–humanistic psychotherapist based in Portland, Oregon. In addition to maintaining a private practice for more than thirty years, he also provides consultation, supervision, and training for professionals, including a one-day workshop titled **Deepen Your Therapeutic Work Using an Existential–Humanistic Perspective**. Bob is a founding member and presently serves as the coordinator for the Association for Humanistic Psychology–Oregon Community and an Executive Board Member of the Existential Humanistic Institute based in San Francisco. Bob can be reached at bob@bobedelstein.com 503/288-3967*

FAMILY THERAPY INTERVENTION

— Len Bergantino and Robert Rabert

Client's Description: I have known Dr. Len Bergantino since 1990, having met him when we were both members of the St. Peter's Italian Catholic Church on Broadway Street in Los Angeles. Over the course of time, we became friends and he asked me to be his son's Godfather around 1997. I was honored to do so.

He met my wife on one occasion prior to our being married and he has known my children, Mimi and Reemo, since they were about one year old, as he has often stated he has a clear recollection of me changing their diapers on the sidewalk in front of DiVita's restaurant in West Los Angeles, California. Dr. Bergantino is a fine musician and my children often went to hear him play and to visit with Alex (his son) and him. This sparked an interest in music on the part of my daughter. With the hard times of two recessions, we were forced to move from Los Angeles to Tucson, and I had no funds to purchase an instrument or to pay for music lessons.

Dr. Bergantino came to visit us in May, 2008, and he gave my daughter a guitar. Then he began giving her weekly guitar lessons by telephone from Los Angeles to Tucson from June 2008 to December 2009.

During this time, Mimi showed both diligence and enthusiasm toward the practice of music and general interest in music. Dr. Ber-

gantino took her through *Mel Bay I* and most of *Mel Bay II* before she was not able to continue her studies on the guitar as her hands were too small to play chords for which her fingers were either not long enough or strong enough.

During the weeks that followed termination of her lessons, my daughter became withdrawn and began to fail classes at her school where she had been a straight A student.

While Dr. Bergantino made it a point to keep the fact that he was a clinical psychologist separate from our friendship with him and his role as Mimi's teacher, this was the first time he said to me that he had become "clinically alarmed." He wrote a very supportive document to the high school principal, the high school counselor, and the superintendent of schools, requesting that my daughter be provided with a clarinet and music lessons at school, become part of the school band, and more involved in social activities at school. He was insistent that I follow up immediately in Mimi's behalf. Due to my worries about the difficulty of my financial situation I did not. Further, the principal who called Dr. Bergantino and assured him that she would not let Mimi fall through the cracks, did not get her involved with weekly music lessons or get her a clarinet, and put off getting her involved in school activities until the following year. In the meantime, my daughter became

more and more withdrawn and began to fail most of her courses.

Dr. Bergantino was scheduled to come to visit us in Tucson as part of a banjo festival he was going to attend. He was furious at both me and the school principal for not following through on our promises given that from his point of view my daughter's life and well-being were at stake. He made it clear several times that her well-being took precedence over what might customarily be expected from a friend. He further said that what he was going to do at this point had to cross boundaries that he had never crossed in terms of our personal relationship (he was a licensed psychologist in California, Arizona, and Hawaii).

As soon as I picked him up from the airport he insisted I drive him to the Office of the Superintendent of Schools and he met with the Assistant Superintendent of Schools, Dr. Edith Macklin-Isquierdo, and Ms. Patricia Dienz, and he made it clear to them that Mimi was not to be sold down the river and if the district did not get her a clarinet and weekly clarinet lessons with such clear warning signs as her going from a straight A to a straight F student, that he as a licensed psychologist in Arizona would serve as an expert witness in helping to construct a lawsuit against Tucson Unified School District. By the end of this meeting, he thought both persons intended to be helpful. He made it clear to them he felt

totally betrayed by the high school principal. Next, he insisted I drive him to the high school and set up a meeting with the Principal, and the high school counselor. He was told that the Assistant Principal would meet with him on the morning of May 13, 2010, at 8:30 a.m. When he got to the meeting, the Principal and high school counselor were present. At a point in time, the high school principal made it clear she was not going to be helpful and was going to do nothing until the following semester and then only band and an occasional meeting with the school counselor. Dr. Bergantino went into a tirade in the meeting, telling the principal and the counselor in no uncertain terms that either I was giving him permission to direct the course of affairs or I was not, in which case his participation to help my daughter was over; and if he did give me permission, this meeting was over and we were on our way to immediately seek out legal counsel to file a lawsuit against Tucson Unified School District, for intentionally jeopardizing the academic and emotional well-being of Mimi Rabert prior to his return to Los Angeles. The Principal looked to me as the father and attempted to get me to back down from Dr. Bergantino's position, while she was offering nothing. I said "He has full authority from me as a parent to do whatever he feels is in my daughter's best interest." The school counselor, Mr. George Brown, acted as if he were going to start a fight with Dr. Bergantino, telling him that he could not idly sit by and watch Dr. Bergantino run roughshod over his principal. As Dr. Bergantino began to stand up and made it clear he was not a man to be bluffed, the principal changed

her tune. She assigned Mr. Brown to be involved as the school liaison in weekly counselling sessions with Mimi, the Father, and for one session Reemo [the brother] and the mother when she was in Tucson. It was made clear that all of Dr. Bergantino's work would be pro bono (as were the guitar lessons.) It was made clear that his methods were unorthodox and not likely to be understood by school personnel.

