

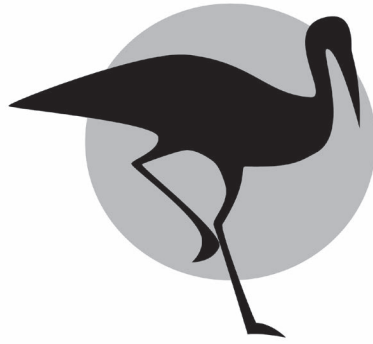
TRAININGS IN

**THE HAKOMI METHOD OF  
MINDFULNESS-CENTERED SOMATIC  
PSYCHOTHERAPY**





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*“Hakomi presents some astounding methods for getting to core material.  
It is well grounded in theory and revolutionary in its results.”*

— Association of Humanistic Psychology Newsletter

*“Hakomi is an excellent system for developing key emotional intelligence skills.”*

— Daniel Goleman, author of the bestseller “Emotional Intelligence”

*“A visionary contribution in bringing mindfulness to our therapeutic community.”*

— Daniel Siegel, M.D., author of The Developing Mind and The Mindful Brain

For more information, visit our website at [www.hakomi.org](http://www.hakomi.org)

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*“In using mindfulness, we create opportunities which allow the  
unconscious a clear chance to express and be seen, heard and felt.  
In our focus on the mind-body interface, we work to create channels  
of communication between them.”*

— Ron Kurtz

## The Hakomi Method

The Hakomi Method of Mindfulness-Centered Somatic Psychotherapy is an elegant, comprehensive and highly effective approach created in the late 1970's by the internationally renowned therapist and author, Ron Kurtz. In 1981, to fully develop the method and promote the teaching of Hakomi, Ron and a core group of trainers founded the Hakomi Institute. Today, Hakomi Trainings and workshops are presented throughout the world, including North America, Europe, Japan, Latin America, Australia and New Zealand.

The method has continued to be developed, enhanced and validated by new discoveries in the field of neuroscience. Integrating scientific, psychological, and spiritual sources, Hakomi has evolved into a complex and elegant form of psychotherapy that is effective with a wide range of populations. The method draws from general systems theory and modern body-centered therapies including Gestalt, Psychomotor, Feldenkrais, Focusing, Ericksonian Hypnosis, Neurolinguistic Programming, and the work of Wilhelm Reich and Alexander Lowen. Core concepts of gentleness, nonviolence, compassion, and mindfulness derive from Buddhism and Taoism.



At its most basic level, Hakomi is the therapeutic expression of a specific set of Principles: Mindfulness, Nonviolence, Unity, Organicity and Body-Mind Integration; these tenets inform every aspect of the work. The first concern of Hakomi Trainings is that our students embody these Principles as a deep and consistent part of who they are and how they work. This means a heartfelt, long-term commitment to their own growth, both personal and professional. Our goal is to foster high quality, caring therapists who are as dedicated to their own self-awareness as they are to the understanding of others. We further support students in discovering their own style, creativity and unique application of the Hakomi Method.

Hakomi helps people change “core material.” Core material is composed of memories, images, beliefs, neural patterns and deeply held emotional dispositions. It shapes the styles, habits, behaviors, perceptions and attitudes that define us as individuals. Typically, it exerts its influence unconsciously, by organizing our responses to the major themes of life: safety, belonging, support, power, freedom, control, responsibility, love, appreciation, sexuality, spirituality, etc. Some of this material supports our being who we wish to be, while some of it, learned in response to acute and chronic stress, continues to limit us. Hakomi allows the client to distinguish between the two, and to choose to change material that restricts his or her behavior or experience.

**Hakomi is a body-centered, somatic psychotherapy:** the body serves as a resource that reflects and stores formative memories and the core beliefs they have generated, and also provides a “doorway” to core material.

**Hakomi is an experiential psychotherapy:** present, felt experience is used as an access route to core material; this unconscious material is elicited and surfaces experientially; and changes are integrated into the client's conscious life.

