

EDITORIAL: FOUNDATIONS REVISITED

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I was born in the old days when the relationship was everything, therapeutically speaking. It wasn't the foundation of therapeutic change. *It was the therapy!* All this was according to the East Coast psychodynamically oriented womb I was in at the time. The interpersonal psychiatry of Harry Stack Sullivan, M.D. was celebrated. The personal, emotional involvement that Carl Whitaker and Tom Malone championed had great currency. Object relationship theorists, such as Fairburn, turned psychopathology from the exploration of intrapsychic drives to the exploration of early, formative relationships. Even those popular thinkers like Carl Rogers and Virginia Satir echoed the same sentiment from their perspectives.

Theologians pointed to Carl Rogers and Virginia Satir echoed the same sentiment from their perspectives. Theologians pointed to Jesus as an expert in interpersonal relations and often quoted Martin Buber's I and Thou themes. Philosophers as different as Hegel and Kierkegaard agreed that we grew through our encounter with Otherness. Hippies suggested that if we made more love; we would need less war. Intimacy and encounter were where it was at. Interpersonal growth groups sprung up everywhere. "Bob and Carol, and Ted and Alice" even made sure waitresses were not excluded from the treasures of authentic dialogue. Men and women alike began to mourn both the quality and quantity of the emotional nurturance they received growing up.

Since the relationship tried to be everything, it wasn't long before the limitations of interpersonal dialogue appeared. I had always felt burdened somehow by psychodynamic therapy in which the therapist constantly evaluated the nature of the therapeutic relationship and made interventions based on what he/ she felt was going on-a mystery to me as the mere, unanalyzed client. Of course, I knew this must be my problem. The therapy assured me of that. But still, I hesitated, entering doctoral studies in psychology with this vague uneasiness hovering about me.

To make a long story short, God somehow engineered my escape from the unquestioned certainties of East Coast orthodoxy to the openness of West Coast experimentalism. Before long I found, through a number of experience near therapies in general, and Hakomi in particular, that one could be greatly empowered by being taught to mindfully study the organization of one's experience. This could lead with exhilarating swiftness (compared to a 15 year New York City psychoanalysis in which one finally introjected an archaic, validating, self-object tie) to considering ways to reorganize one's core beliefs, which in turn definitely affected the way one related to others. There was not simply the determinism of an Object. There was also the organic creativity of a Subject.

It also became evident that metabolic issues, affected by diet, supplementation, structural alignment, movement, exercise and much more, could powerfully affect one's psychological state of being. Going the other way, it was clear that powerful dispositions to behavior came from the political, economic, cultural contexts we lived in. How one related to the realm of Spirit also was decisive. So, there was more for healers to consider than face to face interchanges. Happily for me, Hakomi principles gave a wide and integrative way of honoring all the parts of a system. Looking back on my East Coast days, I felt betrayed by an imperialistic imposition of a narrowly defined concept of the relational. However, as I have tripped along, gaily teaching

Hakomi principles and methods across the land, it has become apparent that not everyone else has been blessed and cursed by over-involvement with relationships as "the therapy itself". and assumes its importance while going beyond it. Some have come to think it is all at the intrapsychic level. It is still a mystery to me how this happens, since the unity and organicity principles bring such a wider perspective, but it happens. Thus, this edition of the *Hakomi Forum* which emphasizes the foundational nature of the relational aspects of the work.

It does all come down to relationships widely conceived. As Ken Wilber puts it, we, and all the rest of life, are part-wholes, or holons. We are made up of parts and related to greater wholes ad infinitum. The meaning we experience in life is a function of how aware of, or in communion with, we are of the contexts within contexts we live in. Development has to do with how widely and deeply we can embrace life. Spirituality is a function of our connectedness with life. This can't be emphasized enough in a culture devoted to boring itself silly through demanding individual rights to pursue private pleasures.

If a particular aspect of relationship is not covered in this or previous *Forums*, we would welcome more contributions that add to our common understanding of this issue. Finally, be sure to note the invitation to participate in a mini-forum over how inclusive Hakomi Principles are or are not in the article by Dyrian Benz.

THE ORIGINS OF THE HAKOMI METHOD

Ron Kurtz

*This article is a chapter from a forthcoming book tentatively titled, *Life's Body; Essays in Somatic Psychology*, edited by Christine Caldwell to be published by Shambhala Publications. Other authors include Marjorie Rand, Pat Ogden, The Mindells, The Hendricks, Malcolm Brown, David Boadella, and Richard Strozzi Heckler.*

In 1987, eight years after Hakomi began, I had a meeting with Swami Rama. He told me that I had a mission. Nervous and surprised, I was still together enough to ask him, "What mission is that?" He responded, "to create a new method of psychotherapy ." When I think about Hakomi, I think about it in those terms. In what way is Hakomi a new method of psychotherapy? However, before I talk about that, I would like to give a little history.

My life as a psychotherapist began long before that meeting. It really started in graduate school, in the early sixties. I was a student of experimental psychology. After graduate school, I went to teach at San Francisco State. My first real excitement about therapy and groups came from an experience of a workshop at San Francisco State College led by Will Schutz. I became very excited about the things he did. One of my friends from graduate school, Stella Resnick, was also teaching nearby, at San Jose State. She had studied clinical psychology and was becoming a well-known Gestalt therapist. She encouraged me and we started co-leading sensitivity groups. I also took workshops. So, the way I got involved with psychotherapy, was through groups and workshops. And the main techniques were from Gestalt therapy.

For two years, I both taught and led groups. Then I went to Albany, New York and started a private practice using mostly Gestalt. At the same time I began therapy for myself, first with Ron Robbins and later with John Pierrakos, both bioenergetic therapists. During those experiences, plus some workshops with John, I began to incorporate some Bioenergetics into my work. I had read Perls, I now studied Reich and Lowen. I was also inspired by the work of Albert Pesso. Those are the therapeutic roots of Hakomi. There are two more tracks that influenced me. The first was eastern philosophy and practice. I had been practicing yoga since 1959. In graduate school I got interested in Taoism and Buddhism. Awareness practices became part of my life. Also, I became macrobiotic in 1972. Eastern thought was also the root of my interest in Feldenkrais' work. I took several workshops with Moshe and practiced the floor exercises.

The last track is my life-long interest in science. I was a math prodigy of sorts. I minored in physics, in undergraduate school and worked as a technical writer in electronics for four years. My passion has been systems theory, the branch that studies living systems.

So, these threads: eastern philosophy, psychotherapeutic technique, and systems theory are the foundations of Hakomi. They are diverse and extensive and give much that nourishes and teaches.

The bioenergetic techniques I was using seemed, in my view, too forceful, at times even violent. In keeping with the eastern philosophies I'd studied, I wished to be non-violent. I began to look

for other ways to access emotional material. I slowly found ways to incorporate mindfulness and other gentle interventions in my work. The first way I started to use mindfulness was this: I would have an idea about what the client couldn't believe or experience. Let's say the person had very low self worth. I would ask him to become mindful. (Sometimes I would teach him how to become mindful.) When he was in a mindful state, I would offer a statement that was just the opposite of his belief about his worth. For example, if the belief was "I have little worth", I would say something like: "You're a worthy person". (We call these statements probes.) I would set these statements up as little experiments. (My science background.) I'd say, "Let's see what happens when I say... ", then I'd offer the statement. I was looking for reactions. A person in mindfulness has no trouble noticing his or her reactions.

I slowly started doing more and more of these little experiments in mindfulness and both the client and I would observe the reactions. Sometimes, if I was clever enough, the reaction would be quite intensely emotional, arrived at completely without force. The statements I offered were always positive. The reaction was the result of the person's not being able to accept this potential nourishment. If I could understand what the core issues were, I could help bring them into the client's consciousness through this use of mindfulness.

So, when I think about what's new about the Hakomi method, I think this is one of the main things: Hakomi is the evocation of experience in mindfulness. It uses mindfulness in this precise way. This is not just another technique. It is a fundamental difference in method. We evoke experiences while the client is in a particular state of consciousness. The experiences evoked tell us what kind of models the client is holding about herself and her world. More important, the models are often immediately clear to the client. This method often releases emotions that would be very hard to release any other way. This happens because the client knows what's up. There are no tricks or manipulations here. The state of mindfulness is a deliberate choice on the part of the client to be vulnerable and sensitive. Clients drop their defenses when they become mindful. They choose to take what comes. If they feel painful emotions in this process, it is because they believe it is worth it to understand themselves and they are willing to bring this material into consciousness where it can be worked on. That is not violence. That is the courage to face what is. This method worked much more quickly than any I had used before.

I eventually de-emphasized Gestalt and Bioenergetics. I used mindfulness to evoke emotions, meaning, and memory. Along with this I started to process emotional reactions in a different way.

The second technique that makes Hakomi unique is our use of what we call taking over. When an emotional experience is evoked in someone, the habits that manage that experience are also evoked. (These management reactions are usually called defenses.) For example, sadness is often managed by covering the face, tightening the muscles of the diaphragm, chest, throat and eyes, hanging ones head and collapsing the posture. All those are automatic reactions. The person doesn't think about doing them. It's habit and it manages emotional experience. I do not oppose these management habits or in any way try to break them down. I do exactly the opposite. I support all management behavior. If a person tightens, let's say his shoulders or covers his face, I might use my hands to help him keep his shoulders together or cover his face. Of course I first ask per- mission. That's taking over.

It can also be done verbally. If I offer somebody a statement such as, "You're worthy," and her reaction is she heard a voice in her head say, "No! I'm not", I might take the voice over. I would ask the person to be mindful again and, perhaps with the help of another person, we would repeat a few times: me saying, "You're worthy" and the assistant saying the, "No I'm not." The "No, I'm not" is also a management behavior. For the client, in her world that is, there's something wrong with feeling worthy. Perhaps it's too dangerous. It makes her a target for others. That's the model, the belief system. Or just the experience of feeling worthy elicits unworthy and some painful memories around that. So, we take over the voices or thoughts that manage this.

The usual result of taking over is this: the person relaxes their managing. Sometimes they relax it a little bit, sometimes a lot. If you manage your sadness by tightening your shoulders and I begin to help you with that, the message is: you're not alone with your sadness. You have an ally. It may be the first time you've gotten that message about your sadness and that may be the most important part.

Also, you don't have to work as hard. You're being supported. You can let go a little. It's not that you have to; nobody is forcing you to let go. You've simply been offered the opportunity. Letting go is up to you. And you can do it at your own pace. You can allow the feelings you are managing to come forth and be expressed. This is another way that non-violence is incorporated into Hakomi.

When you are not opposed or made wrong, when you feel like somebody is on your side, you may be able to go a lot deeper into your experience, deeper into your feelings than you could, if you were struggling against it all by yourself. Taking over sends messages like these: I can see that this is difficult for you; I'm willing to help you handle this experience; I'll follow your lead; I won't force anything; I'll support your need to control your own process. Taking over sends these messages through the actions themselves; not through words. As such it speaks directly to the unconscious. Of course the therapist has to be extremely sensitive to the client's reactions, must "get the permission of the unconscious" through following.! : the client's non-verbal expressions through following the body.

Typically, supporting management behaviors, leads to feelings of safety, relaxation of the management, deeper feelings and expression, deeper insight, and movement of the emotional process to its emotionally logical conclusion. It's paradoxical. A part of the person is trying to manage her experience, to hold it back or minimize it. The therapist offers support for that and the person goes deeper into her experience.

So these two general methods, using evoked experiences in mindfulness and the non-violent taking over the management of the experiences evoked, are the basic elements of the uniqueness of the Hakomi method.

From a systems point of view, we can think of mindfulness as lowering the noise. A sensitive system is a system that can detect or pick out a weak signal from a noisy environment. To increase that ability, you either raise the level of the external signal or lower the noise in the environment. Mindfulness is a way of lowering the noise. Eastern philosophy teaches us that

when the mind has become silent (when you have lowered the noise of bodily tension, busy thoughts, and concerns of all kinds), then the signal (which is the beauty and reality of spirit) will simply emerge. That signal, like the stars which appear when the sun goes down, is always present, hidden by the noise we make.

In body-centered psychotherapies, where the signals being sought are insights into bodily experiences, unnecessary physical tension, struggle, effort, and even pain can be considered noise. Especially when the struggle is one part of yourself against another, when unresolved issues generate conflicting impulses and compete for attention and control, then the noise is great.

Mindfulness, which involves the relaxation of effort and a quieting of the mind, is a lowering of the noise. Being mindful means deliberately bringing yourself into a sensitive and vulnerable condition. That's how it works in psychotherapy. If you're busy lifting weights and listening to the radio, and I come in and say, "you're worthy", you're just going to say hello. You're not going to react much to my words. But if you're mindful, sensitive, and quiet, if your mind is open and simply noticing, the same statement can evoke quite a deep experience. Using mindfulness is a way of lowering the noise.

Non-violence is a necessary part of this because in order for the client to become vulnerable, that is to become mindful, he or she has to feel safe. So, the first task of a Hakomi therapist is to make the other person feel safe. There are all kinds of ways to do that, but the most basic is to have an active, deep respect and compassion for all beings. Then the other truly is safe. All you have to do is convey your respect and compassion to the other person, which, since they are real and natural, will happen sooner or later in any case. If you are going to use mindfulness in therapy, non-violence and safety are absolutely essential. It doesn't work any other way.

When the noise is lowered, whatever signal is being masked will emerge. It appears, as out of a fog. When the client is in mindfulness and experiences are evoked, there is no confusion about the source. The client is clear that whatever emerges, it's hers. She knows that the emotional response is her own and that it's based on her own beliefs and history. The therapist is not asking her to believe anything. They're not having a discussion about what might be going on. The two of them are doing little experiments in mindfulness together and they're discovering the results. She becomes vulnerable, she lowers the noise and the signals emerge. Using this method, we avoid interpreting or explaining a person to herself. She discovers who she is and how she's organized for herself, at her own pace, within a safe setting and with a trusted guide. So, two of the main advantages of this method are that it supports personal responsibility (by showing clearly how experiences are organized by inner models and beliefs) and that it avoids confusion (by studying and processing evoked experiences in the here and now, letting the person discover who she is rather than theorizing about that).

Here is one of the connections to Taoism and Feldenkrais work and the Gestalt notion of figure and ground: awareness itself lowers the noise. When you put your awareness on something, you automatically lower the noise. When you start to pay attention to something, that is when you make it the signal (or the figure), other things will automatically fade out-the noise will lower by itself. If you draw attention to movements in slow motion, as Feldenkrais does, you will start to

notice things that you did not notice before. Bare attention gives time for signals to develop. The more time you take, the more information you get. In mindfulness, attention is concentrated. The pace is slower. Ones usual concerns are set aside. The focus is on present experience, as it is in Taoism, Feldenkrais, Gestalt and other consciousness disciplines.