Dr. Bergantino spent a great deal of time visiting our family at our home on the dates of May 12, 2010, through May 16, 2010. I would have to describe these as clinical visits, the outcome of which was miraculous. For example, Mimi refused to speak with me and hardly ever left her room, while spending hours on the Internet. Dr. Bergantino began shouting loud enough for her to hear, to me: "I want you to go to the hardware store, buy a padlock, and lock her room! At least that way you will be in charge of the family madness!" So Mimi began to leave her room so she could spy on Dr. Bergantino because he could be dangerous to her from her point of view if left unwatched (she did not want any interference with her successful blackmail of me and her brother). Then, from Mimi's point of view she had no reason to come out of her room, because I could not discuss the problem without being extremely offensive to Reemo. So when Reemo was late for dinner from football practice, and I wanted to save him the biggest steak, Dr. Bergantino said: "That little b-- isn't on time for dinner! Give him leftovers! Give Mimi the big steak!" She began to laugh uproariously and came out of the room more and more for lively visits with us. In other words, Dr. Bergantino turned the situation around in about four days of "live-in therapy". He sounded off

the wall, and I did not understand what he did when he did it, but by the time of our visit at school on May 13 or 14, 2010, the results were already positive and I told the principal about his success. On that basis he turned control of the situation over to Dr. Bergantino. Sessions occurred on June 14, 2010, 1 p.m. on Monday, June 21, 2010, and July 6, 2010. They lasted about 30 minutes (by telephone).

During the first session, a school psychologist sat in on the session, which was not part of the arrangement. When Dr. Bergantino assessed who sent for her and for what purpose, he stated that unless she understood he had total control of the way the sessions were conducted and she could remain as a student in that she had no experience doing family therapy, she could get out now! While it sounded as if she had a choice, he actually threw her out, sending a message to the principal.

Dr. Bergantino said several times that he could not have done it without me, in that some of the encounters he had with me on the weekend he stayed in my home were fierce and "socially intolerable". I told him I had complete faith that he would never let up on getting help for my daughter, and given those feelings I was glad he crossed the boundaries of our social relationship, which has continued to bring lasting value to not only my daughter's life (in that her grades are back up and she loves taking clarinet lessons); but in that the interactions among my son and daughter and me are lively, engaging, and more considerate of each other than they had ever been, and therefore the results are likely to carry on into the future.

—Robert Rabert, Tucson 9/6/2010
LEN BERGANTINO, Ed.D., ABPP

Ivan's Rescue: A Story

— Gordon Marvin Jackson

The story I'm about to tell you was a life-changing, watershed event in my life. My name is Ivan Dean, and in 1976 I was a Staff Sergeant in the Army stationed at the Presidio of San Francisco.

The story begins with a flight from Montana to California. I was a Reservist going on active duty for three months to evaluate units who had completed summer camps. I was to work in the 6th Army Headquarters building in the center of the campus. I was 34 years old, and the tour was to be a new adventure for me. This could be an inspiration for a renewed life, better job opportunities, and after a disappointing love affair the new scenery looked pretty good.

Sergeant Jeremy Wold was sent to the airport to collect me. Jeremy was a career soldier who was nearing retirement. He and I were to become fast friends. After arriving at the Presidio, I could see the Pacific Ocean from the steps of a tall, imposing building. The ocean was grayish blue with many whitecaps caused by strong winds. The sea breeze was steady but sometimes became fierce. Across the Golden Gate Bridge lay foothill slopes curving up to the strong, rocky cliffs. The Presidio was to be my home for this tour of duty. The barracks were old but sturdy with an air of loneliness about them. A grassy field lay adjacent to the tall building.

For breaks and lighter moments, Jeremy and I would frequent an eatery on Lombard Street called Francesca's Cafe. The owner was an Italian fellow who had been a tour bus driver in Munich, Germany. When Jeremy would enter the cafe, he would ask: "What's on the house today?", and invariably the waitress would reply "The roof". Christine worked at the cafe; she was originally from New Jersey but enjoyed living in San Francisco. Christine was a dark-haired beauty with an engaging personality and deep blue eyes. When her eyes smiled, the whole world smiled. I was interested in her. One morning when we were having bacon and eggs,

I asked her: "Would you like to take in a concert at the Palace of Fine Arts tonight?" "I would love to", she answered, "What time?" "I'll pick up you at seven at your apartment," I replied.

After having breakfast, Jeremy and I left Francesca's saying goodbye to Christine. Upon returning to the 6th Army Headquarters building, I thought the workload was overwhelming because I felt rushed to handle too much in an eight-hour shift. I worked closely with four officers and Specialist 4 Mary Hamman. Major Collins asked: "Sergeant, do you have the evaluation of the 841st Ordnance Company when they trained at Tooele Army Depot?" "I finished it a short time ago, and it is ready for you, Sir," I answered.

Mary and I were responsible for the reports of units that had trained during the year, and we had to keep up with the mountains of paperwork generated during the exercises. I told Mary: "You may take Saturday off if you wish, because I plan to be here." "I really would like to take it off because my husband and I want to hike in the Redwoods across the Bay," Mary answered.

Soon the day was over, and I returned to the barracks. Although there was an evening brightness showing through the windows, inside it was still dusk. Through the open doors came sounds of ships not far away blowing their horns through the Golden Gate. I anticipated the coming evening. The Palace of Fine Arts was built for the Panama Pacific Exposition in 1915, designed by famed local architect Bernard Maybeck (and reconstructed in the 1960s). Its Dome is spectacular and its architecture unique in the city--Maybeck took his inspiration from Roman and Greek architecture. At seven, I punched Christine's doorbell, and after a light supper, we went to the concert where the San Francisco Symphony was to play Mozart at the foot of the Presidio. "I bet you brought some breadcrumbs for the birds," I said. "In the little sack, silly," Christine replied.