The Hakomi Method follows a general outline: First, we establish an ever-present attitude of gentle acceptance and care known as **loving presence**. This maximizes safety, respect and the cooperation of the unconscious. With a good working relationship established, we then help the client focus on and learn how core material shapes his or her experience. To permit this study, we establish and use a distinct state of consciousness called **Mindfulness**. Mindfulness is characterized by relaxed volition, a gentle and sustained inward focus of attention, heightened sensitivity, and the ability to notice and name the contents of consciousness. Its roots derive from Eastern meditation practice.



Hakomi is a pioneer in the active use of mindfulness in psychotherapy. Instead of using mindfulness as an adjunct to therapy, much of the Hakomi Method is actually conducted with the client in mindfulness. When Hakomi techniques are useful with a mindful client, key core unconscious material can be accessed rapidly yet safely.

The heart of the Method works with the client's present, felt experience, as it is presented spontaneously, or deliberately and gently evoked by having them experiment with habitual tension or movement patterns known as "indicators". These emotional/cognitive patterns automatically keep deeper experience out of present awareness. The results are processed through three different state-specific methods:

- We work with strong emotions and bound energy, safely releasing them, and finding nourishment in that release
- We work with the inner child and other specific self-states, often in the context of vividly re-experienced memories, frequently providing the "missing experience" for the child.
- We process core beliefs in mindfulness, not as intellectual problem-solving, but as direct dialogue with the unconscious.

The basic method, then, is this:

- To establish a relationship in which it is safe for the client to become self-aware
- To use the Hakomi methodology to evoke experiences that lead to the discovery of organizing core material
- To seek healing changes in the core material.

All that we do is in support of this primary process. Once discovered in this experiential manner, core material can be examined, processed, and transformed. Transformation begins when awareness is turned mindfully toward felt, present experience; unconscious material unfolds into consciousness; barriers are attended to; and new experiences are integrated that allow for the reorganization of core beliefs and neural patterns. These, in turn, allow for a greater range of mental, physical, and emotional coherence and behavior. Finally, we help the client to integrate these new beliefs, modes and choices into everyday life. It is here - in the ability to transform new possibilities discovered in the office into on-going actualities of daily living - that real change happens.

Hakomi is effective and appropriate in many therapeutic situations, with individuals, couples, families, and groups. It integrates well with a variety of modalities, and is successfully used by counselors, psychotherapists, social workers, coaches, group therapists, healing arts practitioners and individuals in other fields. It is effective for both brief and long-term therapy.

## The Guiding Principles

Hakomi is paradoxically powerful: it is gentle and nonviolent, yet yields dramatic results rapidly. In many ways, its subtle power flows from the congruence of its methods and techniques with the underlying principles and assumptions that guide it:

**MINDFULNESS** is a powerful tool for helping people study the organization of their experience. It is an exploratory, relaxed and alert, witnessing (though non-hypnotic), state of consciousness, which allows us to move beyond our normal, habitual thoughts and actions to the often richly non-verbal intuitions of our deeper states. The process also supports the mobilization of our essential or core self, which has a presence, centeredness, compassion, and wisdom that transcends the limitations of our historical experience.

**NON-VIOLENCE** is a principle that promotes safe, non-forceful, cooperative exploration through honoring the signs and signals of our organic processes, especially those that manifest as "resistance." In contrast to confronting or overpowering such "defenses," the Hakomi methodology respects and literally supports such occurrences, which then allows them to be befriended for the wisdom they contain, and willingly yielded when appropriate.

The principle of **BODY-MIND INTEGRATION** affirms that mind and body jointly manifest and reflect the beliefs we hold about ourselves and the world, which in turn organize how we creatively experience and express ourselves in life. Hakomi has many ways of exploring the mind-body connection to help bring awareness to this somatic material, and the core beliefs and experiences that generate it.

The **UNITY** principle assumes that, as people, we are living, organic systems that are integral wholes, composed of parts, which also participate in larger systems. The interdependency of all levels of the system, including the physical/metabolic, intrapsychic, interpersonal, family, cultural, and spiritual are recognized in Hakomi.