I built this therapy out of these components because they worked. It was mostly trial and error, not shaped by any grand plan. Like any stubborn fool, I had to find out for myself. I read. I got ideas. But I never accepted them without trying them out. When I tried mindfulness and non-violence, they worked. If I created safety, people could get mindful. When I did little experiments in mindfulness, something important would be evoked. It was easy. It worked. And I liked the fact that it was non-violent, full of compassion. That made me feel good. I wasn't thinking about the long run. I was using what worked and I really didn't see what was coming.

When I built Hakomi on the principles of non-violence and mindfulness, I gave the therapy a strong spiritual foundation. Working out of those principles which require respect, sensitivity, presence and compassion on the part of the therapist, leads very naturally to loving experiences and finally to spiritual experiences. You could say, the method is pointed in that direction. Hakomi has been called applied Buddhism. It had built into it, from the beginning, this spiritual direction. This only became clear slowly, as I developed the method and added techniques.

Here's how it happened. The work evolved both vertically and horizontally. (This is from ideas developed by Ken Wilbur, in his book *Sex, Ecology, Spirituality*.) Adding new techniques was a horizontal development. Techniques are more or less all on the same level. Adding new techniques is horizontal expansion. But, the introduction of mindfulness was different. It was more than just a new technique. It was a vertical jump. It influenced all the techniques. It gave the method an added depth. Using mindfulness, I could do things that I couldn't do before. Adding mindfulness gave the therapy greater power and shifted the way all techniques were used. In addition, it made non-violence essential and that in turn made the personal development of the therapist essential.

I used to think of psychotherapy as intrapsychic, that the client did all the work internally. The therapist suggested things, but was, basically not really involved as a person. That was the way I thought. I thought of myself as a technician. My image was the samurai, in the movie Seven Samurais, who was a master swordsman, but who did what he did without emotions, passion or personality. His goal was perfect precision. I thought of myself that same way, a precise technician, trying to be a master. It was no doubt inspired by a character flaw of mine, but I liked that image: precise, technical, without feelings or personal involvement. I took a secret pride in that.

Eventually though I saw that, the difficulties that emerged in therapy were the result of my personal limitations, my incomplete personhood. They weren't technical problems at all and it wasn't about mastery. It was my ego, my puffed up attitude and my inability to understand people, because I didn't understand certain things in myself. It was about my ability to relate. Again, the focus changed and the change was a vertical one. It was deeper than just technique. I came to a place where I focused for a few years on what I called the healing relationship. For a healing relationship to happen, more than just safety was needed; what was needed was the

cooperation of the unconscious. It required a relationship at the level of the unconscious, a deep, person-to-person connection- and that's a two way street. Not only did I learn that I needed the cooperation of the unconscious, I also learned that I had to be worthy of it. I needed to earn it.

The healing relationship involves two basic things. First, the therapist has to demonstrate that she's trustworthy, non-judgmental and compassionate. Second, she has to demonstrate that she is present, attentive and really understands what's going on for the person. If the therapist can consistently demonstrate those things to the person, she will earn the cooperation of the unconscious.

The unconscious is waiting for somebody who .can do that. If the client has painful secrets, shame, confusion and emotional pain, the therapist will need extraordinary sensitivity, understanding and caring to become an ally of the unconscious. The unconscious has been managing this pain for a long time. It won't allow just anyone to become part of that process. The healing relationship is about gaining the trust and cooperation of the unconscious through compassion and understanding. If you can do that, therapy really happens. Building such a relationship doesn't have to take three months or three years. It can take as little as fifteen minutes. But creating it requires more than just technical skills.

The creation of a healing relationship in therapy requires that the therapist be a certain kind of person, a person who is naturally compassionate, able to be radically present, able to give full attention to another, able to see deeply into people and to understand what is seen. All of that takes a certain state of mind. We could call that state of mind non-egocentric. The therapist needed to be free of as many ego-centered habits as possible, when working with the client. Realizing that and teaching that was the next big vertical jump for Hakomi. This jump was beyond just the use mindfulness and non-violence. It was about who the therapist was, the therapist's being. It was about the therapist's consciousness.

This next step in the vertical evolution of Hakomi involved the spiritual development of the therapist. It involved the development of person- hood, an expansion of understanding and insight into levels of consciousness beyond the ordinary, rational and objective. To sustain this higher level of consciousness, one needs a base, a source of inspiration. One needs to find, recognize and cultivate a source of spiritual (or non-egocentric) nourishment. With a stable connection to that source, confidence, calm, understanding and compassion come naturally.

Outside of therapy, there are many, many sources of spiritual nourishment. But in the present moment of a therapy process, the source I use is the client. I search for and find non-egocentric nourishment in some aspect of the client. This is very close to the Buddhist practice of searching for the seed of Buddha in every person. Or as Swami Premananda says, "The purpose of life is to see God in everyone and everything." When he was asked how this was done, he replied, "In the silence." The idea is to drop the "noise of self" and to see the other as spirit. With this as a habit, with this as a base, therapy becomes a deeply heartfelt journey shared.

Working this way, compassion emerges spontaneously. With the mind quiet and attentive, understanding comes easily. The two qualities most important to the healing relationship, compassion and understanding, are the natural outcome of searching for non-egocentric nourishment from the therapist-client relationship. The development of that practice is a spiritual

discipline and its fruition is personhood and full human beingness. It is this approach that makes psychotherapy a spiritual practice.

Some years ago, I read Michael Mahoney's book, *Human Change Processes*. In it he cited a few, twenty-year long studies which showed that "the 'person' of the therapist is at least eight times more influential than his or her theoretical orientation and/ or use of specific therapeutic techniques." I took that very seriously. I realized I couldn't just teach people technical methods. I had to define, recognize and teach "personhood". I had to help students develop their personhood, which seems to me, is mostly spiritual development. Up to a point it is personal growth and the usual emotional work that we all have to do. But beyond that, and especially when you wish to become helpful to other people, spiritual development is the natural and necessary next step.

So I started to focus on the state of mind of the therapist. I developed methods to explore and support the spiritual development of the therapist. My trainings and workshops now include a lot of work and practice around that. That brings us up to date on the development of the Hakomi Method. The principles of mindfulness and non-violence were the beginning of the uniqueness of Hakomi and the last vertical jump was the focus on spiritual practice and the state of mind of the therapist.

Now, I want to talk about the place of the body in psychotherapy. Besides its focus on mindfulness, etc., Hakomi is definitely a body psychotherapy.

Several things come to my mind when I think of the body in psychotherapy. The first is Reich's notion that the body is an expression of the psychological history of the person. The body reveals psychological information. Reich talked about taking a person's history. You don't need to ask about it; a person's psychological history is alive and present in everything the person does and the style in which he does it. It's in how people use their bodies, how they move, where the tension is, what the posture is like, and the structure. So, you can look at the body for psychological information. In Hakomi we teach people how to do that. We learn about the person's history, their core models and beliefs, from all these things: posture, movement patterns, breathing patterns, gestures, body structure, facial expression, pace, tone of voice, and on and on. All of this gives us psychological information. For me, this understanding of the expressions of self through the body is one basic component of body psychotherapy.

Another aspect of body psychotherapy is it is ,\ , experiential. In Hakomi, we focus on bodily experiences, like sensations, emotions, tensions and movements. This focus on experience, rather than abstract notions, leads to more grounded insights and understanding. We discover the roots of psychological organization and we find meaning by working with here and now experiences. The body is alive with meaning and memory. We focus on experience, not for its own sake, but to learn from them how we came to be who we are, and how we shall move on.

If I do an experiment in mindfulness and evoke an emotional experience, the meaning is grounded in bodily experience. The person may respond with something like, "Yeah my heart feels like it's in my throat. My stomach is tight. I'm a little nauseous and I feel afraid." We're not discussing what might be true or what might have happened thirty years ago. We're discussing what is. And what is is that certain beliefs have strong experiential, that is bodily, outcomes. Your mind is hooked up to your physiology.

So, one of the ways Hakomi is body centered is that it uses experience as the doorway to insight. If you're in mindfulness and I say, "Dogs are friendly" and you react with fear and disbelief there's no question about what model you're holding. As soon as you're in touch with those beliefs and those emotions, clear memories are likely to follow. And when memories are present, explanations aren't needed. Even more important, when beliefs are conscious, doubt becomes possible. Change becomes possible. The key thing is to get the connection between the beliefs and the experiences.

Here is how Hakomi works: the practice of loving presence helps the client feel safe and understood. That makes mindfulness possible. The therapist then finds ways (little experiments) to evoke experiences in mindfulness. The meaning of the bodily experiences evoked are understood as direct expressions of core beliefs (models of self and the world that organize all experience). When these core beliefs are made conscious and understood, change becomes possible. Where core beliefs are limiting, destructive, unbalanced or painful, they can be challenged. New beliefs can be tried and new experiences evoked. I call these missing experiences. Safety, peace, freedom, aliveness are a few.

If there is conflict about the expression of certain emotions, we support the actions that manage that expression (but only if we have permission to do so). This usually results in a deeper, more complete and more satisfying release and, as is often the case when emotional expression goes beyond an habitual boundary, spontaneous insight and integration follow immediately. The missing experience emerges and the process evolves into savoring and integrating that.

Of course it's not all that linear. We often loop back to earlier steps, spending time building the relationship, trying new experiments, evoking new experiences and all that. But the general drift of each session and the therapy process as a whole tends to move in the direction I have described.

As I have already said, we work with the people's core beliefs and models, models of who they are and what kind of world they're in. We get to those models through the methods I've already talked about. We call the process of uncovering basic models "going for meaning". We want to help people change their models. Again, this is not an intellectual process. It's mental, but it's not abstract. For the person holding the model, it's not theory. It just is. The deepest models are those that are beyond doubt. They are not in consciousness, but they are in use. They are organizing all experiences, all the time. These are old habits.

It's as if you had been wearing colored glasses all your life. If they are orange colored glasses, you have never really seen the color blue. You don't know what blue is, or even that blue is. All blues look black to you. And if you don't even know you are wearing orange glasses, if has become unconscious and automatic, you never question the blacks you see. The deepest models you are using determine your perceptions and other behaviors. Your model is your truth. It determines what you can think, what you do and what you feel.

One very significant thing about Hakomi is that it brings these models to consciousness clearly and easily. It gets to the beliefs and meanings that run your life quickly. It gives you the chance to examine and change those meanings. The use of mindfulness allows people to study the direct effects of their models. They learn, through their immediate reactions to various significant statements (or any other little experiments the therapist can come up with), exactly how they habitually organize themselves and their worlds.

To help people become conscious of the models they are carrying, I might do something like the following. Say I'm working with twenty people in a workshop setting. Around a big issue like safety, there will be quite a range of models. Some will feel perfectly safe. Some will be nearly terrified. So, I help the whole group to become mindful and when they're ready, I offer a statement about safety. "You're completely safe here", I say. Twenty people will have twenty different reactions. Some people will sigh with relief. Some will have feelings, some thoughts. For some, nothing much will happen. Some people will tense up. Some people will start trembling with fear. Some will think, "bullshit". We'll have many different reactions to the same statement because there are many different ways to organize experience into models.

After we help bring people's fundamental, unconscious models into consciousness, we then want to provide an experience that balances out any imbalances in the model. Some models are extreme and rigidly maintained. For example, a person might believe at a core level that no one can be trusted. A devastating experience of betrayal can make this belief seem a good one to have, since it protects against further betrayal. A person with this core belief will be cautious with everyone, won't really trust anyone. The person may withdraw from contact and prefer to be alone -because it feels safer. Well, that model is unbalanced. The truth is some people are trustworthy and some people aren't. Some people will hurt you and some people won't. You just have to be able to discover who's which. To do that, you'll need three things. One, you'll need to know what you believe. Two, you'll need to know that trust is a real possibility. Thirdly, you'll need to know what you feel like when you're with someone whom you deeply trust. You'll need the experience of trusting. We call it the missing experience. We work to create an opportunity for you to have that missing experience.

You won't know that you don't trust anyone, until something happens in consciousness to illuminate that. If you haven't discovered it already, it becomes clear when you work with that issue. You suddenly realize you've never felt safe anywhere. Now it's in consciousness. You're experiencing an underlying fear you've had all your life or since that terrible accident or whatever. Now the therapist helps you work with that fear, go through it, survive it, finish it. With that done, you now have the possibility of feeling safe. The therapist helps to create that.

So, one big part of the method is how you create the missing experience. It's going to be powerful for the person. Someone who has never felt safe in their whole life is going to have a very powerful experience when they finally do feel safe. The idea is to spend enough time with that, stabilizing it, creating access routes to it. Taking time with all this feels quite natural to the client. We wait patiently for each new insight and each new aspect of the experience. We don't lead here. We follow.

As the process unfolds, we support each development. But we never use force against "resistance" pushing against resistance, just creates more resistance. Force automatically evokes counterforce. So, we back off when we see that the client doesn't want to go that fast or that direction. We try to understand why and help the client to understand. There's no rush and no need to push. But neither are we passive.

Once we get to the missing experience, we want to give the client time to fully absorb it, ground in it, memorize it, savor it, learn about it and try it on again and again to see if they can integrate it. They may have a whole series of spontaneous insights. The therapist may just watch the client have insights. The client may speak about these insights or she may not. Something changes when this missing experience savored and stabilized. The old model is wrong now or at least incomplete. It has to be revised. The model has enormous implications, on all levels, from physiology to relationships. It takes a long time to integrate. In a typical session, it might take thirty minutes to arrive at the missing experience and another twenty to thirty minutes to savor it. It might take years to fully integrate it. The person has been using this possibly his whole life. A lot of things will have to be changed.

In order to really stabilize the new model, the person has to use it, in all kinds of applicable situations. Changes like this are integrated, one decision at a time. I have an example. I once did a therapy workshop for a group of Rolfers. One woman, in her process, touched terror. It was set off by the statement, "You're perfectly welcome here." Her terror and fear was based on her model that she was not welcome anywhere. In fact, at the deepest level, she felt that her life was in danger. People didn't want her to be alive. These were the messages she took in as a child and which created these terrifying core beliefs. She screamed with the terror, while several of us held her very tightly (taking over the physical contractions that helped manage her experience of terror -with her per- -I' mission, of course).

She reported feeling good screaming; it was a relief to let it out. After a while, the terror subsided and her body relaxed. She could finally take in that she was welcome. The people there were all her friends. One after another, possibly for twenty minutes or so, each would very quietly say, "You're perfectly welcome here." She kept taking it in. She relaxed in a very deep way. Finally, she became ecstatic. She had this wonderful, thirty-minute (previously missing) experience of feeling welcome, held, cuddled, loved.