As we neared a pond close by the

Palace with bluish-green water, the birds started moving toward us. I took a handful of crumbs and threw them in the air. Christine exclaimed, "Look how fast they attack the crumbs." Suddenly I looked at my watch and said: "It's time for the Symphony to start. Let's hurry to the Theatre." The Symphony played Mozart's 25th Symphony, and the concert turned out to be splendid. Christine and I had reached a state of communion with nature, the arts, and most importantly with each other. The future seemed bright, and it included this happy couple.

It was 8:30 in the morning on a warm and humid day. I was flooded with reports and felt unable to concentrate or remember details. It was as though I was in a fog. I sensed that something was wrong, but I couldn't put my finger on it. My world seemed to be closing in on me, and I had trouble discerning reality because of visual and auditory hallucinations.

However, there was a bright spot as I spiraled downward to not being able to function. Major Pete Wentworth, who was the leader of the Reserve evaluation, had befriended me. He came through my office every day and sometimes had me accompany him on post office runs, and he even took me home to meet his wife and kids. Pete took me under his wing so to speak because he sensed something was haywire and because he was a compassionate soul who wanted to keep watch. Pete had served three tours in Vietnam and had the sense of duty to protect his soldiers from harm.

One night I went to a Catholic church on campus and encountered Father O'Brien who asked: "My son, what is troubling you tonight?" I replied: "May I pray in your church? It will ease my mind." Father O'Brien said: "I welcome you to pray in this place of worship and refuge. God bless you my son." I bowed before the altar on which fluttering candles were sitting and quickly entered a pew where I knelt in

quiet and solemn prayer. The prayer was not answered right away but came true many years later. Now I had reached a point of last resort, a last attempt to find solace. Earlier I had gone on sick call at the infirmary for help, but had found none. One Medic had told me "to pick myself up by my bootstraps and get on with my life."

Wednesday morning the office throbbed with activity and excitement. I had a pile of folders sitting on the desk before me when suddenly I stared at the ceiling and in my mind everything went black, much like night falling. Immediate concern was shown by my co-workers. Finally, Pete came to my rescue, leading me away from the office. He took me directly to the Letterman Hospital emergency room (the Army hospital in the Presidio at the time). Although I was not cognizant, I could hear the conversation between the doctors and Pete. The doctor said to Pete: "What seems to be the trouble?" "He just simply lost it," the Major answered. The doctor continued, saying: "We'll run some tests to see what we can find. Sometimes this state of mind can be induced by drugs such as cocaine." "Please keep in touch with me," Pete said. "Here is my phone number."

Medical tests were run, and I was fully checked out. They found no evidence of illegal drugs or physical injury from any kind of trauma. It was finally determined that I was suffering from schizophrenia. Later this diagnosis was said to be incorrect by civilian psychiatrists. I was taken to the 4th floor of this massive military hospital in the Presidio, not knowing I would remain there for eight weeks. An Army nurse named Holly was assigned to my case. Holly had the rank of Captain, and her demeanor was as beautiful as her appearance. She was of Italian lineage with high cheekbones and soft brown eyes.

An Army buddy from Montana, 1st Lieutenant Jim McFarland, had come to the Bay area for his summer camp at Treasure Island. I was supposed to meet him at the airport on June 20th, but I didn't show up. Because of my state of mind that day, I had forgotten. I was hospitalized on June 21st. Jim started inquiring about my disappearance, and after many phone calls he found out

what happened. Jim was accompanied by Captain Ed Canty when he visited me over the next two weeks. They brought Marlboros and heavy hearts because their friend was down and out. During one of their early visits, they met Holly. The chemistry of compassion came to the forefront, and the three of them met socially at her home to commiserate on the evils of mental illness. Jim's undergraduate degree was in Psychology. Much empathy was shown by these caring people who displayed some of the finest qualities found in humanity.

When Jim had finally found me, he came right away to see if he could be of any help. He entered my room; I was lying on my bed focused on the wall in front of me with an empty look in my eyes. While he sat with me, Jim asked: "Would you like to play some cribbage tonight?" "Not tonight," I answered. "Maybe tomorrow night." Jim came the next night and asked again: "How about a little cribbage, Ivan?" "Yes," I said.

The two old friends played cribbage and reconnected once again even though they were playing with a pinochle deck which has only 51 cards. As Jim talked in a calm voice and kind manner, I started to respond to the conversation. Slowly but surely, I started to come out of the catatonia. On one visit when Ed came with Jim, the three of us made a long ice cream run into the Marina District bordering the Presidio. The ice cream was delightful, but the walk and conversation were even better. Later that night they stopped at a tavern on the way back to Treasure Island and got drunk. Jim and Ed were trying to cope with what they had seen. Jim visited me every night of his two-week summer camp. Ed Canty and I had been fraternity brothers in Sigma Chi at the University of Montana in 1961.

Christine came to see me in the hospital after the word had gotten out. She and I sat together on an overstuffed couch. She held my hand tightly, and with tears coming down her cheeks, she asked: "Ivan, what happened to you?" "My world just came to an end," I replied.

Christine made attempts to bridge the gap between us, but all failed. She talked to the doctors in the hope of finding a cure, but none was available. I was in a fog, surrounded with sadness

and totally without emotion. Christine's heart was broken, but as it turned out there was nothing she could do but leave and try to forget everything.