**ORGANICITY** assumes that when all the parts are communicating within the whole, the system is self-directing and self-correcting, and has an inner wisdom of its own. In Hakomi, we support our clients' organic unfolding toward wholeness, and trust that this is the direction that their system will naturally seek. Rather than imposing their own agenda, the therapist works cooperatively with the client's system.

## Hakomi Therapy Training

*“We often compare the Hakomi process to a birth in which the practitioner acts as a midwife, assisting a spontaneous, self-generating process to unfold. With this attitude, the practitioner models a cooperative form of power and interaction.”*

—Dyrian Benz & Halko Weiss,  
To the Core of Your Experience

There are two basic teaching tracks in the training:

### (1) **The self-development of the therapist:**

The personal evolution and essence of the practitioner and the cultivation of the attitude of loving presence.

### (2) **The Hakomi methodology and techniques**

(1) The *self-development of the therapist* proceeds by going deeply into the basic psychological and emotional makeup of the student in an attitude of gentleness and safety. Although the focus of the training is on learning Hakomi as a method of therapy, personal development becomes an important aspect of the curriculum. To understand the rationale behind learning through personal evolution is to experience the essence of the Hakomi Method, for the fundamental ways in which a student relates to self, other, and environment are shaped by core issues, the same core issues which shape that student’s (therapist’s) interaction with clients.

The more awareness and acceptance the therapist has of his or her own process, the more consciously and creatively the work will unfold. Special attention is paid in the later stages of the Hakomi training to personal character and style to help fine-tune the creative, individual approach of each therapist. Emphasis here is placed on increasing fluency, refining skills, developing artistry, and studying advanced character strategy.

By developing self-acceptance and compassion towards oneself the therapist is able to increasingly cultivate an attitude of loving presence towards the client.

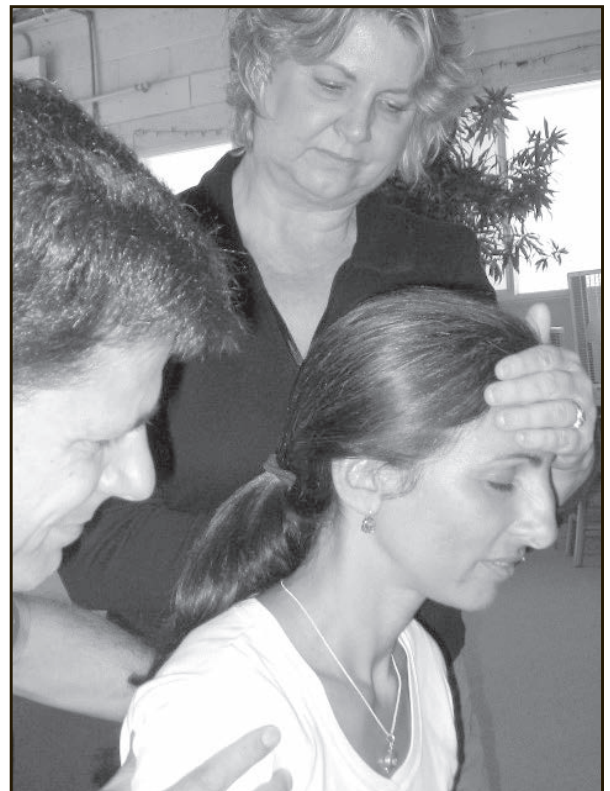
In addition to practice sessions with fellow students, participants may receive sessions from Hakomi graduates and therapists in the community. A therapeutic relationship outside of the Training is also highly recommended. Particular emphasis throughout the entire Training is placed upon the spirit in which the work is done — a spirit that reflects the Hakomi principles.

(2) *Proficiency in the Hakomi methodology*, techniques and psychological theory is also necessary if the student is to become a skilled practitioner. Accordingly, each training covers the methodological and technical material as outlined in this brochure.