I saw her two weeks later. She told me that, a few days after the session, she was walking down a street on her way to a friend's house and she started to feel uncomfortable. She was thinking, "I didn't call them. They don't know I'm coming over. They're not going to be happy about me just showing up." In the middle of that internal dialogue, she suddenly heard a voice saying, "You're perfectly welcome here." She lit up. In an easy, light-hearted way, she continued on to her friend's house.

Every time she does something like that, every time a choice like that comes into consciousness, every time she chooses an option from the new model rather than the old one, and every time those choices are confirmed, she changes. She grows step by conscious step into this new model. Eventually, the new model becomes habit and sinks back into the unconscious. That's how

people change. They have a new model. They use it, and if it works, it becomes habit.

Another very important thing about Hakomi: the beginnings of a basic spiritual practice is built right into it. If you're a client in Hakomi long enough, you get a lot of practice using mindfulness. You get a lot of experience doing self-study, from a compassionate, mindful place. That's spiritual practice. That's a way of changing in a very basic way. As you begin to distance yourself from your automatic behaviors and egocentric models about who you are, as you calm down and relax, you begin to find another part of yourself, a different level of yourself. As you distance yourself from egocentric habits, you become able to make spiritual choices, about things like ownership and competition. You become more at home in yourself and in the world, more friendly, less stressed out; all just from practicing mindfulness and studying yourself. As missing experiences become part of you, there's not so much inner noise from conflicted subselves.

All therapy helps people move on in their lives, helps them towards fuller maturity and capacity. This method is particularly good for moving people towards and along their spiritual path. Hakomi therapy is a very good platform for that. One Hakomi trainer, Halko Weiss, says that when the client begins talking about religion, it's a sign that therapy is over. I'm not surprised that Halko's clients end up talking about religion. Hakomi is pointed in that direction from the beginning.

John Napier said, "When did man emerge from the primates? The question is really irrelevant. He was there from the beginning." That is, the potential for man was there in the primates all along. Man was just another small step. One could ask, when does Hakomi become spiritual practice? The answer is, it was there all along. It's there in the use of mindfulness and the principle of non-violence. It's there in the focus on experience and self-study. It's there for the client and it's there for the therapist. Therapy as spiritual practice, it was there in Hakomi from the beginning.

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BOUNDARIES AND PSYCHOTHERAPY PART 11: HEALING DAMAGED BOUNDARIES

Tom Whitehead

A healthy, functioning system of personal boundaries is essential for productive living. People with poor boundaries often make life decisions damaging to themselves and those around them. They find themselves trapped in unintended repetitions of destructive patterns, repetitions that baffle them. In Part One of this article we focused on the nature and functioning of personal boundaries. In Part Two we will examine the healing of boundary distortions.

Personal boundaries are our psychological and interpersonal "immune system". Our boundaries enable us to distinguish between what is good and what is bad for us. They empower us to take action to eliminate the destructive things from our lives, and to retain the positive. They allow us to satisfy our needs effectively. So people with healthy boundaries lead satisfying lives, while those with dysfunctional boundaries are destined for misery. Boundary problems are rightly a major focus of psychotherapy. When we assist our clients in healing dysfunctional boundaries, we do a genuine service.

Childhood abuse and neglect are common sources of boundary distortion. In order to cope with repeated violations, a child dulls her awareness of a basic need. Insensitivity to her need helps her avoid pain, and so to survive the abuse. But later in life she is unable to detect or respond adequately to new violations. The result may be involvement in further abuse, either as victim or as perpetrator.

Our boundaries are regulated by our core beliefs, and are beyond our conscious control. We acquire core beliefs over time at great personal expense. They may appear nonsensical to the outsider, but fit the situation in which they were originally engendered. We have no power to voluntarily give them up, and we will without choice work hard to defend them. Nourishment barriers play a central role in boundary difficulties. They protect against the experience of a basic need.

Nourishment barriers are born when a child is continually frustrated in her attempts to satisfy a need. The child learns that yearning for satisfaction only leads to the pain of frustration. After a struggle she accepts at a deep level that it doesn't pay to "get her hopes up". She learns to avoid or derail any promise of satisfaction. After all, such promises lead only to pain. Over time the need itself is effectively blocked out of her experiential world. Banished from awareness, the need no longer invites satisfaction. In fact, she arranges her world so that nourishment is never within reach.

Psychoanalysts long ago noted that, just when a client appears to be making progress, he or she may act so as to torpedo the therapeutic process. It was as if the patient were actively thwarting the therapist's attempts to help. So they called the phenomenon "resistance". They recognized that it is rooted in the avoidance of painful experiences, and believed that it must be battled and overcome if the client was to improve (Wolman, 1967, p. 9). Hakomi maintains a friendlier stance toward such

blocks to change. Hakomi's originator, Ron Kurtz, called them Nourishment Barriers to emphasize that a more effective and nourishing way of living lies just beyond (Benz and Weiss, 1989, p. 77).

Nourishment barriers are persistent. They become the most enduring features of personality. The rest of the personality reshapes itself to accommodate them. The curious result is a "character process", a set of beliefs and habits custom-tailored to ensure that certain positive life experiences never happen. MacKinnon and Michels, in their classic book *The Psychiatric Interview in Clinical Practice*, describe the avoidance of affection in obsessive character processes.

The avoidance of such painful affects as fear and rage is easily understood, but the obsessive is even more anxious to avoid affection, warmth, and love. His sense of strength and pride is tied to his ever-present, defiant rage, causing him to mistrust any feelings of warmth or tenderness. In his earlier life, the emotions that normally accompany closeness have occurred in the context of dependency relationships. Therefore, he reacts to his warm emotions with dependent and helpless feelings that stimulate fears of possible ridicule and rejection. Pleasurable experiences are postponed, for pleasure is also dangerous. (p. 93)

When we say "boundary problems" we are talking about persistent problems people have controlling their interactions with others. Examples are inability to separate personal and professional life, confusion of personal closeness with sexuality, and inability to exit undesirable relationships. Boundaries are not something different from habits, core beliefs, and interpersonal skills. Rather, they are systems made up of all these things.

Suggestions for healing

Part of psychotherapy is development of more functional boundaries. The client needs to be able to satisfy her needs in non-problematic ways. The client has healed when able to experience real needs, and able to routinely and effectively meet them. She is doing well when she has learned to look out for herself. This means she has become re-acquainted with her native intuition, the felt sense she had before it became distorted by her adjustments. It also means she is ready and able to act on her own behalf. The therapist can play a special role in healing. He or she can set up conditions for crossing nourishment barriers experimentally in the therapy room, and can assist in adopting better ways of living out in the real world. Some general suggestions will speed this process.

Suggestion 1: Don't re-abuse the client.

Distorted boundaries pull towards recreation of the system that engendered them. This is significant with all kinds of boundary problems. It is especially important where sexual abuse is an issue. Then sexual boundaries will likely be confused. There may not be a clear distinction between emotional and sexual intimacy, or between touch and abuse. At a core level the client may believe that sexual and emotional intimacy are inseparable. If the therapy is going well, the clinician can expect from the client, sooner or later, an invitation to cross sexual boundaries. The invitation is a healing crisis. It can be a positive development, but is one requiring preparation.

Falling into a sexual relationship with the client is NOT helpful. The client's invitation is a bid to hang onto dysfunctional boundaries. She is saying, "Will you help me continue to experience the world the way I do now?" A repetition of an abusive pattern will confirm and entrench her sense

that the world is the way she sees it. The clinician must have professional boundaries adequate to prevent re-abuse.

How does a healing crisis look? The therapist may notice that the client is "coming on" to them, or just suddenly feel sexually attracted to the client. A sexual element jumps into the therapist's experience, and it may not be obvious what has happened to cause the change.

An example is Susan, a bright young woman with whom I worked with years ago. Today, the material with which we were dealing would immediately suggest a sexual abuse history. But in those days most of us were uninformed about abuse. So things were moving slowly. Susan was living a dual life, something like what we might today call multiple personality. One part of her was perfectly conventional, and very feminine. The other part despised her female body, and wanted a man's body instead. This was her reaction to the contempt with which females were held in her family of origin. Her having a man's body wasn't possible. So Susan settled for "owning" the bodies of the men she dated. She dictated all the details of when and how they might use their penises, for example insisting on holding them while they urinated. For this purpose she calculatedly picked men she could manipulate.

Though I experienced Susan as attractive, we had been having sessions for several months without any indication of a sexual element in our relationship. One week that changed. The moment she entered I strongly felt her sexual presence. Normally a conservative dresser, on this occasion she wore snug pink shorts and a loose white blouse. I did a literal "double take", and found myself struggling with my own sexual feelings. Though unsure of proper procedures, I did bring my reaction under control. We continued our work, and the sexual element faded out.

Simply maintaining boundaries was helpful for Susan. Directly acknowledging and dealing with the issue would have been more helpful.

More recently I worked with Janet, who had been sexually abused by her father over a period of years. We focused specifically on her abuse issues for about five sessions. Janet was further along in her personal recovery, and knew what a healing crisis was. So she and I were able to work cooperatively to make it constructive. It helped that Janet knew what her sexual feelings were about, and didn't really take them at face value. The dialogue went something like this.

Janet: "Maybe I shouldn't tell you, but I'm attracted to you ...in a physical way.

" Me: "Oh?"

Janet: " I like you, and I get turned on being with you."

Me: "Umm ...Thanks for telling me what's going on. Can I tell you something?"

Janet: "OK"

Me: "Your feeling sexual now fits the work we're doing, and it's perfectly OK. What we do with it is important, though. "

Janet: "Uh huh. "

Me: "I think you know what I'm going to say next, but it's a good idea to say it anyway. Can you pay attention to yourself as you hear this?"

Janet: (Takes a moment to turn her attention to herself) "OK."

Me: "I want you to know that I think you are an attractive woman. I could be attracted to you. But our relationship is special, like the relationship between a parent and a child is special. To turn it

into a sexual relationship would be deadly wrong. It would be destructive. So sex doesn't fit in it at all. I won't let our relationship turn into a sexual relationship. If I ever started to feel sexual towards you, I would stop it. We won't ever be sexually involved. "

"What's it like to hear that?"

Janet: "(A little teary) Well... there's a little part of me that's disappointed. But mostly I feel relieved."

Afterwards Janet requested and received a hug, monitored and judged non-sexual by both of us. Fuzzy sexual boundaries can lead to misinterpretation of therapeutic interactions. This is more likely when the therapist uses touch. The client may experience clinical touching as inappropriate intimacy. In that case he may allege improper conduct where none exists. The best prevention for unfounded allegations is careful pre-therapy groundwork. Thoroughly explain to the client the use of touch as a therapeutic tool. Obtain written consent for its use. Routinely assess new clients for sexual abuse issues. When using touch with clients known to be confused about boundaries, consider having present an assistant of the same sex as the client.

The crisis around sexual abuse issues is certainly dramatic, and so makes a good example. But boundary difficulties of other kinds also lead to healing crises. For example, consider the client who is never taken seriously by others. She will unwittingly be acting in such a way as to confirm her core belief. The therapist may at some point find herself bored, covertly wishing the client would go away. Casual, unfocused treatment may result. This constitutes a re-abuse too. Familiarity with the client's history will help the therapist identify boundary problems, and anticipate what form the crisis will take.

Suggestion 2: Provide exposure to healthy boundaries.

The client needs to be immersed in a healthier system. This means maintaining good boundaries yourself. It also means encouraging the client to associate with other healthy people, and having him pay careful attention to their interactions. These will be people who don't match his bad boundaries, for whom he feels little or no "chemistry". He may initially experience them as uninteresting, incomprehensible, or even frightening. We have noted that everyone in the social field helps maintain everyone else's boundaries. Swimming in a healthy system applies a gentle force that will invite him towards health. Over time, the new ways tend to "rub off" on him.

Attending directly to damage can speed healing. There is a natural process by which we all correct intrusions in everyday life. Anne Katherine notes that:

Boundary violations can be healed right away if the sufferer tells the intruder that a boundary has been violated and the intruder immediately apologizes or somehow expresses concern about the violation. Note the two parts to this. The one whose limits have been breached must make the offense known and the offender must respect the limit. (*Boundaries*, p. 86)

We can minimize damage by taking prompt corrective action. In the best of worlds both victim and transgressor promptly affirm the reality of the intrusion, and the transgressor voluntarily makes amends. This clarifies for everyone what the boundary should have been. Erving Goffman, in *Relations in Public*, notes that correction can happen even without the cooperation of the offending party. This is pretty important, since in systematic abuse the offending party is unlikely to admit anything. The therapist can help. She needs to explicitly confirm the reality of the

violation, and note the damage. And she needs to make it clear by word and by deed what good boundaries are like.

Suggestion 3: Assist in overcoming nourishment barriers.

Now comes the tricky part. A healthy environment is often not enough. When people are able to heal on their own, they usually do. What makes them candidates for psychotherapy is their difficulty with healing. Nourishment barriers distort their perceptions, and pull towards recreation of unhealthy conditions. This traps the client in repetitions. So nourishment barriers must be systematically identified and overcome. Working at the barrier is how healing happens. .

The kind of intervention that will be helpful depends on the type of barrier. So we need to get clearer about the types of barriers, and how to overcome them. To do this we will need to examine the way boundaries are defended. We get some help here from Hakomi theory. The phases of boundary defense correspond pretty closely to phases of the Sensitivity Cycle.

Boundary Violation

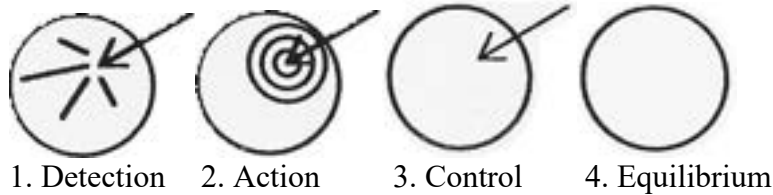


Figure 1.

Figure 1 depicts a personal boundary and its violation. The circles represent the boundary itself. It separates what belongs from what does not belong. The area inside the circle represents the things that belong. The things that don't belong lie outside the circle. A combination of our native intuition and our life experience determines whether something belongs.

The second diagram in Figure 1, the one with the arrow, depicts a violation. Something that doesn't fit is intruding. We will use the example of sexual boundaries between a father and his teenage daughter. Suppose that father and daughter are playing together, and that a sexual element begins to creep into their play. In this case the circle represents the father's relationship with his daughter. The arrow represents the intrusion, the appearance of a sexual aspect in their generally non-sexual relationship. The father suddenly notices his daughter's breasts and thighs in a new way. A basic and automatic part of him heads towards arousal. The daughter might be aroused in a less clearly focused way. As we noted in Part One of this article, all persons present in the social field take part in maintaining boundaries. So both father and daughter participate in defense of the sexual boundary between them.