One poignant episode during my stay at Letterman Hospital occurred one Saturday night when a group of patients were listening to some music in the recreation room. Some started dancing, and soon everyone joined in. I danced with a young woman, an officer's daughter, who had been terribly burned in an accident. Her face and neck were disfigured. Looking back on that night, it is easily understood why she was in a psychiatric ward. I held her very close and felt much better afterward. I can only hope that she felt better, too. It was evident what trauma could do to a human soul. It was a positive thing, my being in Letterman, because they see more cases like mine due to the urban population. And they knew better how to deal with it. Catatonia is rare and severe. Dr. Hoell, a renowned psychiatrist with experience in the field of 38 years told me: "Of 1,000 psychiatric patients who are admitted to hospitals, only five will be catatonic. Four of which will have a chemical imbalance, and one due to emotional trauma."

After eight weeks at the Army hospital, I was judged well enough to go home. I was not well enough to return to my military job, however. The journey back to a normal life was long and arduous, but with much time, new meds, and visceral fortitude, I was able to come part of the way back. I spent a year with my family in Butte; I returned to work for the State of Montana, got married, changed jobs, and in 2002, just before I retired, I was able to make \$120,000 a year as a System Operator with North Western Energy.

This story underscores the fact that human beings are resilient creatures and should never be written off.

GORDON MARVIN JACKSON is a former System Operator for North Western Energy Company in Butte, MT, where he worked for 28 years. He holds a Bachelor's degree in History with a minor in Political Science from Montana State University in Bozeman. He completed a writing course in short stories from Long Ridge Writers Group in West Redding, CT. He is retired and living in Helena, MT. Marvin12@bresnan.net



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REDISCOVERY OF AWE: SPLENDOR, MYSTERY, AND THE FLUID CENTER OF LIFE

BY KIRK J. SCHNEIDER
Paragon House, 2004, 205
pp., \$20 paperback, ISBN
1557788340.

Reviewed by E. Mark Stern

André Malraux once emphasized that the inherent possibility of revitalizing the human condition rests with its continuing quest for exalting resources. This thematic chord is similarly struck in Kirk Schneider's all-too-brief *Rediscovery of Awe* in which the interplay of ferment and civility; desolation and aspiration; neediness and luminosity; injustice and abundance; formalism and ceremony form the bedrock for an exploration of current spiritual paradoxes. Within a tradition of "enchanted agnosticism," the author looks to the potential for personal and cultural transformation as a keystone to what he sees as "bedazzled uncertainty" drawing its strength from the "fluid center of life."

Beyond the reaches of a so-called "positive psychology," Schneider, a psychotherapist in the tradition of humanistic psychology, swiftly demonstrates a clinical acumen beyond the fixed operations of manually driven procedural psychotherapy. Functioning as an alternative to reductionistic robotized goal-determined devices, Schneider, a self-proclaimed romanticist, offers the case for a continuing authentic struggle based on enduring and painful uncertainty. It is these ever-changing uncertainties which

Rollo May deemed as emblematic of "wholebodied, impassioned involvement in a value (-laden)" moral vision. It is here that Schneider's depth psychology underlines the mysteries of personal existence even as they welcome the call to action of life's awesome transformative capacities.

Indeed, the realization of awe, in a world embedded in growing social and economic insensitivity, becomes increasingly dependent on each individual's relational potentialities. These potentialities, realized well beyond doctrinal flares, rely on a common pursuit of core moral sensibilities.

Doctrine based upon uniqueness rather than on fixated constraints, unleashes both human diversity as well as the excitement of uncertainty. The author, understanding the vitality of a universal

vibrant uncertainty, shifts the prevailing paradigms from method to relational spontaneity, underscoring the invocations and inspirations of the daimonic. Awakened by what he sees as the Great Conversation, therapeutic dialogue bridges dubious gaps and sensitizes each unique soul to what becomes ideally developed into an awareness, not into fragmentations and disability, but to the uniqueness "about who and what we are, what we dream of, and what we deeply desire." Schneider keeps faith with the experiential validity of diverse belief systems. The conviviality of Schneider's

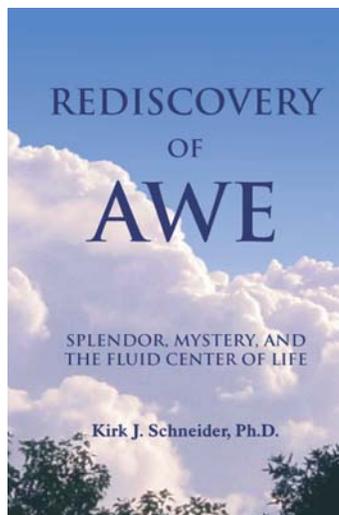
sense of the enigmatic, his affirmation of the capacity to wonder, as well as his personal sense of awe, lead him to the excitement of evolving ideas and ideals, to a novel expressiveness, and to the unraveling of unique sensibilities which, in turn, underscore an expansive commitment to personal participation and discovery.

Consistent with his views on the centrality of experience, Schneider encourages a shift of emphasis in developmental psychology from its narrower view of family dynamics to the broader scope of interactions

with the culture, ecology, and the cosmos. Moving beyond the confining view of the child's cry for certitude and predictability, these appeals may well serve as predictors of a more expansive curiosity and engagement. The magic of uncertainty, while harboring the child's initial terrors, delights in

the emergence of excitement, discovery, and wonder. As maturation proceeds, the once-child, now adolescent, now adult, is likely confronted by the lures of a staid/robotic version of certitude.

Instead, Schneider suggests an educational model geared to the recasting of a beleaguered fix of predictability into the excitement of unfamiliar fluidity and paradox. Transcending doctrinaire surefootedness, Schneider stresses the potentials of a faith that embraces the struggle toward the discovery and passion of what Paul Tillich has



called the soul-stirring pursuit of an indefinable enigmatic god beyond god. Granted that this struggle may well rouse underlying subconscious anxieties in childhood and beyond, the resulting excursion into excitement may well rebound as multileveled, awe-based ethical/moral challenge.