The Hakomi Training is comprehensive, stimulating, and immensely practical. The didactic and technical aspects are integrated with experiential material and supervised practice, to give trainees maximum exposure to the Hakomi Method and the time to process, practice and integrate learnings into their personal and professional lives.

### **Purpose and Goals**

Each Hakomi Comprehensive Training teaches the entire curriculum of the Hakomi Method, as outlined by the faculty of the Hakomi Institute. The goals of the Training are: first, a deep understanding of the principles of the Hakomi Method and the ability to work within them in an attitude of loving presence. Second, an understanding of the organization of personality and character, and the ability to use this understanding discriminatingly. Third, an understanding of the techniques of the therapeutic process and the ability to use these precisely and appropriately. Fourth, an understanding of one’s own character and process as an instrument for therapy.



## Comprehensive Training in the Hakomi Method: Detailed Curriculum Outline

As a systematic study of experience, Hakomi provides a detailed model of psychological intervention and transformation. The theoretical concepts as well as the basic therapeutic Hakomi skills are taught, practiced, and supervised.

### THE SPIRIT OF THE WORK

#### The Hakomi Principles:

- Unity: A Participatory Universe
- Mindfulness: The Path of Consciousness
- Organicity: The New Science of Living Systems
- Nonviolence: Going with the Grain
- Body-Mind Integration: The Knowing Body

### THE HEALING RELATIONSHIP

#### The Emotional Attitude of the Therapist: The Principles Internalized

Practical exploration of the attitude of the therapist and its effect on the client and the therapeutic process; loving presence as compassion and acceptance for both client and therapist; building limbic resonance and creating safety.

#### Contact with the Other: The Courage to Encounter

Learning to contact the clients' experience, both conscious and unconscious, as a way to deepen attunement; the use of contact statements.

#### Seeing the Other: The Courage to Be Aware:

The study of the technique of tracking subtle cues in voice, gesture, breath and posture and posture as "indicators" of core unconscious material.

#### Earning the Cooperation of the Unconscious

Exploring the signs of cooperation of the unconscious; how to earn it, maintain it and recover it when it is lost.

#### When the Client Knows that the Therapist Understands:

##### The Power of Being Seen and Understood:

Exploring and practicing this basic therapeutic task and its place in the process.

#### Who Heals: Faith in the Client's Power to Transform

Exploring performance anxiety, and alternatives to the idea of therapy as "doing" and "making something happen."

### THE PATH OF CONSCIOUSNESS

#### The Precise Use of States of Consciousness:

##### The Powers Beyond the Ego

Presentation and exploration of the states of consciousness important to the work and how the therapist detects, monitors, and guides them.

#### Accessing Mindfulness: Through the Looking Glass

Learning Hakomi's unique, "active" approach to mindfulness, guiding the client into the mindful state; how conducting therapy in mindfulness facilitates rapid and safe access to the unconscious.

#### Present Experience: The Potent Realm

Exploration of the use of the present experience in therapy, and methods to focus on it and maintain it.

#### The Modalities of Experience: The Windows of Self-Perception

The different modalities of experience and how the therapist works with them; the hierarchic interconnection of the modalities in relation to self-organization and core material.

### THE USES OF CURIOSITY: THE EXPERIMENTAL APPROACH

#### Translating "Indicators" Into Experiments

Use of these subtle somatic cues as the "royal road" to the unconscious

#### The Evocation of Experience: Probes

Study and extensive practice of the techniques of "probes" — gentle and specific verbal phrases designed to nourish, or to elicit unconscious barriers.

#### Taking Over: Working with Defenses and the Unexpressed

Study and extensive practice with the "taking over" technique, both verbal and nonverbal. Supporting defenses, helping them to yield; accessing unconscious, blocked emotions/actions and safely supporting their expression.

#### Somatic Contact as Access Route and Nourishment

Exploration of the precise and conscious use of interventions using touch, including offering support and accessing unconscious material stored in the body (always with permission of the client). Discussion of issues regarding the use of touch in psychotherapy.