Phases of Boundary Defense



Detection Action Control Equilibrium Figure 2.

Figure 2 represents the sequence of phases the boundary system goes through to deal with intrusions. Of course, in the real world things aren't as clear cut as these little pictures would suggest. One phase kind of blends into another. Even so, the diagram will help clarify the process.

In the first defensive phase, internal resources lead to DETECTION of the intrusion. Father notices what is happening. The information comes to him as a felt sense that something is wrong. He feels uncomfortable. His daughter also feels that something is amiss. Were they not able to detect the intrusion, no action would be possible. Detection contains the seed of effective action. It corresponds to the clarity stage of the sensitivity cycle, the emergence of awareness of a need.

In the second phase, internal resources initiate effective ACTION against the intruder. Father puts on the brakes. He distances himself emotionally, tightens his muscles, does some self-talk, rationalizes. Daughter also takes action. She distances herself momentarily, and watches for cues from father. Were they not able to initiate a counteraction, father might well continue to respond sexually to his daughter, despite his discomfort. Action corresponds to the effectiveness stage of the sensitivity cycle.

In the third defensive phase, the action taken leads to the experience of CONTROL. The boundary is complete. The sexual connotations of their play are under control and both know it. It's possible to have accurate detection and effective action, but no experience of control. Without that experience, the pieces have not congealed into a whole. Control is the intuitive glue that binds the elements into a functioning boundary. The control phase corresponds to the satisfaction stage of the sensitivity cycle.

The fourth phase is EQUILIBRIUM. The focus can shift to something else. The sexual aspect has disappeared, and father and daughter resume their play. All of this may have taken place in a couple of seconds, without a word spoken between the two. Equilibrium corresponds to the relaxation stage of the sensitivity cycle. It means letting go of the process, and moving on.¹

Table 1 - Difficulties and Options²

PHASE	WHAT DIFFICULTY LOOKS LIKE	OPTIONS TO TRY
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<u>detection</u>	<ul style="list-style-type: none"> • Fails to experience needs • oblivious to situations • numb • masks true feelings • lacks "common sense" - OR - • experiences substituted needs 	<ul style="list-style-type: none"> • enhance capacity for mindfulness • develop sensitivity to native need • explore ways need is covered up • identify bodily signals • integrative work
<u>action</u>	<ul style="list-style-type: none"> • unable to act • fearful of acting • freezes • stuck - OR - • acts impulsively 	<ul style="list-style-type: none"> • explore and elaborate impulses • identify barriers to action • improve self-esteem • practice crossing barriers • bite size • teach specific skills • assertiveness training • role playing • group methods • self help books • classes • group therapy
<u>control</u>	<ul style="list-style-type: none"> • ineffectual • weak • unsure of self • inconsistent • disorganized, confused - OR - • avoids situations • substitutes "wall" for boundary 	<ul style="list-style-type: none"> • increase options • practice and rehearse • systematize responses • build sense of mastery • call attention to successes, acknowledge • practice "taking in" success • mentors, role models • support groups • homework
<u>equilibrium</u>	<ul style="list-style-type: none"> • doesn't recognize success • repeats defensive maneuvers • can't let go of concerns • preoccupied with boundary - OR - • aborts boundary defense 	<ul style="list-style-type: none"> • take in nourishment • practice letting go • redirection • interrupt self-focus • role reversal

Table 1 lists difficulties at each phase, along with options for therapeutic work. We will consider the options at each phase.

Detection. Clients with problems at the detection phase often appear oblivious. Where others are painfully aware that something is wrong, they may show no reaction. Or they misinterpret situations. They may have learned to "tune out" or distort their intuitive responses to situations. A good example is Mark, a young man who attended our abuse issues workshop. Mark had frequently gotten into physical fights with other men. In the workshop we use a "slow approach" exercise to explore boundaries around personal space. A stimulus person very slowly walks towards another who is observing his own response in mindfulness.

Mark noticed that he became increasingly frightened and tense as he was approached by a stimulus man. But when the other was about arms length away his fear vanished, and Mark became emotionally numb. The exercise provoked his painful recall of beatings by his

stepfather. Young Mark was always terrified when his stepfather came after him. He would try to escape, and sometimes he was successful. But when the stepfather got within arms length he "numbed out" to cope with the beating that was sure to follow. As an adult, Mark's alternating fright and numbness led him into frequent misinterpretation and aggressive behavior around other men.

Mark would benefit from more ability to mindfully attend to his automatic responses. This could take the form of more exercises like this, mindful experience with males. The therapist might help Mark uncover needs masked by his fright and numbness. These would likely include needs for positive relationships with males, something his life sorely lacked. The methods of Hakomi can be great with barriers at the detection phase.

A client may experience a substitute need rather than the authentic one beneath it. Alice Miller in *The Untouched Key* examines the close connection between childhood abuse, distortion of needs, and repetition of abusive patterns. She notes that as a culture we engage in widespread repression of our genuine needs, so avoiding the pain they would engender. Rather than respond to our real needs we engage in destructive substitute gratification (pp. 167-170). She argues that our inner numbness blinds us to the obvious connection between the abuse of children and the destructive behavior of adults. It is only when the facts of suffering are sufficiently disguised and indirect that we can bring ourselves to contemplate them at all.

The simple, commonplace facts of child abuse are not given a hearing; if they were, the human race would have greater understanding and wars could be prevented. Only if they are presented in a disguised, symbolic form can they arouse great interest and an emotional response. For the disguised story is, after all, familiar to most of us, but its symbolic language must guarantee that what has been repressed will not be brought to light and cause pain. (Miller, 1990, pp. 75-76)

Child molesters provide a classic example of substituted needs. There is reason to believe that most molesters were themselves abused as children (Walker et al, 1988, p.113). When the child was abused, he was overwhelmed with anxiety, anger, shame, and confusion. Over time, as the child identified with his adult abuser, his original distress was buried. By the time the victim had become an abuser, it was out of his reach. The yearning for safety and protection, the fire fueling the pattern, is masked by a substitute. In all of us the sight of the vulnerable child evokes echoes of our own childhood vulnerability. But this experience is rejected by the abuser. Instead, he experiences a desire to assume a power role with the child. The abuser hides from his own vulnerability through continued abuse of others.

The general therapeutic approach at the detection phase is to enhance awareness of real needs. Teaching mindfulness is a move in the right direction. Where an inauthentic need is hiding the real one, the client needs to uncover it. It may be helpful to explore the mechanisms the client uses to cover it up. As an intermediate step the client can learn to recognize bodily sensations that signal the need. In cases of severe abuse sets of needs may be dissociated from one another. These "little personalities" need to become better acquainted with each other.

Action. Clients with problems at the action phase act either too fast or too slow. Sometimes they seem frozen or stuck. Sometimes they are too fearful to act. Others act impulsively. They experience a need, but have trouble initiating appropriate action.

Examples lie in the stories of battered women. Many such women have endured years of severe physical and emotional abuse without initiating any action. Most recognized that something had to be done, but were unable to do it. It is common for the woman to be paralyzed by fear that things will get worse if she does act. There is often a realistic possibility that the man will seriously harm her or her children if she tries to leave. It is also common for her to believe that she deserves bad treatment, or that she will be unable to make a life for herself without her battering mate. All these beliefs inhibit her capacity to act in her own behalf, and are elements in her damaged boundaries.

The general therapeutic approach at the action phase is to explore impulses triggered by needs, elaborate them, and develop them into effective responses. The need itself, when fully experienced, points the way to appropriate action. Barriers to action should be explored. Systematically improving self-esteem may make action easier. Assist in crossing the barrier in an experimental way. Bite-sizing may help to reduce the level of threat associated with responding. Assertiveness training is useful for many clients. The client can be assigned to a mentor, someone with more ability to act. Teach the client specific skills needed for effective action. Use role-playing to illustrate effective responses, and get the client familiar with the response pattern. Therapy groups can provide insights, exposure to healthy boundaries, and specific skills. Self-help books are a useful adjunct.

Control. Clients with problems at the control phase may look weak, ineffectual, or inconsistent. They may seem disorganized or confused. Or they may cope with situations by building "walls" rather than boundaries. They appear to have no effective sense of control over the situation, and their boundaries are unreliable and wavery.

Good examples are provided by women at the women's shelter. Each of them has taken an important step in coming to the shelter. Yet on average a woman will leave her battering mate five times before ending the relationship for good. What happens the first four times? She decides to go back to him. Maybe she feels she can't make it on her own. Maybe she's afraid she's done the wrong thing by leaving. There may be pressure from the batterer or from families to reunite. Some women don't have adequate support for their decisions. Whatever the reason, she is left with an experience of failure. Her boundaries aren't solid yet, and she can't consistently protect herself. Her boundaries held this time, but may not the next.

Here's another example:

Kate, a member of a therapy group, often interrupted others and brought attention to herself. Group members were a little put off by her disruptions. The therapist asked her to notice what it was like to hear him say, "You deserve attention." Kate experienced in response a painful constriction in her upper chest. The therapist helped her explore this sensation. It was linked to her belief that she was outside the group, rejected by the other members. Kate tearfully revealed she had been struggling all her life for acceptance. At this point Beth remarked that she liked Kate. Beth said she felt Kate was the kindest person there. Kate ignored Beth's comment, and continued to talk about her struggle for

acceptance. The therapist asked her to listen to Beth again. She did listen, and seemed to hear her for the first time. Then Kate said, "[can't let myself believe that. You could take that back any time. "

What's going on? It's clear that Kate has gained a degree of acceptance by group members. The problem is that she can't let herself experience control. Her struggle has paid off, but she can't take in her own success. Her conscious goal of acceptance is driving her to hog the spotlight. Instead this behavior is moving her away from her goal, inviting the group to reject her. Her nourishment barrier is continually recreating her experienced world of rejection. Exercises with mindfulness and bite sizing might help Kate take in the experience of mastery.

The therapeutic focus at the control stage needs to be on building and taking in the experience of mastery. Many specific techniques can be used. Homework between therapy sessions can put skills to the test in real-life situations. It's good to monitor progress frequently. Call attention to and label successes, and have the client spend time savoring them. A support group can assist in acknowledging successes.

Equilibrium. Problems at this stage involve failure to let go, or premature letting go. The person is preoccupied with some boundary defense.

An example lies in the following incident. Tony was a graduate student on internship at a place I worked. His graduate program had put him on probation because he had washed out of a couple of previous internships. Tony and I were in the sandwich line of a delicatessen.

Tony: "I'd like a roast beef sandwich. "

Counter Man: "Sorry. We don't have any roast beef. Can I get you something else? "

Tony: "I had roast beef the last time I was here. "

Counter Man: "We usually do have it, but today we're out. Would you like something else? "

Tony: " I want roast beef. "

Counter Man: "We don't have any roast beef today, sir. "

Tony: "You always have roast beef here."

Counter Man: "No sir. Not today. We're out."

Customers to the right and left are beginning to stare. Tony doesn't notice. He is examining each item in the deli carefully, taking his time. Triumphant he points to a large slab of meat on a rear counter.

Tony: "There! That's the roast beef!"

Counter Man: "No sir. That's lamb. Would you like a lamb sandwich? "

Tony: "That's roast beef!"

The counter man looks at me. But I am pretending to be an innocent bystander. Like the other bystanders, I am edging away.

Counter Man: "No sir, that's lamb. "

Tony: "That's the roast beef. Bring it over here! "

The counter man takes another look at me, and at Tony. Then he dutifully hauls the slab of meat, which weighs about forty pounds, to the front counter.

Counter Man: "See? The label says 'Lamb.'

Tony inspects the label carefully. It clearly says 'Lamb.' Tony seems perplexed. He reads the label again, then examines the meat. There is a moment of hopeful anticipation. But Tony's eyes return to the back counter. He points to another of the several slabs of meat there.

Tony: "There! That's the roast beef!"

On that occasion Tony had three slabs brought to the front counter, none of them roast beef. It isn't hard to see how he gets into trouble. When he feels unfairly treated, he defends himself aggressively. His defense is effective. But once he starts he can't let go. The longer he persists, the more obnoxious and crazy he seems.

Problems at the equilibrium phase can be unreasoning and inappropriate persistence of some strategy that might be effective in smaller doses. They can look like over defensiveness, paranoia, obsessiveness, hysteria, chronic irritability or anger. Such things are difficult to tolerate interpersonally, and hard to deal with therapeutically.

It helps if the client knows that his persistence is undesirable. If he doesn't know that, you're both in for a rough ride. Then an invaluable first step is increasing awareness of the problem. Feedback from others can be helpful. Role reversal too. Have the client experience what it's like when you do what he does, and he is stuck with the role others must play. If the client has trouble experiencing the mastery he does have (a hangover from the previous stage), it can help to have him slow down and savor it.

Exercises in mindfulness may help clarify why he can't stop. Recently I was working with Sam, a client at a public mental health clinic.

As a teen Sam had been dominated and terrorized by an older man. The older man was diabolically manipulative and cruel. He tricked many boys into virtual slavery. He convinced Sam that if he tried to get away his parents would be killed. As a result of years of this abuse, Sam harbored intense anger towards all authority figures. He had fought with the police many times. He quickly became violent when threatened. Sam had kept the memory of those years repressed (with drugs and alcohol. He (was not aware of the source of his irrational and persistent anger. After a cocaine overdose he made the decision to enter a drug rehab program. Counselors helped him grasp the emotional link between his anger and his domination by that evil man. Sam came out of the program with a new understanding of the pattern of his life, and a conviction to change his violence.

Sam has made rapid progress since the emotional source was identified. He finds it easier to resist violence. For example, he resisted jumping on a mentally ill man who threatened him with a knife. He also resisted antagonizing the police who questioned him about the incident. Sort of like winning a double header. Not bad!

Once the client is aware that changes are needed, you can go right for it. A few years back there was a popular technique for helping obsessive people control persistent thoughts. When the thought would not go away, the client was trained to yell "Stop!" and clap his hands loudly. *This* was a stupid technique, but it worked for a lot of people. It shows that problems of persistence can sometimes be addressed by pushing directly on the system. Practice letting go. Get the client

familiar with ways of interrupting and redirecting his focus, and have him rehearse a lot. Give him homework assignments too.

Hakomi and boundary repair

The Hakomi method of therapy has not traditionally framed its work in terms of boundary repair. Even so, Hakomi offers some important advantages.

A key advantage is that Hakomi's theory and practice recognize nourishment barriers. Hakomi views them as a significant source of life problems, and an appropriate focus for therapy. Importantly, Hakomi teaches that personal transformation happens "at the barrier". Only there is the client's need likely to emerge into awareness. Hakomi recognizes the role of mindfulness in psychotherapy, holding that the automatic defensive behavior characteristic of nourishment barriers may be reshaped only in non-ordinary consciousness. Hakomi teaches specific, systematic, and effective techniques for promoting their resolution.