Developmental models eventually lead to a reflective range of psychotherapies and broad repertoires of spiritual direction. As for his own humanistic practice of depth psychology, Schneider remains suspicious of competency-based approaches while speaking to the cause of tragic-optimism. The predominance of behavioral/cognitive techniques in contemporary psychological practice masks the centrality of meaning in life. Sadly, the acknowledgement of deep emotions have, in the prevailing psychology of contemporary times, come to be regarded as feeding into the anti-strategic by the behavioral and cognitive therapy lobbies. In response to what he considers a reactionary thrust in psychology, Professor Schneider affirms that the inclusion of the passions in the therapeutic process awakens the creative richness of self-exploration which may ultimately lead to the greater good of society. As if recalling the words of Boris Pasternak that **“the aim of creating is the giving of oneself,”** Schneider bridges awe with the inevitability (and thus the greater humanizing value) of the tragic in life. Though there be nightmares, there too remains a numinosity that has, throughout history, characterized the mystical journey. Thus the true aim of

depth psychology is enhanced as it maintains common cause with what Merleau-Ponty refers to as the deepening of “our insertion in being.” At obvious odds with a highly touted “positive” version of praxis, true quests are more likely to be found in Victor Frankl’s tragic optimism with its accompanying transformative paradoxical sensitivities.

In what he terms activation and wonder of being alive, Schneider’s sense of fluidity reverently acknowledges the intriguing struggles, sacrifices, and disconsolations of existence. Yet, for Schneider, choice, overriding concession, is seen as the “fulcrum of the fluid center.” And while advocating for choice, Schneider is obviously aware that authentic choosing always involves the acknowledgement of risk and struggle. These remain twin catalysts leading to a healing of the splits between the dream and the awakening; between the self and society.

Readers of this magazine will know that Kirk Schneider’s romantic sense of the sacred places him at odds with antediluvian doctrinaire religion as well as with the postmodernist strident takes on the anarchistic manipulation of realities. His is a philosophy and a psychology of inscrutability—one in which science and religion partner in mutual enrichment, proposing reverence for enigmatic and evolving inquiries “that transcend the measurable.” Kirk Schneider best expresses himself in his embrace of wonder. His is a quest for a comprehensive psychology of profundity which, by its very nature of inquiry, weds the seeker to the possibility of generativeness and enchantment among the graces of uncertainty. *E. MARK STERN is Professor*

Emeritus, Iona College, New Rochelle, New York.

ZEN AND THE ART OF PSYCHOTHERAPY: PARTNERS IN LIBERATION

BY JOSEPH BOBROW

W. W. Norton & Co., 2010, \$27.50, ISBN 9780393705799.

Reviewed by Karen Castle

In reading the very first chapter, I got a sense that Bobrow is well-experienced and well-versed as a Zen master and psychotherapist. About midway through the book, he shares a meaningful realization.

Because the self has no absolute permanent identity, we find fundamental libidinal affinity with our fellow beings. Because we are empty . . . the situations, people, and inner phenomena I encounter, just as they are, are nothing but ultimate reality itself. Standing up, sitting down, laughing, weeping—these are jewels we do not recognize as our own treasure. This is not an abstraction, not a credo to rally around or debate, but a perennial human experience, arising from a falling away . . . that is simultaneously a falling together.

This reminded me of the many people I encounter in my own practice who are unsettled and discontent. I look upon them with compassion and empathy because I know (from having experienced it) that the only way through is to embrace all emotions. This is how I would interpret what Bobrow is referring to in this statement. Rather, it is what it is. Let’s take a new approach and welcome the emotions whatever they may be;

good, bad or indifferent.

Of course, Bobrow has a lot more to say about this. In fact, this book is very detailed about the dynamic interplay of emotional and spiritual development through the two distinct paths of Zen and psychotherapy.

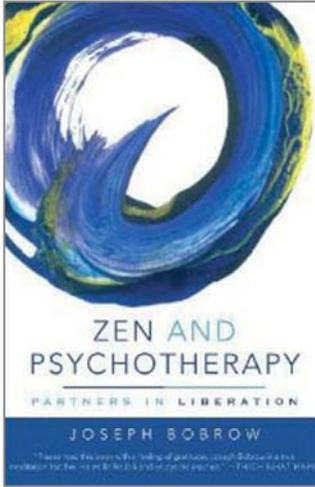
I found that he elegantly interweaved these two processes with vignettes from his own experience as a clinical therapist. For me, this was the main thread that kept me interested.

One of his clients in particular had an issue with intimacy and long-term relationships. He quotes,

The club Martin wanted to belong to had to have only him as a member. How unfulfilling his deconstructions were, how hollow and false the 'freedom' he exercised. . . .

Bobrow explores this issue from both a psycho-therapeutic level and through his interpretation from a Zen Buddhist perspective. He humbly links his own internal process with that of his clients. On one occasion, he was deeply touched,

What is most dear to me is his simultaneous recognition and expression of what he received, along with his consciously disavowed admission of the ongoing struggle to let change be, to give me that, to give himself that. That was the real gift.



All of this was very intriguing based on my background in Transpersonal Psychology which, to me, ultimately identifies the two as one complete package. His outline and use of common terms such as *no-mind* and the *observer* were beneficial compared to Western therapy terms such

as *fundamental singularity* and bedrock *intersubjectivity*. Yet this particular chapter helped me get a deeper sense of the interplay between therapist and client because he used outside resources to thoroughly explain the dichotomy of communication and non-communication.