## THE FLOW OF THE THERAPEUTIC PROCESS

### From Ordinary Conversation to the Work

The approach and technique of creating a therapeutic interaction, and how this is distinguished from ordinary conversation.

### Words and Images: The Need for Meaning

How we discern meaning from both past and current experience, and gain information from therapeutic interventions.

### Working with Strong Emotions: Riding the Rapids

Dealing with strong emotion when it arises spontaneously, both safely and in ways that create satisfaction for the client.

### The Child State and the Missing Experience

The state of consciousness called ‘the child’: when a client spontaneously re-experiences significant childhood memory; how the therapist approaches it; how providing the comfort and nourishment the child was lacking can actually reshape neural pathways.

### Core Material: Out of the Shadow

Models of the organization of the psyche. Access routes to those places in the client where transformation is possible. Bringing into consciousness the many facets of core beliefs, memories, images and emotions.

### The Edge of the Forbidden Barriers

Study and practice with “barriers” that appear in almost every therapeutic process. How to evoke barriers as a doorway to core material; how to explore them; the multitude of techniques at the barriers which facilitate transformation.

### Recognizing and Working with Trauma

How to recognize signs of trauma which the client may not have originally presented or which may be unconscious; how to deal with these issues when they arise spontaneously in therapy; knowing when to refer the client for specific trauma therapy.

### Transformation: Yielding to the Creative

What psychological transformation is and is not; how and when transformation happens, how to recognize and support it; limiting beliefs and how they change.

### Integration and Completion: The Return from Wonderland

Integration techniques and processes to bring transformation into daily life.

## CHARACTER THEORY: THE PERSON AS PROCESS

### Character as Self-Organization: The Adaptive Unconscious and the Creation of Personal Realities

Character is studied from the point of view of the self-organizing processes of biological systems, and how our unconscious creates adaptive beliefs and behaviors designed to protect us from stressors in early life.

### Patterns of Body-Mind Organization: Character Strategies

The tradition and non-pathologizing study of

character theory; overview of the eight major strategies and character formation in general; study of these strategies from “the inside out” via excursions into their experiential worlds.

### Studying the Patterns from the Inside

Excursions into the experiential worlds of each of the eight specific patterns, exploring experiences and interactions.

### Therapeutic Approaches to Character Strategies:

Learning effective methods to work with each strategy therapeutically.

### Body Reading: Seeing Psychological History

Studying the expression of psychological issues in the posture, structure and movement of the body.

## LARGE AND SMALL MAPS

### Neuropsychology and Attachment Theory:

The relationship of current, cutting-edge discoveries in these fields to the Hakomi Method.

### The Structure of the Therapeutic Process: The “Hierarchy of Experience”

Presentation and discussion of the client’s movement through various states of consciousness and the differing tasks of the therapist for each state.

### Lowering the Noise: The Sensitivity Cycle

A model which describes the cycle of growth, and how this cycle and the therapeutic process itself are interrupted by the character barriers: the insight, response, nourishment and completion barriers. How ‘lowering the noise’ creates opportunities for the emergence of the spontaneous part of the overall therapeutic strategy.

### Balancing Basic Tasks: Managing the Process and Gathering Information

Exercises through which we analyze, experiment with, and balance these two basic aspects of therapy.

### Jumping Out of the System: Seeing the Forest and the Trees

Exercises and discussion about detecting and working with systematic patterns of interactions between therapist and client which block the therapeutic process. We study the techniques for ‘jumping out’ of these systems, which are themselves often expressions of character.

### Strategies: Catching the Dead End Signs Early

Exploring variations of the method which allow the therapist to adopt procedures which match the operative issues of the session and avoid unproductive directions.

### Our Unconscious Preferences: The Therapist’s Character Process

Becoming aware of how our own character strategies may influence our behavior and work as therapists, which aspects we may choose to change, and which gifts we may choose to evolve.



## PROFESSIONAL DEVELOPMENT AND PRACTICE

### When Nothing Works: Housekeeping

Practice with the maximum system jump: interrupting the process to study how the therapy itself bogs down.