In some psychotherapies touch is prohibited. This prohibition stands in the way of violation, making squeaky clean professional boundaries less critical. But where there are issues concerning touch, to refuse to touch clients is probably to refuse to help them. Hakomi therapists are trained to use carefully framed clinical touch as part of their therapeutic work. A client with dysfunctional touch boundaries cannot be expected to shoulder any part of the burden of boundary maintenance. Having discarded the protection of the no-touch rule, it falls upon the therapist to keep sexual elements of the relationship from blossoming into a re-abuse from the therapist, or an allegation of abuse from the client.

Practitioners of some therapies err on the side of declining to cross boundaries with clients. This provides the advantage of minimizing risk. But it also reduces the opportunity for active boundary repair. Practitioners of Hakomi, by contrast, are generally willing to cross boundaries in an experimental way, in an effort to increase awareness and promote healing. Though maintaining sharp professional boundaries is critical for them, Hakomi practitioners can be highly effective with boundary problems.

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Footnotes

1. This kind of interaction is normal. Interactions like these are important for the daughter's development. They are one way that sexual boundaries are progressively clarified. The converse is also true. If the sexual aspect of the relationship had persisted unchecked, it would have caused damage. With or without an overt sexual act, the daughter would have left the interchange with less functional sexual and emotional boundaries.

2. The table is incomplete. Difficulties at each stage can take forms other than those represented here. The options for treatment are more numerous than are listed here, and in fact are limited only by the combined creativity of therapist and client.

**DANCING IN NEVERLAND:
HAKOMI THERAPY FROM A CLIENT'S PERSPECTIVE**

Megan Dall

The article that follows is a humorous and loving account by Megan Dall. It has been an adventure working with the Dall family, sometimes referred to as The Tribe. I am not an expert in multiple personalities. I have made many mistakes and will undoubtedly make more but the resiliency of the Dall Tribe continues to astound me. Although considering what they have survived, I ought not to be astounded.

Hakomi has prepared me for this work by emphasizing staying in the moment. Learning how to contact current experience provided me with the essential ability to meet each personality with fresh eyes. Our view of multiple personality is that it is only a slightly exaggerated version of my own process. My differing states blend together while theirs tend to be more separate and distinct.

In Hakomi we are taught to get the parts of a person to communicate and that is precisely what we have done. Each personality is met as a whole and encouraged to develop an internal system that manages all their individual and collective desires, fears, emotions etc.

We are taught to honor the system and I have consistently validated the functional and survival value of who they are. I've acknowledged their pain of the societal judgment, and validated their fear of discovery. Writing, much less publishing, the following is a major step toward declaring their collective right to exist.

A deep belief in organicity has guided the process from the start. No matter how crazy something looks from the outside, each moment has its own organic sense and will unfold in its own rhythm. Being with their growth has challenged and deepened that belief.

Being non violent means honoring the whole. We have had to ride the rapids, physically restrain, insist on honesty, and always walk the edge. One clear awareness is that sometimes accessing is a violent thing to encourage. Sometimes putting on the brakes is harder, and the more essential for them, in developing their ability to contain.

Please read the following with an open heart and an eye for humor. Be aware of the deep soul present here and allow all your parts to participate in wonder, laughter, skepticism, awe, whatever. Believe me so have they, so have they.

Rich Ireland

...And Wendy asked Peter where he lived. "Second star to the right, then straight on till morning."
That, Peter told Wendy, was the way to Neverland...
Barrie, *Peter Pan*

One day last July, my sister Anne found herself crouched under her desk at work without the slightest idea of what she'd been doing for the preceding five hours. Needless to say, this was not acceptable behavior in the rarified atmosphere of the bank where she worked as an in-house lawyer. As far as I was concerned, practicing law in and of itself was enough to drive any sane person totally whacko. Anne, however, being only slightly more insightful than I am, and then only on her good days, didn't completely buy my explanation for her most recent trip to Mars. You see, for a long, long time, unbeknownst to anyone but us, she'd been visiting every planet in the solar system at least once a day.

Later that week, and led by our Spirit, we now believe, Anne did a very un-Anne-like thing and attended one of Rich Ireland's monthly "Taste of Hakomi" evening get-togethers. After everyone had left, Anne told Rich that unless she found a way to connect safely with another human being very soon, she would not be around much longer. She wasn't kidding. In my humble opinion, she was exhausted, battered, frightened, and at the edge of despair. We all were. We'd been in hiding for years, the consequences of forced psychiatric intervention all too fresh in our mind and body. We lived in a psychic Auschwitz, too afraid to hope that freedom would ever gift *us*. But because of what Anne heard that evening in July, she was willing to give life one final shot.

And so we began our journey into Neverland as Hakomi Therapy clients.

Anne is our Head Enchilada and Survival Management Coordinator. She lives with something commonly called multiple personality disorder. My other sisters and I are the "multiple" part of that label; we refuse to acknowledge the "disorder" part. We do readily admit to being disorderly. But you try living in a one bedroom one bath apartment with at least nine people who embody all of Hakomi's character strategies, plus some Ron Kurtz never dreamed of, and see if chaos doesn't reign! For those folks who may not understand, Anne will sometimes describe us as a management system created out of the need to survive that which was (and for some of us, still is) unbearable. Since she was a lawyer for 14 years, I'll excuse her longwinded definition. We all prefer to call ourselves simply a family.

My name is Megan, also known as "PG", for Paranoia Goddess. And for good reason, as you shall soon see. I am loaded with charm, wit and intelligence. I can throw up more sensitivity barriers in one therapy session than Rich Ireland has holes in his sox. And most importantly, I can move r-e-a-l-l-y fast. I have learned that, together with a certain comfort level with non-ordinary reality, those last two proficiencies are particularly valuable ones for a Hakomi Therapy client to have. Besides, I love Rich and like to keep him on his toes.

That evening last July, I too had tasted Hakomi, and the body-centered thing had left my stomach just a teensy bit queasy. But since Anne pays the bills around here, if she wanted to submit herself to some touchy-feely, body-poking, California- here-I-come therapy, I figured that was her business. There was just one small unavoidable problem. Since Anne's choices naturally effect the

rest of our family, we had to come along for the ride-primarily to see that Anne stayed out of trouble. And man, can she get herself into trouble!

I suspect that it wouldn't surprise you to know that we'd been in therapy before. It had included, among other wonderfully healing experiences, three years in a funny farm with shock treatments thrown in at no extra charge, a shrink who sat 10 feet from us (I kid you not) behind a desk so that he would be less likely to catch whatever mental illness he'd labeled us with; a counselor who had sexually abused us, and, last but certainly not least, massive doses of heavy-duty drugs. Doubtless you can understand, therefore, my reluctance to be within 100 miles of any so-called helping professional-especially one purporting to engage in a form of therapy that is body-centered. Hey, I'm not called PG for nothin!

So although I tagged along with Anne as she visited Rich's office, I remained out of sight, just doin' my helpful thing, and waited for Rich to blow it so we could all high-tail it out of there before things got any messier than they already were. After a couple of months had passed, I judged that serious intervention was warranted, so I chose an opportune time to make my presence known. There were quite a few things I needed to get off my chest...

11:00 a.m., Monday morning (Rich enjoys starting his week with a bang), I show up. Or maybe Anne and I. Or maybe all of us. Neither Rich nor we generally know ahead of time who's going to walk through his door on any particular therapy day. I see our variety of personhoods as a way to help Rich hone his therapy skills. I also tend to think that because of my disarming good looks and sweet, shy disposition, Rich inwardly greets my presence with unbridled joy. Amazingly, though, he doesn't seem to mind which of us chooses to be present-except to care that we're there. Rich is a pretty weird guy in lots of ways, as I'm sure you already know, and I like that in a therapist.

After the "who's here?" question is settled (Hi, Rich! I'm Megan! How the hell are you, big guy? I've come to brighten your day!), we can get down to business.

Rich seems a bit on edge to me. To allow him some time to relax, we spend a few minutes talking about "stuff"-you know, the weather, the last Elvis sighting, Bill Clinton's thigh measurements. Who in their right mind wants to dive right in to anguish, despair, and all-consuming rage? So I don't blame Rich for being anxious! But let's say that during our pre-accessing chit-chat my stomach sounds begin to qualify as noise pollution, and Rich get's that "Oh boy! Now I can do therapy!" look in his eyes...

RICH: Let me take a guess. Nervous, huh.

MEGAN: Nope. I haven't eaten today. And by the way, have I told you that I looked forward to seeing you today about as much as I look forward to PMS?

RICH: Hungry and hostile, huh.

MEGAN: Moi? Hostile? I don't think so, O Seer of the West. What I am is broke. It ain't easy with a late SSD check and nine mouths to feed. And the moorage fee for our yacht is killing us. Speaking of checks...

RICH (whose eye-lid begins to twitch uncontrollably): Megan, stay mindful now. Let's go inside and see what's happening. I'm curious about those stomach sounds. Why don't you tell me what you experience when I say "cash flow problem".

MEGAN (thinking, O God, we're heading into another body thing): Ditch the "let's". Nobody but me messes around in my stomach, OK? Alright. I'm sloshing around in my stomach juices. Panic. What I'm feeling is panic. See, that check Anne gave you last week... We got a call from the bank this morning and...Hey, Rich, maybe you need to re-evaluate your fee structure. Say, consider reducing you fee for clients you don't have to wrestle with. I know this great CPA who'd be glad to...

Without warning, Rich suddenly falls out of his chair onto the floor and curls up into a tight ball.

"What's his problem?", Megan wonders as she rolls her eyes in exasperation. "I thought I was supposed to be the one with problems!"

After, prodding Rich's inert body with her foot and receiving no response, Megan gets up from her chair, moves over to where Rich is lying, and kneels next to him. She reaches for a strategically- placed Hakomi-approved blanket and tucks it around his body. Then, ever mindful of the Hakomi principle of non-violence, she takes over the body movements Rich has begun to exhibit. She helps him pound his fists into the wall and bang his head on the floor. This activity must feel safe and freeing for Rich because he pushes the blanket aside and slowly opens his body as if experiencing rebirth. Then he sits up and begins to rock back and forth while moaning over and over, "I should have gone into computer programming".

MEGAN: Good for you, Rich! I love watching the spontaneous happen! But spontaneity is hard on the head, huh. Now let's get that bleeding stopped and then we'll attempt to find some shred of meaning here.

After Megan administers the first aid she'd learned in a pre-therapy training class entitled, "riding the Rapids and You: Eight Easy Splinting Techniques for Therapist and Client", Rich allows her to hold him on her lap. As he dries his tears and blows his nose on the tail of Megan's \$120 silk blouse, she rocks him back and forth while softly crooning the words to "Take This Job and Shove It" .

RICH (in a childlike voice): Mommy made me be a Hakomi therapist! I hate mommy! (Begins to sob again.)

MEGAN: Pissed as hell, huh. Oh, by any chance do you take post-dated checks?

MEGAN: How the hell do I know? Maybe mommy is a mean old ex-hippie. But this is now Rich, remember? Mommy is way off in Libya attending the international convention of

Grandmothers For Quaddafi, and you're a big boy on your own. Get a life! Take that MS-DOS

class! But before we stop for the day, let's clear up a little housekeeping chore. How'd you like to call today a freebie since...

...And so it goes.

Last Christmas, one of my younger sisters wrote Rich a story about a hurt and unwanted little girl named Molly who turns herself into a stone so that she never has to feel pain, or anything else, again. A kind man named Richard (does this surprise you?) finds the Molly-stone on a forest path, brings her home and treats her as if she were his special, precious jewel. The stone is so touched by Richard's love that she finds herself feeling again, and loving him. And this love, given and received, changes the stone back into a little girl.

My sister's story expresses better than my grown-up words ever could what the experience of being in Hakomi Therapy for 15 months has been like for us. (At least for most of us. I think I can safely say, although attempting to speak for everyone is foolhardy in my family). Granted, my personality still hovers somewhere between slightly suspicious and rampantly paranoid, but I find that every once in awhile, it is possible to let my guard down and not get zapped in the kidneys. There are even times when I catch myself wondering if we really are in therapy and if we really are clients. Because when we are with Rich, what we experience is not a therapy where someone (The Therapist) does something to us (The Client). And what we bring home after a session rarely, if ever, includes fond recollections of skillfully used probes or little experiments.

What comes home with us---in our heart and bones and skin-is the experience of relationship. Relationship grounded in safety and mutual trust. Relationship which reverences our right to be who we are, as we are, in a particular moment in time. Relationship which honors our history, and our telling of that history. Relationship which bears witness to our truth and helps us name that truth when we grope for unspoken words. Relationship which allows us to heal from dreadful wounds-thoughtfully, quietly, in our time and in our way.

Our relationship with Rich provides for us a new and transformative context within which we may finally express that which was pressed back into our body...within which we may finally receive that nourishment we are so starved for...within which we may finally experience those caring things which should have happened for us, but did not...and within which we are able to metabolize those experiences back into our body again.

My chest tightens: I weep, and Rich holds me and helps to contain my grief. I had never allowed anyone to share my pain; I didn't know how.

I begin to shiver: I feel terror and Rich wraps a blanket around me, or his arms, or his whole body in a cocoon of safety. For so long, my vulnerability only meant an invitation for abuse.

My throat becomes sore: I speak a terrible memory and Rich tells me, "If I had been there, I would have protected you from the hurt." I'd never dared hope to hear those words from anyone, let alone believe them.

My head aches: I try to hurt myself and I feel Rich's hand on mine and hear his voice, "I don't want you to do that. You matter to me." And I know that I do. That we do. With our heart, our soul and our body we know.

My sisters and I continue to breathe, each day a little more deeply, each day a little more present. Each day another fragment of our soul lost so long ago is welcomed home again. And each day we dance. Sometimes clumsily. Sometimes with tears in our eyes. Sometimes just a tiny step or two. But no matter what we dance, we inch forward, in our own funny kind of way.

Our dance is a Circle Dance. My sisters and I hold hands, and begin to move to the music we sing from our heart. Then we open our Circle and Rich laces his fingers through ours and begins to move and sing with us. Our Circle Dance continues and soon Annie joins her hands and song with ours. ' Then Joan and Kip and Valerie and Jim and Suzanne, and our Aurora sister-singers. Soon others whose names are yet unknown will dance with us and gift us with their unique and precious song.

And thus my family and I-and all of us-journey through Neverland...where the guideposts are stars, where the touch of a finger-tip brings magic, where broken hearts are mended, and where dancing is the only way to go.

Splendiferous, huh.