Throughout the book he respectfully quotes well-known experts in the field. Bobrow uses quotes from famous teachers such as the Dalai Lama, Thich Nhat Hanh, Meister Eckhart, and a variety of published psychotherapists to integrate two seemingly distinct paths. His humble, personal style sharing intimate details combined with his academic credibility allow for a very appealing blend. I would recommend this book to anyone who wants to develop and improve their understanding of a new world psychology. Additionally, I am sure I will be picking it up again and again to assist in interpreting my own personal circumstance and to offer insight to others.

KAREN CASTLE, M.A., studied Transpersonal Psychology at the Institute for Transpersonal



Psychology. She offers Holotropic Breathwork workshops and is a Dr. of Chinese Medicine in St. Petersburg, FL. www.karencastle.net

EAT SLEEP SIT: MY YEAR AT JAPAN'S MOST RIGOROUS ZEN TEMPLE

BY KAORU NONOMURA,
TRANSLATED BY JULIET WINTERS
CARPENTER

Kodansha International, 2009,
324 pp., \$24.95, ISBN
9784770030757.

Reviewed by Paul Rest

I first saw this title in a local independent bookstore.

Stopping to read the dustjacket, I found myself immediately becoming lost in the book. A call came in on my cell phone, jarring me out of Kaoru Nonomura's amazing story. When my review copy arrived, I put aside two projects and began reading the book, much slower than I would normally read a review copy, tasting the words like my favorite pieces of chocolate.

The book begins with the author of *Eat Sleep Sit* going through a portal before entering Eiheji, the "Dragon Gate." The inscriptions there reads:

The gate has no door or chain, but is always open: Any person of true faith can walk through it at any time. . . . You should come through this gate only if you are prepared to give your all to monastic discipline. For the last time, ask yourself why you are here. Only those with the proper resolve should undo their sandals and come in.

And so the author, an office

worker in Tokyo (or “salaryman”), begins this incredible, frightening, and beautiful one-year journey, entering the home monastery of Soto Zen Buddhism in Japan, the temple founded by Dogen himself in 1244 (C.E.). Even before crossing this threshold, Mr. Nonomura and his fellow monk trainees are subjected to physical and mental abuse that to the Western reader must seem extreme. The monks in his group get little sleep and are always hungry. And, the senior monks are always harassing them.

Every moment of their lives is structured by rules and regulations, many of these are centuries old.

At Eiheji there are elaborate rules for how to dress for every daily activity, and we were constantly changing into proper attire. This had to be done swiftly and neatly, a task hampered by a host of detailed rules dictating the precise way to take off and put on every garment. In putting on a robe, for example, there are rules governing what part of it to handle first, how to unfold it, which sleeve to thrust your arm in first, and what posture to assume as you do so.

Written over five years after he left Eiheji, mostly standing up while commuting to and from work, the author follows the yearly cycle of the monastery’s life, the seasons, and his own observations about himself, his fellow monks, and the trials and tribulations they went through. The book is rich in psychological insights. Walking on the road to the monastery to begin his training, he observes:

A single road. I pondered this.

Roads come into being as people begin to travel with new purpose in places previously unmarked, each minuscule step helping to wear a path in the ground.

The writer, also a keen observer of nature, records of this journey:

Branches of ancient trees intertwined thickly overhead, covering the leaden sky, while on either side, craggy rocks reminiscent of an ancient Chinese landscape painting jutted out of the hills. Everything in sight—road, trees, rocks—gleamed darkly in the spring rain, and through my feet rose the feel of the quickening earth. An eerie solemnity enveloped me and nearly took my breath away.

The author’s emotions are a rollercoaster ride,

Tomorrow at long last I would enter the Monk’s Hall. That night, like that first night in Jizo Cloister [where the monk trainees begin their orientation, journey] only one week ago, I was restless, unable to sleep. The thought of what would happen the next day filled me with equal parts joy and anxiety. The self-evident fact that, whatever happened, time would continue its flow, made me happy. That simple fact gave me strength. I can do this. As I lay sleepless, looking out the window at the expanse of sky, that is what I told myself.

The reader will be astounded

at the attention to every detail of every minute in the monastery. The author has no free time. When he can finally take a bath, his first since coming to Eiheji, the bath begins with a ritual:

*Bathing the body,
I vow with all sentient being:
may all
Be purified in body and mind,
Cleansed without and within.*

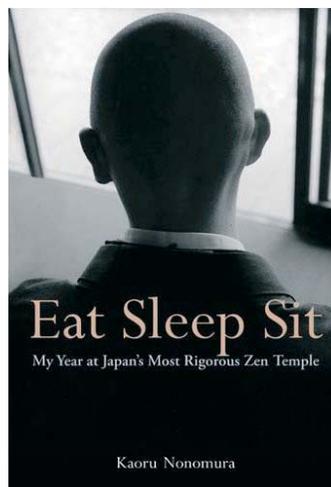
We squatted down, rubbed soap on our towels, and proceeded in silence to scrub away the

accumulated grime of weeks. Again and again, we washed ourselves. Every time I sluiced white soapsuds from my body, I felt exhilarated. When I was finally clean, I submerged myself in the hot water, stretching out my arms and legs, luxuriously, feeling the pent-up tension in my muscles loosen

and dissolve.

The author notes the similarities and differences between his own and Christian monasteries.

Life in a Christian monastery is also based on prayer and work, as in a Zen monastery, but the two religious traditions have a fundamental difference in approach to work. In the Christian monastic tradition, work is a means of supporting the life of prayer. Continued prayer is the goal, work the means. But for Zen practitioners, work has inherent spiritual value and is integral to the life of discipline. *[I think some Christian monks would now align*



themselves with this approach—that their work has a real and meaningful spiritual value.]