### Ethics as Right Use of Power

In addition to addressing traditional ethical issues such as boundaries and sexuality, this unique, relational approach to ethics addresses aspects such as power differentials in the therapeutic relationship, misuses of power, and personal power styles.

### Integrating Hakomi into Your Practice

Discussion about the integration of Hakomi into private practice, and related questions as they arise during the course of the training.



## About the Teaching Methods

To provide for a complete learning experience, the Hakomi Training employs a variety of teaching approaches:

**EXPERIENTIAL EXERCISES** — These are designed to allow students both to experience as well as to practice specific approaches and tools of the Hakomi Method, including working in mindfulness, verbal and somatic techniques, accessing the unconscious and working at the core level, etc. Exercises may be done singly, in pairs, or in small or large groups.

**LECTURES** — Faculty members give structured presentations on essential Hakomi concepts and methodologies; for example: the therapeutic relationship, the neuropsychology of Hakomi, working with the child, integration and completion, etc.

**DEMONSTRATION** — Trainers may teach a particular part of the process by demonstrating it through having one of the students assume the role of the client, or by actually working with a student who is in process.

**DISCUSSION** — Open discussion, both in small groups and in the overall group offers ample opportunity to explore a topic in depth, debrief exercises, and allow students to ask questions as they arise.

**GROUP PROCESS SESSIONS** — These time blocks are designed to pay attention to the development of the training group as a nourishing learning environment. Participants are supported and encouraged to ask for feedback, work through interpersonal difficulties, and become more effective and authentic group members.

**EXPRESSIVE ARTS** — Movement, music, and art media may be used to enhance and deepen learning.

**SUPERVISION** — Trainees regularly practice the Hakomi Method with each other under the skilled supervision of faculty and teaching assistants who circulate, offer assistance, and supportively assess the student's work. Peer supervision is also encouraged, and has been found to add an important and creative dimension.

**VIDEO** — Videotaped sessions of the work of Ron Kurtz, Hakomi faculty and students may be reviewed, examined and discussed in detail as teaching tools. Video equipment may be available for use by students.

**STUDY GROUPS** — These allow small groups of trainees to work together in more intimate settings outside of the regular structure of the training sessions for the purpose of practice, discussion, bonding, personal processing, and mutual support.

## ***Frequently Asked Questions about the Hakomi Therapy Training***

**Q: What credential will I receive when I complete the training? Will I be certified?**

When you complete the Comprehensive Training in the Hakomi Method, you will receive a diploma which states that you are a Hakomi Graduate. To become a Certified Hakomi Therapist is an additional, optional step. Some graduates choose to pursue certification and others are content to integrate Hakomi into their existing practices. To be certified, two trainers need to observe you do a complete Hakomi therapy session with two different clients. They can either watch you work live, or on videotape. Either they will certify you, or they will provide detailed recommendations about specific aspects you need to develop to be certified. Certification is based on competency in the Hakomi Method. We have students who are certified within several months of completing the training, within a year, or longer. This depends on several factors, e.g. how much one is practicing the work during and after the training, and how focused one is on becoming certified. Ongoing assessment and evaluation is an integral part of training. At different points during the training the faculty will discuss with you the aspects of your work that need further development. More information on the certification process is available on request.

**Q: Will I be able to practice Hakomi when I complete the training?**

If you are already a therapist, counselor or practitioner, you will begin to be able to integrate the Hakomi principles and techniques as soon as you start the training. We teach the complete Hakomi Method progressively over the course of the training, so you will be able to integrate more and more as you go along. As a practitioner, when you complete the training you will be able to decide how large a part you would like Hakomi to play in your practice. However, if you are new to the field and Hakomi is the first step in your therapeutic training, when you complete the training, if you wish to practice as a psychotherapist or professional counselor, you will need to follow the laws of your state regarding graduate degrees, additional training required for licensure, use of the psychotherapist title, etc.