PG

Portland, Oregon October 15, 1994

Postscript

Almost a year has passed since we wrote for you. Our raggedy dance continues toward the heart. Our Circle has spread outward. Our family has grown. There are New Ones with us who are in terror of and rage against the evolving relationship we have described for you here. We honor their right to be, to feel to be heard. With Rich, we search for a place of safety...for all of us. We wish you Light.

PG

August 19, 1995

**TRANSCENDING DUALITY IN THE THERAPEUTIC RELATIONSHIP:
WORKING WITH THE UNITY PRINCIPLE**
Cynthia Jaffe

Introduction

At the very heart of mysticism is the exquisite experience of essential unity. For some this is a direct experience of being an integral part of the larger cosmos; for others it is the experience of being a complete whole within oneself, within whom the entire cosmos is contained. The more I touch this experience of unity through my own meditation and daily life, the more I am puzzled by the way the structure and attitudes of the therapeutic relationship seem to support dualities. Considering that the experience of separateness is a key player in human suffering, isn't it time we let go of our belief in the separateness of therapist and client?

My question is inspired in part by work with my own clients. I notice that when I am working, I often learn as much from clients as they do from me. Which of us, then, is serving, and which served? I have wondered how I, with my unfinished business, can be worthy of helping someone else. I notice that even the best and most inspirational therapists are not enlightened beings, and yet they may receive and accept the same adulation accorded to the latter. I am curious about how much easier it is to have our healing resources fully available with someone *else* who is struggling with an issue than to carry ourselves through that same issue with the same compassion and wisdom.

So I question the conventional distinctions between healer and client, wondering: Could it be that the "non-self" -in this case, the world we project on our client -is really a divine mirror to ourselves, as therapists? We can only see our own face by looking in an outer mirror. Perhaps, likewise, we can only see certain features of our inner truth by looking in the outer mirror of our client, the non-self. Yet there is still only one face, one Self, one truth.

I want to use these pages to look into the mirror of the therapeutic relationship, that it may reveal a One where there once were Two. This is about what happens to healing when our perspective changes from a dualistic to a non-dualistic experience. It is about letting our sense of service shift, letting go of our belief that we as therapists are the source of service and our clients the recipients. I will consider possible causes of harm to clients and harm to therapists resulting from duality-based relationship and working modes. I will tap the well of writings by several authors, from ancient mystics to modern therapy mentors, who practice their life's work from non-dual (monistic) models.

The Dualistic Set-up

The path of a therapist is paved with temptations. The most devious of them entice the therapist to serve ego and separateness. The very definition of the therapeutic relationship is a convenient duality, supporting ego, for it implies two distinctly defined selves -the therapist's and the client's -and has us identify with one. One is healthier or wiser than the other, one functional and one dysfunctional, one serving and one receiving service, one payable and one paying. We identify with a *role* and attach that role and our identity yet further to particular therapeutic models, techniques, interpretations, or desired

outcomes. All of these identifications blind us to a greater psycho-spiritual mystery, with all its possibilities. When we're with clients, such identifications cause us to forget *who we are*, in our human heart, and therefore keep us from our deepest healing resources.

To the degree that we are identified in these ways, we hinder the experience of what I will call “communion”, or meeting our client in essence. Each experience of this communion gives us a taste of unity with more of the cosmos. Therefore I see it as a crucial part of healing and spiritual growth, both for individuals and for living systems. When the therapist becomes more mindful of her attachment to a therapist-ego, the client likewise can experience more freedom from patient-ego, more spontaneity and spaciousness, and therefore more essential unity in his relationship to his world.

Working from essence: Baba Ram Dass

In “Advice to a Psychotherapist”, a letter written to a psychiatrist and published in the Journal of Transpersonal Psychology (1975), Baba Ram Dass stresses that there is no true separation between our client’s work and our work on ourselves. He writes:

I think that the polarization of inner and outer, or inner work and outer social action ..merely comes out of an attachment to a model in one’s head. ...When people come to me, my interaction with them from their point of view is allowing them to re- perceive their life strategies and their emotions and so on, but *really they are my work on myself*. (Ram Dass, 1975, p. 85) [*Emphasis mine*]

We can appreciate this on one level as the mechanism of countertransference. But on another, deeper level, Ram Dass is looking through the lens of compassion, through which he sees his client's suffering not as his or her suffering but as *ours, collectively*. With empathy comes a sense of seeing our client's process as related in some way to our own experience. In my own work I have been struck by how relevant my client's process is to something I have grappled with myself, sometimes even concurrently. I ask myself: What *new* lesson is my client teaching me now about this supposedly familiar territory?

Ram Dass continues:

Whatever the role relationships, to the extent that you are comfortable yourself in the place behind all of your melodrama, when you meet another being you allow them to be in the place behind their melodrama, because you see another being like yourself in her or him. ...You can only see a being who is being a child if, when you look at yourself, you see, not a psychiatrist, but a being who's being a psychiatrist. (Ram Dass, 1975, p. 87)

...Your model of being a psychiatrist or being a woman or being any label is entrapping, because labels are limiting, ...finite, they have suffering connected with them. And part of the work of consciousness is to redefine your own being ...to the point where *you are*, and then there's psychiatristiness and there's womanness and there's personalityness and there's opportunityness and so on; these are more like phenomenal rings around your essence rather than who you are. (Ram Dass, 1975, p.85)

What is this "essence"? It is that which flows like water without boundaries through all of us when you take away what seems to separate and distinguish us from each other. Call it God, or Allah, or basic goodness, or the collective unconscious, or soul, or being, or aliveness, or heart. Ram Dass would have us dwell *there*, where we are free of separation and conditions, when we work as therapists.

Bhagwan Shree Rajneesh: The Virtuous Circle

The late Bhagwan Shree Rajneesh devoted a long discourse to the importance of transcending duality in therapy, recognizing our equality with clients, and entering into a sense of gratitude for the privilege of this work, its teachings, its heart.

[Helping] is possible on the condition that it comes with love, that you open your heart. The deeper you are within yourself, the deeper you can reach into the heart of the other because your heart and the other's heart are not very different things. If you understand your being, you understand everybody's being. You have also been foolish... you have also committed crimes against yourself and against others, and if other people are still doing it, there is no need for condemnation.

...Then it is a joy to be a therapist, because you come to know the interiority of human beings, which is one of the most secret hiding places of life. And by knowing others, you know yourself more. ...It is - allow me to coin a word - it is a "virtuous circle". (Osho)

Working from essence: Ron Kurtz

Another healer who has integrated the difference between working from essence and working from roles or ego is Hakomi therapy founder Ron Kurtz. Kurtz designed an exercise called "Exploring the space of 'I don't know'" which he uses in his therapist training workshops on *Loving Presence* and *Psychotherapy as a Spiritual Practice*. In the exercise, participants pair up; one person poses to the other a series of personal questions one by one. Typical questions might be: "What is your name?" "What is your real work?" "Are you a man (woman)?" "Who are your children?" "Where were you born?" After hearing each question, the second person allows himself

enough time to arrive *genuinely* at the answer "I don't know" , and then to say that. If even after a very spacious, quiet pause, he cannot come to a genuine place of not-knowing, he simply passes on that question and his partner poses the next question. He is instructed to notice which questions are hardest to answer with "I don't know" .Those may signal areas (gender, generation, culture, profession, etc.) in which the person is more identified, more "solid" in ego. The exercise can help us contact that experience of essence, beyond our identity and beyond our role as the therapist. Some people find the process difficult and disturbing; others can let go into "I don't know" on most questions and find it very liberating. In either case, it is from this foundation of essence that Kurtz would have us practice therapy.

Another concept described by Kurtz, also extremely helpful in stepping out of the role-based attitude when working with clients, is that of *non-egocentric nourishment*. Non-egocentric nourishment includes experiences that nourish our spirit rather than our separate ego. Egocentric nourishment- such as praise, awards, credentials and success -nourishes our separateness, in so far as it emphasizes our achievements, the ways in which we are better than or different from

others. Non-egocentric nourishment, by contrast, is what I experience when I climb a mountain and embrace the breathtaking glory of the view, or when I am deeply touched by a poem, or when I am moved to tears by music. These experiences nourish human spirit and heart; they have nothing to do with anything "I" do or with any identity "I" am attached to. "I" do not earn them; "I" do not especially deserve them; "I" am no more worthy of them than anyone else; "I" am not responsible for any of them; it is merely up to me to notice them and take them in. In the context of therapy, I experience non-egocentric nourishment when I sit in awe of my client's ability to have survived against all odds and I feel another force at work. Or when I become lost in the fragile loveliness of my client's face, even in its tear-streaked sorrow. Or when I can suddenly sense the humor of the human condition in the microcosm of the client's predicament. Or when I share the depth of a client's love for his beloved at the moment of his loss and grief. When therapists pay attention to these experiences in the moment, the client, intuitively senses that the therapist is with him in *essence*, in heart. The healing in this communion is felt as being beyond the content of the issues presented, beyond any diagnoses, beyond any differences or dualities distinguishing therapist from client.

The *Functional/Dysfunctional Duality*

Later in the article by Ram Dass cited previously, he addresses the polarity of the therapist as functional and the client as dysfunctional. He posits a broader paradigm, in which everything is functional just as it is.

As you get on in your work and your consciousness, you look back over your life and you see that everything was...perfectly functional, including all of your sufferings and confusion and conflict-that was all part of the awakening. (Ram Dass, 1975, p. 90)

I like how Ram Dass put it in his most recent lecture in Boulder. He said: for years he was convinced that his incarnation was a terrible mistake. Then one day he realized: it wasn't a mistake at all- just a curriculum! This perspective is becoming more and more widespread in modern psychologies, transpersonal psychotherapies in particular, from Jung onward. So-called symptoms are viewed not as pathology but as metaphoric guides on the path of growth.

Along the same lines, what psychoanalysis dubbed "resistance" (a concept which has survived into various humanistic psychologies) is meaningless in a non-dualistic psychology.

The use of the term "resistance" reflects the egocentric perspective of the therapist who has, singly or with the client, defined a goal and views the client as not carrying out his part in attaining that goal. ...

From a less egocentric perspective, however, ...resistance is a two-person game that the therapist helps to create. ...

What is labeled resistance is actually the externalization of an inner conflict that the client experiences between two aspects of himself. One part of the client makes a demand, and another part asserts itself against the demand. It is important that the therapist not become aligned with either side, that he maintain a neutral position with regard to all polarizations within the client. If the therapist feels that the client is resisting him, it is because the therapist has aligned himself

with one side of a polarity... Demands necessarily create resistance. Resistance dissolves to the extent that demands are given up. (Ajaya, 1985, p.221-223)

Accordingly, in more Taoist therapies such as Hakomi, there is no real concept of resistance. One may speak of "protective" responses in a person's way of organizing their experience: automatic responses which now serve to keep out certain forms of nourishment that were once linked with toxic or traumatic experiences. But trusting that the response originally performed a service, the therapist has an attitude of respectful curiosity: to discover with the client that service. This is entirely different from an attitude bent upon breaking down resistance. In Hakomi, curiosity unites therapist and client, rather than pitting one against the other's "defense" in what is essentially a duel between two egos.

The Taoist View: Dualistic Relationship as Oppressive, Non-dualistic Relationship as Empowering

*Call you love people and lead them
without imposing your will?
Can you deal with the most vital matters
by letting events take their course?*
Tao Te Ching (Mitchell, 1988, p. 10)

Taoists, according to authors Robert and Kay Stensrud, stress "intimate personal relationships which are open and spontaneous". Attaining this "is considered more a matter of 'unlearning' than of learning something new".(Stensrud & Stensrud, 1979, p. 75-6).

In the therapeutic relationship, that may mean unlearning our definition of who we are or think we should be as competent therapists. And who our clients should be in order to be healthy or normal, so that we can all just be beings. (Phew .) When we unlearn such definitions, we become open to the teachings of the moment, instead of being limited to our preconceptions, interpretations or desires.

Taoists differentiate between "authentic" and "oppressive" structures, in relationships and within the self. "In an oppressive structure we perceive ourselves as being controlled externally. In an authentic structure we may more easily perceive ourselves as being controlled internally." (Stensrud & Stensrud, 1979, p. 80) Personally, I want my clients to experience the source of responsibility for their suffering as well as their healing within themselves. The key to our creating a safe container for such perception to develop in *others*, say the authors, lies in our *own experiencing of self and non-self as not separate*.

There being no essential difference between self and non-self, me / therapist and you / client, we can see that

...improvement results not from improving the world but rather from improving ourselves To do otherwise would result in treating others as objects and this, in turn, would result in creating more oppression than there was previously. (Stensrud & Stensrud, 1979, p. 81)

Ram Dass:

Anything that man does in order to increase his consciousness relieves human suffering by bringing more consciousness to bear. (Ram Dass, 1975, p. 88).

Bhagwan:

From the outside you can only see objects.

Love is not an object. Compassion is not an object. Wisdom is not an object. All that is great in human existence is *subjective*.

Begin by inquiring into your subjectivity. Become aware of tremendous ...inexhaustible treasures. Only then you stop dominating yourself and others. From that moment, your whole effort is to make everybody aware of his freedom, his immense, inexhaustible sources of bliss, contentment, peace. (Osho) [*emphasis mine*]

And in the words of Lao Tzu:

*Compassionate toward yourself,
you reconcile all beings in the world.*
Tao Te Ching (Mitchell, 1988, p. 67)

Dual Relationships: How the Dualistic Model Harms the Client

It should now be clear that it is by working from dualistic, ego-serving rather than essence-serving interests that therapists can harm clients in therapy. An extreme but obvious example is the therapist who seduces his worshipful client. No wonder this comes under the term "dual relationship" and is often cause for trauma in clients. It is easy to see in this case how the relationship reflects oppressive structure, the client becoming the *object* of the therapist's personal desires. At the same time, falling in love is an understandable pitfall of meeting our clients in essence, for in essence there is great love. It is one's ego, however, that distorts that love into something personal and useful, and rationalizes the need for an object of their essential love.