Historically, the communities around monasteries supported monks, first in India. When Buddhism traveled to China, labor became part of the monastic discipline. Even within this incredibly tight discipline, he finds moments to reflect. While pulling up grass, blade by blade,

After a while I casually looked up and saw that I had come to the edge of the road by the Dragon Gate. This was my first glimpse of the world I had been completely cut off from since coming to Eihei-ji. A world that was now so close I might have reached out and touched it. I stared transfixed, clutching a fistful of half-pulled weeds.

And, there are moments of sublime beauty. Once, when being summoned to one of the higher rooms in the monastery, as he was climbing the steps upward, he notices the fall turning of the leaves. What he observed was that the higher he climbed, the redder the maple leaves became. He then remembered a haiku by the 20th century Japanese poet Kyoshi Takahama who had made the same observation in the same spot:

*In the corridor
the higher I mount
the redder the leaves.*

Up here by the Darma hall, the leaves were deep red. I had just climbed up from the bottom of the compound to the top, and it was true—the higher I climbed, the richer the color of the autumn foliage.

The author then writes,

The sharpness of his [Kyoshi Takahama] perception was surprising.

When his year had passed, Nonomura could stay or leave. He chose to leave. Bowing numerous times to acknowledge his teachers and time there, he at last approaches the Dragon Gate, where he began his journey.

I remember everything as if it had been yesterday. But the Dragon Gate itself had gotten smaller—or could it be that I'd gotten bigger. No, it had loomed big in my eyes that morning because it had been big, that morning. There was no other explanation.

It seems to this reviewer that the author, in the years that followed the publication of the book, is still looking for that something in his life that he had while at Eihei-ji. But that is my opinion. I encourage readers of this wonderful book to decide for themselves. And to wonder what course the author will chart and follow next in his life.

PAUL REST lives in Bodega Bay, California. He has published previously in this publication. He lived as an ecumenical celibate monk/student in San Francisco in the late 1960s. He later studied Zen with Richard Baker Roshi, the 2nd Abbot of Zen Center in San Francisco. He can be reached at paulrest@paulrest.com

CONVERSATIONS WITH LAARKMAA: A PLEIADIAN VIEW OF THE NEW REALITY

BY REBECCA ORLEANE AND
CULLEN BAIRD SMITH
Authorhouse, 2010, ISBN
9781449093235.

Reviewed by Cheryl Fracasso

Rebecca Smith Orleane and Cullen Baird Smith's (2010) book *Conversations with Laarkmaa: A Pleiadian View of the New Reality* published by Authorhouse, in Bloomington, IL, portrays an account of a series of conversations with a group of interdimensional beings referred to as Pleiadians who deliver an inspiring message of love, hope, and wisdom for the evolution of humanity that may radically transform the reader if the message is taken to heart. The book begins with an introduction to who Laarkmaa is (the collective name of these six Pleiadian beings) and how Orleane and Smith were chosen to become Ambassadors for this inspiring message—which entails both concepts never presented before as well as themes consistent with findings in energy medicine (J. Oschman, 2003, *Energy Medicine in Therapeutics and Human Performance*, Butterworth Heinemann) and other classical works such as *A Course in Miracles* (Anonymous, 1975, *A Course in Miracles: Foundation for Inner Peace*, Penguin Group/Viking).

The book is a riveting journey into the depths of the human psyche and soul that concludes with an encouraging message from Laarkmaa that there is still hope for humans, if we choose to act wisely and listen to the voices of love, rather than fear.

Orleane, Ph.D., a Registered Somatic Educator and Therapist, and Spiritual Counselor, begins by sharing with the reader her life-long ability to see auras, hear angelic realms of music, and to sense and communicate with deceased

loved ones during her early childhood years. Orleane says:

I (Rebecca) had experienced unusual “knowings” all my life. I saw little people and fairies. I had regular conversations with loved ones who had died. When I related what they said to other family members they simply did not know what to do with my experience. I saw colors and lights around people’s bodies that helped me understand them. I often heard beautiful music when there was not [an] obvious source for the music. . . . As I discovered the “normal” world did not understand the magic that was part of my everyday existence, I became disenchanted with normal life but refused to give up on what I knew was real. (p. ix)

Smith, a Visionary, Seer, Sensitive, and Energy Healer, describes his lifelong ability to heal others. Smith says:

I (Cullen) reached into the body of a childhood playmate when I was four years old and removed some kind of toxic material (possibly a tumor). It was a spontaneous action that I just knew was right. Unfortunately the reaction from adults was not favorable. I could not understand how I could have possibly done anything wrong. It simply seemed necessary. For a long time after that experience my healing abilities went underground, yet I continued under the cloak of disguise to continue to help others when I could. (p. x)

Given these extraordinary childhood experiences that were a normal part of Orleane and Smith’s world, they recollect “we should

have known” (p. ix) and not been surprised when interdimensional beings first attempted communication with them on Smith’s sixtieth birthday.

Chapter One describes how this journey begins and provides a detailed account of who Laarkmaa is and how they communicate.

“We do not communicate with language through words between ourselves; we use tones, sounds, colors, and energetic vibration that you may perceive as electrical impulses” (p. 2) that are communicated from the heart and intention. Laarkmaa goes on to say, “the time for spiritual growth is now” (p. 5), then describe

how they desire to help humans evolve and reconnect with our true nature, which is rooted in unity and love with all that exists, both in three-dimensional time–space continuums and beyond.