**Q: Can I take the Hakomi training while I am in school, pursuing my master's, etc.?**

People attend the Hakomi training before, during and after their graduate academic training. We have found that it works well to do any of these progressions, as the Hakomi training is highly complementary to graduate studies. It teaches an immediately applicable and effective methodology, which many graduate students reflect they have not yet acquired upon completion of their degree programs. It is also generally compatible with academic programs because the requirements are quite different. The learning is focused during the training segments, there are no tests or papers, and reading assignments tend to be limited. (There is also a list of recommended reading that you may integrate at your discretion.)

**Q: Do I need to use touch to practice Hakomi Therapy?**

About half of Hakomi practitioners use touch in their practices and half do not, often depending on the laws of their state, province, etc. Hakomi employs a wide spectrum of techniques, and some use very specific touch to help access psychological material stored in the body (always with permission of the client.) However the same results can be achieved using verbal techniques, including access to somatic information.

**Q: What is it like to be in a training that includes experienced therapists, graduate students, and practitioners from related fields?**

In over 30 years of offering Hakomi trainings, we have found that it works quite well. The training is primarily directed at training psychotherapists, counselors and social workers. However, there have been other practitioners in our trainings since their inception, because Hakomi integrates well with a variety of modalities. Psychotherapists, counselors, social workers and graduate students in these fields generally make up the largest percentage of the student group. There may also be a smaller percentage in each group of people who are making transitions from other careers to the therapeutic field, as well as people from related fields. Many trainees who are professionals in the psychology field have expressed that this diversity contributes a richness to the training.

# The Hakomi Institute

## HAKOMI TRAININGS

The Hakomi Institute primarily offers three types of trainings:

- **The Comprehensive Professional Training** is approximately two years (350 hours), and is our primary format for teaching the complete Hakomi Method. These trainings are designed for professionals and graduate students in psychotherapy, counseling, social work; and also open to certain individuals working in related fields (e.g. coaching and alternative healing), or transitioning into the field of counseling and psychotherapy. This is also the primary training for those seeking certification in the Hakomi Method.
- **Professionals Skills Trainings** are approximately 120-200 hours, and are primarily open to professionals practicing psychotherapy, counseling, social work, and sometimes to graduate students in these fields. These trainings are mainly designed for those seeking to learn specific skills, rather than providing complete training in the Hakomi Method.
- **Other specialty trainings are available as well.**

## WORKSHOPS

Workshops are generally introductions to the Hakomi Method and also may be organized around a particular theme or aspect of the work.

## HAKOMI FACULTY

Each Training is led by a team of Certified Hakomi Trainers who have extensive experience in Hakomi theory and its application, and who have been directly trained and certified by Ron Kurtz and/or Hakomi Institute Trainers. Each team may be assisted by Hakomi Teachers, Certified Hakomi Therapists, and advanced graduates.

## ACCEPTANCE INTO THE TRAINING

In order for us (and you) to determine if the Hakomi training is appropriate for you, attendance in one or more Hakomi workshops serves as a prerequisite to the training, and an application is required.

Hakomi is a subtle and sophisticated therapy. The intention of the training is to teach Hakomi, and not psychotherapy as a whole. The training is intended to build on and expand existing skills, not to replace qualifications in a professional discipline. Participants are therefore expected, as a minimum, to have some background in psychology, basic counseling, allied health practitioner skills, or one-to-one communication skills, and to have had personal therapy experience. If you do

not already have experience in these areas, we are happy to recommend courses or programs to help you prepare for the Hakomi Training.

## CERTIFICATION PROCESS

After completing the Hakomi Training, students may either integrate their knowledge into their therapeutic work and allow this to be the completion of their Hakomi Training, or they may choose to pursue certification as a Hakomi Therapist (see previous page.) A person who has achieved certification is called a Certified Hakomi Therapist (CHT) or Practitioner (CHP) and is entitled to practice and advertise using this title. He or she also may use the Hakomi logo and is networked by the Hakomi Institute.