Burnout: How the Dualistic Model Can Harm the Therapist

Ram Dass' discussion on burnout (1990, p. 184- 216) is a testimony to the ways in which the dualistic model can drain the therapist and obstruct healing. If I, as therapist, consider myself *the helper*, I immediately carry an unrealistic onus of responsibility. Based on this responsibility, I succeed or fail with my client. The fear of failure or desire for success creates enormous stress. My *self-esteem* is at stake. I may try to rescue my client, so that I am a great hero. I may work hard to appease a client who is angry with me and thus miss the point, rather than being curious about the anger's origins and energy. Or I may relish the client's idealization of me (egocentric nourishment), and thus miss the spiritual *longing in the client which lies behind the idealization of an other. Or I could become embroiled in power struggles with a client, needing to be right. All of these scenarios signal a very solid "I" in the therapist which will ultimately drain her and solidify the client's own isolation in self.*

Conclusion

Working from a place of mindfulness we can be less attached to our roles, goals and desires as therapists, and more able to facilitate our client's experiences of empowerment and unity. This clearly enhances our effectiveness. Yet it poses quite a set of paradoxes. We are hired to serve someone in their growth and healing, yet we are not the source of service or healing. We are hired to help, yet the best thing we can do to help is to meet them in heart, where helper and helpee are no longer separate. We are in a position to teach, yet the means must be to unlearn, and the process must include seeing the whole therapeutic relationship as a teaching for ourselves as well. The attitude that we can change others is oppressive structure, making others into objects; authentically we can only think of changing -\ , ourselves. How do we work internally with such seeming contradictions?!

Meditation is my guide here. In Buddhist mindfulness practices such as zazen or shamatha-vipassana sitting practice, the illusory nature of all that I thought was "me" becomes clearer, and in its place I experience what Ram Dass describes: an essence, surrounded by personality and roles and so on. I learn how much of my "me" is projection. I gain a sense of unity in the "Who am I?"

The Tibetan Buddhist practice of meditation on the deity Tara is also helpful in dissolving the solid duality. In this practice, the meditator takes as the primary object the image of Tara, who embodies qualities such as wisdom, beauty and compassionate action. Through chants to Tara and visualizations of Tara, the qualities are *projected* into her image. Then the meditator in effect merges with Tara, owning this projection. Eventually the whole image is dissolved, and there is no more object of meditation. The meditator rests in the still silence of being, influenced by Tara's being. The idea, as I understand it, is that the meditator is actually reuniting with the true Self (or soul or heart), the Self that has been obscured by all other projections. You start with duality *-me and Tara -and you move into the truth of unity*. That strikes me as a wonderful experiential metaphor for the therapeutic relationship. A therapist could work with this on an ongoing basis in her sessions, noticing what her projection on the client is, re-owning it, and working with it within as well as without.

I think also of experiences I have had in the Dances of Universal Peace (Sufi dances), another contemplative practice of mine at which I am also one of the regular musician accompanists. In a number of these dances, in various foreign and archaic languages and from various spiritual traditions, the dancers sing and dance the words: "I am one with God" and "God is love, lover and beloved". In one dance, the lyrics: "I am the door. Knock and be opened" are sung and mimed over and over again. All the dancers touch their knuckles to their hearts on the word "knock" and then their hands open from the heart outward on "be opened". Seeing four concentric circles of 100 people chanting and gesturing this over and over is for me an embodied reminder that anyone and any event can be a door of awareness to me; all I need do is "knock". There is not one who is purely healer and one wounded, one who is lover and one beloved, one who is teacher and one student. We all heal and teach and learn from each other, as long as we choose to, as long as we regard our experience with each other as a teacher. Whether teaching or being taught, *we are in both cases heeding a Teacher*; it's just that *sometimes that Teacher appears to be inside and*

sometimes outside. Likewise, whether healing or being healed, it matters not whether the healer appears within or without.

So our creative challenge and responsibility is to just be human beings who practice our spiritual work in the context of therapeutic service, and who are aware of our essential unity with others who come to us behind a belief in separateness and dysfunctionality. Even more radically, perhaps the best thing we can do to serve others is to serve essential principles of being (Tao) in ourselves, with integrity -through nonviolence, maitri, mind-body wholism, self-acceptance, meditation, silence.

That way, at each session, we will polish the mirror again.

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**REMEMBERING WHOLENESS:
A MODEL FOR HEALING AND RECOVERY
Donna Martin, M.A., C.H.T.**

Healing is often thought of as a return to wholeness, a journey from unwellness to wellness, from unhealth to health...

We sometimes call that healing journey "recovery", whether we are recovering from an illness or injury, from divorce or separation or the death of a loved one, from a major life change, loss of a job or home, a fire or natural disaster, from a disease, or from chemical dependency, whether it be alcohol, marijuana, tobacco, cocaine, Ativan, Valium, heroin, or any other drug.

There is another way to understand "healing" and "recovery", a way that requires stepping beyond the medical model and into a model of spirituality that lets us see that whatever is happening is a natural Life process. In such a model, even death is seen as a natural part of Life.

In this model or paradigm, healing is not so much a journey as an unfolding of the Self. As long as we are alive, we have an opportunity for continual unfolding, for continual healing. What we now think of as "disease" may be a profound and necessary part of this healing process -not something to recover from, but the very catalyst for our unfolding.

The soul walks not upon a line, neither does it grow like a reed. The soul unfolds itself, like a lotus of countless petals.

Kahlil Gibran: *The Prophet*

While the medical model serves us very well in certain situations, it clearly has its limitations. If we stay within the model and assume that its limitations are simply a lack of knowledge, and that what is needed is more research, more drugs, more surgical equipment, then we are staying forever within the intrinsic limitations of the model. The medical model is based on the idea that something is "wrong" and needs to be fixed. Diagnosis is the evaluation of what is "wrong" and treatment is the attempt to fix it, whether by surgery, medication herbs and supplements, physiotherapy, psychotherapy, massage therapy, or any other conventional or alternative treatment methods.

There is no need to abandon the medical model in stepping into a "spiritual" context for healing... only to expand beyond it to include another perspective, one that says that on one level there really is no problem. This can give us a context where we can embrace the whole process of recovery, including the illness or crisis, as a part of the soul's path, the unfolding of the Self. This context embraces, too, the treatment interventions that the person chooses, medical or alternative. Nothing is separate from the whole, nothing is un-"holy". All is perfect. Therapy can be a spiritual practice that invites us into a conscious co-creative process of recognizing and honoring the intrinsic wisdom of self-healing and the innate lovability of our "core self", our Essence.

Rather than focusing on a problem to be fixed or a disease to be treated, spiritually-based therapy understands that what are generally thought of as "symptoms" may actually be indicators of the

healing in process. The role of the therapist is to support our healing process and help us become a more conscious and creative participant in the process of our life.

Therapy as a spiritual practice, like other spiritual practices, invites us to move out of ordinary states of consciousness. Some examples of "ordinary" mind states would be thinking, analyzing, remembering, imagining, judging, criticizing, counting, knowing, visualizing, listening, planning, worrying, and so on. A whole other level of mind comes into play with awareness, an aspect of consciousness. One version of this is called mindfulness -just noticing whatever is happening with a quality of non-judgmental awareness and acceptance.

The spiritual base reminds us that nothing is insignificant. The journey is one of many small steps, some forward, some back. What changes more than anything else is our level of awareness and self-acceptance, no matter what happens.

It is our "core self" that can be aware of our various parts, or identities, feelings, and behaviors and trust the inner wisdom of the healing process as it unfolds. In a setting of acceptance and compassion the core self is encouraged more and more to reveal itself separate and distinct from ego and its coping strategies.

Therapy may be a powerful opportunity for the healing of past trauma, such as physical, sexual, or emotional abuse. Healing is possible because the "wound" has more to do with what **didn't** happen than what happened.

When a person feels abused, trauma may occur because of an interruption in the natural continuum of response to such an event, or any event that is perceived as threatening. This natural response continuum includes various physiological reactions: the "startle reflex" (flexion, extension), the "scanning reflex" (turning the head and eyes), "fight or flight" movement in the limbs), inhalation, holding the breath, exhalation, voice... Ideally, this response continuum includes being witnessed, accepted, and validated. The feelings need to be experienced without internal or external resistance or judgment.

If the internal and/ or external resources are not in place for the person to be able to complete this continuum, a natural protective mechanism is set in motion. This involves a kind of disconnection of consciousness from the mind, the body, and the feelings, as well as a disturbance in the energy body.

It is important to understand that any trauma, whether the event was actually life-threatening or not, results in some kind of disconnection and energetic disturbance. All of us have been traumatized to some degree, if only by being born. (The only transition that is as intense, and potentially terrifying, as that from the womb to life, is that from life to "death".)

Accidents and operations may actually be as traumatizing for some as abusive experiences such as beatings or sexual assaults. Being left with a strange babysitter, or losing mother in the shopping mall, may be experienced as abandonment. The disconnection occurs because of the experience, not the event.

The experience involves the person's perception of what's happening and the feelings of fear, helplessness, and/ or pain. When the fear and/ or pain is intense enough, our natural protective mechanisms involve some kind of disconnection of consciousness from the experience,

The **mind** disconnection usually involves some degree of amnesia, where the person is somewhat mentally unaware of what's happening and later has little or no memory of the event, or even of the time surrounding the event. Some people appear to have effectively forgotten several years of their life, perhaps their entire childhood.

The **body** disconnection (dissociation) may vary from a temporary local numbing to a total out-of-body experience, where the person actually sees their own body from a vantage point several feet away and usually above the body. This happens frequently in near-death experiences or during surgical operations, for example.

The **emotional** disconnection (shock) involves a shift to a flat or neutral feeling where there is little or no fear, sadness, or emotion generally, a kind of emotional numbness.

These disconnected states obviously protect us from experiencing the pain of the event, and stay in place, sometimes for years, until the internal and external resources are available that were absent at the time of the event. The "trauma", then, is stored -suspended or "frozen" in time -in the "unconscious", the nervous system, and the energy body.

The **energy** body stores the trauma in a number of ways: for example, it may be stored as a disturbance (perturbation) in the energy field, or as a block in the flow of energy through the body or as a disruption or constriction in the energy centers (chakras).

One way to think of these various disconnections that occur is that an Identity, or subself, is created to hold onto the experience (while another Identity is usually created to respond to the event). These identities are structures created for a purpose, and are not the core self, or essential self. Frequently, the wounded identity and/ or the identity that was formed to compensate for the experience or keep it from our consciousness becomes confused with our idea about who we are.

A readiness for reconnecting with the original experience and for dis-identifying with the coping structure occurs at some point later in our life. Unfortunately, the signals of this readiness are usually misread as symptomatic and treated as a problem. This misunderstanding is not only not supportive of the natural healing process, but it may also generate even more helplessness, shame, and trauma. Frequently, when the coping structure falls apart, what surfaces is the wounded/helpless identity. This may also need to be dismantled for the core self to emerge into consciousness.

The signals of trauma healing which are generally misunderstood are the mental, physical, or emotional signs of re-connection.

Mentally, these may include gradual or sudden memories, flashbacks, or nightmare images that relate to forgotten (stored) events. Memories may be incomplete and are likely to be quite distorted. Time distortion with memories is very common.

The physical reconnecting may include pain, illness, or confusing body sensations -often involving the body parts associated with the trauma. One person I worked with, for example, had been buried alive at age five when she fell in an enormous hole at a construction site. As an adult she suffered from chronic asthma. Another woman, who had been sexually assaulted as a child, suddenly began to experience intense pain during intercourse with her husband.

The physical "symptoms" often begin without any particular warning or conscious connection to a past event, and may be diagnosed and treated unsuccessfully for years. Some medical doctors who specialize in chronic pain now routinely ask clients about any history of abuse or other trauma because this link is so common.

Emotionally, the reconnection usually manifests as unpredictable feelings of fear, which is the most natural feeling response to a life-threatening experience. Without the presence of a current event or memory stimulus, these sudden feelings of fear are very confusing and may be labelled as anxiety or panic attacks. Instead of being appreciated as indicators of healing, these feelings of anxiety are often treated with medication, as are the physical symptoms. The sudden surges of anxiety that seem to have no apparent connection to one's present life may be the releases of stored energy that has been held in the nervous system, the energy body, and the unconscious for years.

There is also a spiritual disconnection that occurs when one's life is traumatically disrupted... as if the rug has been pulled out from under a basic faith in Life... in being supported and protected by a Higher Power... a realization that whatever one- had believed in can no longer be trusted. Just before his death, Einstein identified what he thought was the most important question for man to answer, which was (in his words) "Is the Universe friendly?" Loss of innocence occurs when our previously unquestioned childlike faith in a friendly universe is disrupted. At that time there is a break from Essence to create one or more identity structures designed to keep us "safe" or get our needs met. After that Self- forgetting, we are no longer in Essence (innocence) and the rest of our lives becomes a journey further away from or back towards the true Self.

When trauma is frozen in the system, the presence of strong protector parts (internal or external) that suppress the painful feelings can lead to depression. A tremendous amount of energy goes into keeping the disconnection in place. This eventually depletes our natural vitality and life force. Chronic low energy and blocked life force over time generally lead to depression. During a traumatic experience, the energy body is affected in several ways. A distorted pattern in the energy field can become frozen when the natural response continuum is interrupted or resisted and the natural release of energy through movement, breath or voice is stopped.

This freezing results in the distortion becoming set (frozen) in the energy field. This will generally involve a partial closing of some of the seven major chakras or energy centers, located as follows:

1. root chakra: at the base of the spine...pelvic floor;
2. navel chakra: lower belly /back ...sexual glands;
3. solar plexus: upper abdomen/mid-back... adrenal glands;
4. heart chakra: mid-chest/upper back ...thymus ,r: gland;
5. throat chakra: throat/neck... thyroid/ parathyroids;

6. brow chakra: "third eye" /head ...pineal gland;
7. crown chakra: top of the head... pituitary gland.

For example, if a child is being molested by a parent or sibling and is threatened to keep quiet, her(his) survival may depend on a closure of the throat center which is the channel for the expression of feelings. This may result in a chronic constriction of the throat chakra, causing throat or voice problems (such as laryngitis). Limiting protective core beliefs may develop to maintain the programming ("it's not safe to say what I feel... it's not okay to ask for what I need"). Any later changes in these core beliefs would involve an opening of the throat chakra and an accompanying release of the blocked energy.

If the area of a certain chakra or energy center has closed protectively, there may be later signals of this which indicate a readiness for opening (relaxation) and healing. These might include the following somatic indicators:

1. root; feet and leg problems; bladder, tailbone;
2. pelvis; sexual organs; hips, intestinal (bowel), low back;
3. digestive or breathing difficulties; ulcers; stomach, back;
4. respiratory (asthma, lung ailments, allergies); chest; breast;
5. throat or neck problems; jaw; mouth; laryngitis;
6. eye problems; headaches; dizziness; mental confusion;
7. headaches; scalp problems; cranial (skull) injuries...

It is as if the energy in these centers became dense and slow-moving, condensing around a protective belief or an Identity that would keep the person safe (such as "quiet", "intellectual", "confused"...) The so-called "symptom" calls attention to this congested or condensed energy which is wanting to be released and reabsorbed into a more expansive and less solid state.

It is not necessary to experience something as serious as incest to produce congestion in the energy centers, however. If an exuberant young child is repeatedly told to be quiet, perhaps because of a tired or ill parent, the throat chakra will also protectively close to help keep the child safe from disapproval.