The key to understanding this concept is the *first sense*, which Orleane and Smith learn through Laarkmaa is an “intuitive ability that exists throughout the universe” (p. 9) and is a way to know *Truth* through our connection to this divine source. Laarkmaa goes on to describe how the *first sense* is our “real self,” suggesting that we have lost touch with this natural ability due to our fixation on the five biological senses and “illusionary” belief that we are separate from one another. Consistent with themes in the classic work *A Course in Miracles*, Laarkmaa suggest there are two emotions—love and fear—love being the awareness of unity and oneness with all of life, and fear being the part that

erroneously believes we are separate from one another.

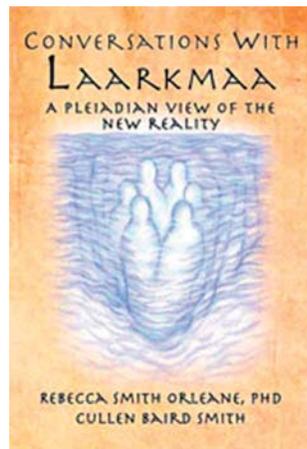
Further conversations reveal the “magic of water,” which is portrayed in a new light—suggesting that we are fluid and always changing—which ultimately impacts realms of the body, mind, and soul. In this revelation, Orleane and Smith learn that water is es-

sential to understanding who we are since, according to Laarkmaa, water makes up every fiber of our being—being in and of everything. Most riveting is Laarkmaa’s message that healing and telepathic communication occur through “waves of water” rather than

through the airwaves as commonly believed. Once this is understood, the conversations reveal deeper revelations into how humans can use this understanding to promote healing, connect with others telepathically through water waves, and break cycles of dualistic belief patterns based on negativity, hopelessness, and the “illusion” of separation from others.

The conversations continue to illuminate the reader with knowledge gained from Laarkmaa on the power of thoughts. Laarkmaa informs Orleane and Smith:

When you think a thought, you contact the mental field and send energy into the etheric. The etheric body is affected by those thought forms, and it reflects the way it is affected instantly into the physical body, thereby directing the physical body to respond according to how the etheric body has been affected. (p. 208)



Following this line of reasoning, Laarkmaa suggests that thoughts have the power either to heal, or to create disease, which is more a reflection of “dis-ease” or disconnect with the Higher Self. Operating through waves of “energy”—rather magnetic resonance through water waves—it’s interesting to note that there is a growing body of research in energy medicine that may lend support to this view. Michael Faraday’s 1831 ground breaking discovery, referred to as *Faraday’s Law of Induction*, found that moving magnetic fields around the body actually induces current flows within the tissues (cited in Halliday & Resnick, 1970, *Fundamentals of Physics*, Wiley). Quinn (J. Quinn, 1984, Therapeutic touch as an energy exchange: Testing the theory. *Advances in Nursing Science* (Jan:42–49) expanded on this research, exploring the scientific basis of the exchange of energy that may be occurring during various types of energy therapies such as Healing Touch and Therapeutic Touch. Several other studies have found that an increased electromagnetic field appears to pulsate from the hands of various types of energy healers (Oschman, 2003; A. Seto, C. Kusaka, S. Nakazato, W. Huang, T. Sato, T. Hisamitsu, & C. Takeshinge, 1992, Detection of extraordinary large biomagnetic field strength from human hand, *Acupuncture and Electro-Therapeutics Research International Journal* 17:75–94), while Zimmerman (J. Zimmerman, 1990, Laying-on-of-hands healing and therapeutic touch: A testable theory, BEMI currents, *Journal of the*

Bio-Electro-Magnetics Institute, 2:8–17) found that the strength and frequency of electromagnetic fields projected from the hands of healers were equivalent to those projected from medical devices designed to stimulate the repair of various types of tissue.

Pearsall (P. Pearsall, 1998, *The Heart’s Code: Tapping the Wisdom and Power of Our Heart Energy: The New Findings about Cellular Memories and Their Role in the Mind/Body/Spirit Connection*, Broadway Books) expanded this research even further, and found a correlation between emotional states and the frequency of electrical signals emanating from the heart. Pearsall explored emotions such as love, joy, fear, anger, and compassion, and found that not only did these emotions directly impact the frequency of heart signals, but that every cell in the body was impacted by this, which ultimately radiated into a space around the body that could be measured. The reader may find it interesting to note that these findings are closely in line with Laarkmaa’s statement:

We are wave forms. We communicate through waves of the heart energy and tones rather than “human” thoughts. (p. 210)

Whether the reader agrees or disagrees, this is at minimum, some interesting food for thought that challenges our whole assumption

of what and how consciousness communicates and where it is located!

Orleane and Smith share further revelations gained from Laarkmaa on the role of guides and angels, the purpose of light and colors, the Devic kingdom, technology and world affairs, and the end of duality, marked by the year 2012. Oreleane and Smith recollect that the Pleiadians taught them eight central things about reality that are a common theme throughout all their conversations; they are: Love, Healing, Trust, Grace, Truth, Transformation, Illumination, and Connection (p. xv), with Unity encompassing all of these.

In conclusion, this is a must read for anyone interested in the evolution of human consciousness, which suggests that 2012 is nothing more than the Mayan calendar’s shift in energy marked by the end of duality—as we shift instead to a journey of love, unity, and higher states of human divinity.

CHERYL FRACASSO, MS, is pursuing a doctorate in Psychology at Saybrook University, serves as Faculty at University of Phoenix, Research Assistant at Saybrook University, and Associate Managing Editor for the International Journal of Transpersonal Studies. Research interests include near-death experiences, energy medicine, and a wide range of topics in the fields of transpersonal/humanistic/existential psychology. cherylfracasso@hotmail.com

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Contact:

Kathleen Erickson
 EricksonEditorial@att.net
 151 Petaluma Blvd. S., #228
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