## RECOMMENDED READING

We recommend the following books on Hakomi Therapy:

- Our new book, scheduled for publication by W.W. Norton in Spring 2015: *Hakomi Mindfulness-Centered Somatic Psychotherapy: A Comprehensive Guide to Theory and Practice* (editors Weiss, Johanson and Monda)
- *Body-Centered Psychotherapy: The Hakomi Method*, by Ron Kurtz
- *Grace Unfolding* by Greg Johanson and Ron Kurtz

There is also extensive reading material about Hakomi on our website at [www.hakomi.org](http://www.hakomi.org), including all of the issues of our professional journal, the *Hakomi Forum*.

## WHO CAN BENEFIT FROM THE HAKOMI THERAPY TRAINING?

Many experience the Hakomi Training as the next step in their professional and personal development:

- Counselors, therapists, social workers, coaches and human service professionals in related fields find a new range of skills and strategies which increase both effectiveness and depth in working with clients and patients.
- Graduate students in psychotherapy, counseling, social work and related fields discover an immediately applicable method that they can use in their internships and with clients.

## WORLDWIDE SCHEDULE AND INFORMATION

is available from the Hakomi Institute Central Office in Boulder, Colorado: 303-499-6699 or toll-free: 1-877-976-6699, email: [Hakomihq@aol.com](mailto:Hakomihq@aol.com), and on the Hakomi Institute website at [www.hakomi.org](http://www.hakomi.org). The website also contains extensive information on Hakomi therapy and the Institute, complete issues of our professional journal, an international directory of Certified Hakomi Therapists and faculty, and links to our Regional Training centers worldwide.

## What participants have said about the Hakomi Training:

*"I have learned more in this training than any other. The practical application of the Hakomi Method is already providing great benefit for my clients, and has had a dramatic effect on my ability to relate to them more deeply and effectively." — Craig Haft, L.C.S.W., New Jersey*

*"I learned so much, thoroughly enjoyed the people and process, and found the instructors amazing in the breadth and depth of their experience and knowledge" — Pat Waterman, L.C.S.W., Vermont*

*"The training has profoundly impacted my practice ...I feel I am an infinitely better therapist than prior to the training." — Josephine Servello, L.P.C., New Jersey*

*"Excellent - rich and satisfying. It has expanded me as a person and as a therapist. The trainers were exceptional - all were superlative. The training enables you to deepen self-awareness, become more present, and learn to work with inner and outer challenges with ease, compassion and honesty - and then help others to do the same." — Debra Babarsky, L.P.C., Virginia*

*"To a more "traditionally trained" therapist, this approach is remarkable in its ability to deepen and support an unfolding of experience that is both helpful and surprising to therapist and client."  
— Susan Furrer, Psy.D., New Jersey*

*"I've been attending trainings for decades, and this was the BEST I've EVER attended—hands down. I simply can't believe the quality of the teaching, the awareness and skill of instructors, and the tremendous love and care they bring to every aspect of the training." — Rhonda Mattern, M.S., Virginia*

*"An excellent course. The experiential learning and extensive hands-on practice time allows development of genuine proficiency with the therapeutic method, as well as ongoing personal growth for ourselves as practitioners. The Hakomi techniques have deepened and enlivened my work with clients. I am thrilled to have found this work." — Jo Ann Laveman, L.C.S.W., New Jersey*

*"I have been integrating Hakomi into my practice with clients, supervision of clinicians, and relationships. I have learned to allow more depth in my relationships with clients and can teach them to tolerate and allow this depth. The practice with its focus on growth of personal skills as well as technical skills was invaluable." — Nick Weingarten, L.C.S.W., Pennsylvania*

*"Learning the Hakomi Method has been one of the most personally and professionally enriching experiences of my career. I have gained tools to help my clients rapidly access and transform their pain and struggle, and found it profoundly effective across a wide range of individuals with a variety of long-term and challenging clinical and life problems. I cannot recommend this training highly enough."  
— Jeffrey Rutstein, Psy.D., New Jersey*