Sometimes people present trauma symptoms but have no memory of an event, either because of amnesia, (one version of the protective disconnection) or perhaps because the "event" may have been an ongoing situation, repeated events that seemed relatively minor -certainly not life-threatening -but which had a cumulative effect. This could contribute to the creation of core beliefs and a particular coping style Identities organized to cope with stressful situations later in life.

Usually, the most traumatic experiences involve and affect more than one chakra.

Sexual abuse, for example, might affect the root, or base chakra (survival and safety) since the child's survival depends on the parent. Basic security needs are at stake.

The second chakra is affected whenever there is a sense of shame about the body and sexuality.

The solar plexus (power) would be affected by helplessness and the absence of choice... a sense of victimhood; or when we need to appear helpless to get our needs met.

The heart chakra (love and connectedness) is affected whenever we feel unworthy or lonely and isolated (unacceptable). It closes down after loss to protect us from opening up to connection only to experience the pain of separation once again.

The throat center closes to help block the expression of feelings when that would lead to disapproval or punishment, or when expressing feelings is totally ineffective in stopping what's happening.

The brow center (trust and intuition) may close down when an experience does not honor and validate our inner knowing -when our internal truth is in conflict with our external reality.

The crown chakra is affected when our experience seems to cut us off from our connection to the Divine. A parent symbolizes a child's Higher Power. Any misuse of this power may seriously affect the child's spiritual faith, creating doubt in the meaning of Life. Confusion ensues between the idea of a Higher Power (spirituality), the understanding of "love" , and the experience of abuse.

There are a number of ways that energy can be unfrozen (or released from its condensed form) -I, and moved, including the use of breath, voice, sound, music; body movement, massage, touch; and by the mind (intention, visualization, mantra, meditation etc).

Therapy as a spiritual practice involves the whole person: body, mind, emotions, energy and spirit. Anyone part is a doorway to the whole. The doorway that is opening, whether it be physical, emotional, or whatever, is the gateway to the healing process.

In this approach to therapy, all roads lead to Rome and the most appropriate route to follow is generally the one open and inviting you on the healing journey.

Usually a traumatic experience results in the formation of limiting beliefs that later become a key part of the therapy process and the personal transformation that is the healing experience. For each chakra affected, a certain kind of limiting belief may be created. This is a protective strategy, designed to keep the wounded part safe from physical threat or emotional disapproval and to prevent further pain from occurring as long as you are vulnerable. A therapist may be able to help you uncover some of the limiting beliefs that determine how you experience life, as well as some of the false Identities that you've confused with your core self. Limiting beliefs are held by these Identities, as are the corresponding perturbations and blocks in the energy body. When you can recognize and observe these coping structures, it is possible to realize that they are not you -you created them in response to what you were experiencing.

Here are some examples of such protective beliefs (check out if any of these seem familiar):

1) Root chakra (survival/support): "I'm not safe." "It's not a safe world." "It's not safe to... (see, speak, know... etc.)".

2) Navel chakra (sexuality /physicality): "I'm ugly." "I should have been a boy (girl)." "My body is too (thin... fat... awkward... small... big...etc." "Sex is shameful." "Love = sex."

- 3) Solar plexus (power): "I can't..." "I have no choice." "It's not okay to be powerful." "I'm weak." "I'm a victim." "It's all my fault." "It's all their fault."
4. Heart chakra (love/ connectedness): "I'm alone." "I'm unworthy." "I'm unlovable." "I don't belong." "I don't fit in."
5. Throat chakra (expression/ creativity): "It's not okay to express (anger...hurt...needs... wishes...feelings...etc.)" "I'm not... (artistic.. .musical.. .creative...etc) ."
6. Brow chakra (intuition/trust in self): "I'm wrong." "I can't understand." "I can't trust myself." "It's not okay to see...to know..." "It's not okay to make a mistake."
7. Crown chakra (spirituality): "My life has no meaning." "There is no God." "What's the point?" "I don't believe in anything." "My life (...things...) should be different."

You could ask yourself "who thinks (such-and- such belief)... ?" Ask yourself what came first, you or the belief... Have you created a self-image (Identity) that holds that belief in order to cope with certain situations in life? ...in order to avoid anything? ...in order to get certain needs met?

It is possible to identify a life-expanding statement for each chakra -statements that could be used, not as alternative beliefs but rather to bring to awareness the constraints that operate: mentally as internal voices, physically as tension, emotionally as fears, and energetically as constrictions -blocked energy flow. Here are some examples:

1. "I'm perfectly safe here." "It's safe to..."
2. "My body is beautiful." "It's wonderful that I am a woman...(man)."
3. "My life is in my hands." "I can do what I choose." "I always have a choice."
4. "I'm lovable just as I am." "I belong here." "I am loved."
5. "It's okay to say what I feel (...want...need...)"
6. "I have a wise part that knows." "I can trust my intuition." "The answer is within me." "It's okay to make a mistake."
7. "My life has meaning." "I am on my path."

One way to use such statements is to think or say them and notice any internal reaction, any thoughts, feelings, or body sensations that seem to disagree or resist these possibilities. As these pop up, just let yourself notice and study them, how they present, where they are, what they remind you of... Don't try to change them or get rid of them. Simply pay attention. Be aware of them as thoughts or voices, as feelings or body sensations... then simply notice them as frozen or slow-moving energy.

Therapy as a spiritual practice operates in supreme faith that:

- a) your essential core self is intact, undamaged;
- and b) what appears to be a problem or symptom may be in reality an indication of self-healing.

When you go for therapy because of past trauma resulting in some ongoing "problem" , such as anxiety or chronic pain (reconnection signals) or in some crisis caused by addictive behavior (extreme coping strategy), a spiritually-based therapist begins by establishing a sense of safety and trust with an attitude of acceptance and appreciation. In this kind of therapy, there is a quality of total presence without force, of willingness without effort, of caring without urgency or attachment.

Sometimes Life provides a nudge to bring something to awareness that is ready for change. This may take the form of an accident" that re- injures the original site of the trauma or draws attention to the constricted chakra (ie. whiplash). Sometimes the presence of a child mirrors the part that was traumatized. Frequently a current event or situation, such as losing a job or a relationship, or even watching a powerful movie, is exactly what is needed to set the healing process in motion.

The least important part of the reconnection for trauma healing is memory. It is important not to worry about retrieving forgotten memories of the event. What is important is the completion of the physical and energy body response, which will be signaling what needs to happen. Perhaps the most powerful single tool for healing past trauma is non-judgmental mindfulness, particularly body mindfulness.

What the mind "remembers" or imagines about the event may be tremendously distorted. Frequently our perception of an event, perhaps through the eyes of a child, was a limited or inaccurate reading of the situation. It is what is perceived that leaves an impression, whether or not it is accurate, and so becomes the story that holds onto the emotional wound.

Embracing therapy as a spiritual practice allows us, again and again, to witness and trust the wisdom of Life, to appreciate the beauty of the spirit, to let go of unnecessary suffering and false identities that keep us stuck. Each step of our healing journey then becomes both a sacred experience and a cause for celebration.

When you see yourself
and someone else
as one being,
When you know the most joyful day
and the most terrible night as one moment, then
Awareness is alone
with its Lord.

With repeated meditation practice
the expanse of the visible universe
with all its qualities dissolves
to nothing, to where there is
only health and a great joy.

All teaching comes to this.

Lalla

(Poems by Lalla translated by Coleman Barks in *Naked Song*.)

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UPDATING THE FOUNDATION OF HAKOMI

Dyrian Benz. Psy.D.

Over the years the Hakomi principles of mindfulness, organicity, unity, body-mind unity and non-violence have become familiar traveling companions to many of us. During that time we have also learned something about their strengths and weaknesses. In this article I propose that we reconsider our use and definition of the principles, and that we enlarge them. I hope that this is an invitation to others to share their experience in this area so that we can continue to build on each other's learning.

Some time ago I had an experience which, galvanized many of my thoughts concerning the principles. I was attending a lecture about psychotherapy. In the course of the talk the presenter spoke about the attitude of always coming back to the present setting of client and therapist when all else fails to work. He said something like, "When in doubt always go back to where the client is at the moment."

That is when it struck me, I could hear the pieces fall into place. My ears were ringing from all the times that I myself have said, "When in doubt, go back to the principles". All of a sudden that had a very doctrinaire ring to it when compared to, "Go back to the person in front of you". Quite possibly that person may need something very different than even the most enlightened principles.

Let me clarify this point, because we also know that exactly through following the principles we can focus on the present moment. The suggestion to "get mindful and be nonviolent" certainly gets us focused on the present. However, we apply this focus not in a completely open way but within the confinement of the principles. In other words, we act as if staying within these principles is always the right thing. So when we are in the habit of always imposing the restrictions of the principles on the present moment then we are not truly open to all the possibilities. Actually we are then constraining and controlling what may happen. We constrain the present moment to fit -- our therapy belief system which is based on the principles. Some examples that may not be within the range of the principles and may therefore not even be considered as possible interventions could be: requesting the client to stop a certain behavior, requesting the client to take a certain action, asking the client to take responsibility for certain patterns, confronting the client with some truth or observation, bringing the client's awareness to something that is actively being avoided. We do not consider steadfastly challenging the client to face some lie, evasion, or incongruity. We avoid actively evoking and, "helping to amplify avoided and unconscious emotional states.

Granted, I do not consider most of these previously listed interventions as highly desirable regular strategies. My point is that some of these interventions, used at the right time and in the right spirit could be most useful. Perhaps one of these interventions may be the most appropriate way to respond in the moment. However, this kind of creativity is not even thinkable for us when adherence to principles restricts the present moment to be fit into our therapeutic belief system.

Now, all this is not a call to throw the principles out. But it is a call to put them into perspective and stop treating them as sacred cows which are not to be questioned, changed or updated according to our learning. Perhaps there are times for the therapist when going to the principles in times of doubt is the right thing. I however, am less and less certain of that being "the" correct move, because something very subtle is going on here. When we first "go to the principles" then we place the principles before the present reality of the client. Otherwise we

would first want to go to the present situation and delve into that without filtering everything through a set of pre-defined principles. Going to some set of guiding principles is infinitely more secure than going to the present reality of the client which may be full of contradiction, uncertainty, and potential insecurity. Even though we give considerable lip service to the value of the present experience, when push comes to shove, we seek the security of a predetermined set of principles with its own guidelines first. This preference for the principles helps us to avoid the mystery and difficulty of the dark and confusing places and has us seeking cover under the principles. All this ends up being a strategy for controlling things rather than letting them reveal their message to us. We try to control events to go along some principle lines. Perhaps the client actually needs to take responsibility for something, just when the therapist decides to seek refuge in the principles of mindfulness and non-violence due to her or his own inner state of confusion or not-knowing. At that point "going to the principles" is a way for the therapist to control what is going on instead of helping a mystery to unfold in a full and unrestricted way.

On Being in and Being Out

When we take these theoretical concepts which guide our work as principles then we often talk about some therapeutic action as being "in or out of the principles". The sub text here often is: being "in" the principles is right, while being "out" of the principles is wrong. Sometimes, in observing other Hakomi practitioners, we even declare not only actions, but a whole person as "out" of the principles, and therefore as "wrong". Naturally we would never say it that explicitly or honestly to the practitioner (for who knows, we may even violate any number of principles that way), but that is often the hidden message behind it. I know for certain that I have meant it that way at times when correcting a student. I am embarrassed to say that at those times I have made some theoretical principles (however wonderful) right, and made a person wrong. Not a great policy in the service of furthering compassion or real learning.

Even the word, the designation of principles" implies something with the flavor of a law or rule. I think that the following dictionary definition makes that clear:

Principle:

1. A basic truth, law, or assumption.
2. A rule or standard, especially of good behavior. The collectivity of moral or ethical standards or judgments.
3. A fixed or predetermined policy or mode of action.
4. A basic or essential quality or element determining intrinsic nature or characteristic behavior.
5. A rule or law concerning the functioning of natural phenomena or mechanical processes.

Words like: rule, law, basic truth, fixed, and predetermined abound.

What is at least of equal concern to me, is how quickly some of this kind of "principle behavior", can get picked up by workshop participants. I have seen workshop participants who have only been exposed to the "principles" for a few hours begin to use them as effective weapons on each other. It is ironic that from all the principles it seems to be "non-violence" which is usually the preferred weapon of choice. Sooner or later someone will accuse someone else of being "violent". And in this kind of psychological warfare the person who "points out" someone else's so called "violence" has the best chance of looking good, right, and sensitive. Once that accusation of having been violent has been leveled against someone there is hardly any defense. Someone's claim at feeling "violated" is like irrefutable evidence. Ruefully admitting to some form of

insensitivity may be the only feasible response left open, that is if one does not want to run the risk of looking defensive on top of being insensitive.

Naturally I am not supporting rudeness, insensitivity, aggression and so on here. There is no question that we need to be aware of these patterns and give them the opportunity to transform. My point is merely to emphasize how the so called principles often produce an atmosphere of labeling and judgment instead of a true and compassionate exploration of an issue. The problem here is not with what these principles stand for, it is with how they are presented and applied. The problem with principles is that they are static definitions. As if once you learned them, read all about them you can have the illusion that you know them. Since they are principles, you can evaluate how well others are "in" them.

The Value of Guidelines

All these considerations have moved me to now use the word "qualities", or sometimes "guiding qualities" instead of the word "principles". Qualities seem less dogmatic, and there is more breathing room with it. When we take these concepts (which is what the principles are at root) to be qualities then we are also indicating that they are more than just theoretical constructs or guidelines. The dictionary defines quality in some of the following ways;

Quality:

1. An inherent or distinguishing characteristic; a property. A personal trait, especially a character trait.
2. Essential character; nature.
3. Superiority of kind. Degree or grade of excellence.

Before going any further let me assure you that like most Hakomi practitioners I continue to highly value the intent of having these so called Hakomi principles. They are fine and inspiring concepts and they still underlie my teaching and guide me in therapy and in life. However, I do value them most highly as qualities which are to be both understood as well as experienced. For example, with the quality of unity it is not enough to have an understanding of it, it is of equal importance to cultivate a bodily experience of unity. The same thing is true of all the other Hakomi qualities also.

The Inquiry Into The Qualities

For some time now I have included the Hakomi qualities in my work. Perhaps this is something that we may want to consider incorporating as a general Hakomi practice. By inquiry I mean a particular way of exploring which will deepen our understanding as well as our felt experience with these qualities. The aim of the inquiry is to further the understanding of the qualities by the therapist. Thus the qualities are used as material for reflection, meditation, study, speculation, scrutiny, examination, and consideration. Ideally this could be an ongoing inquiry which impacts all aspects of the therapists ongoing personal and professional life. This inquiry naturally includes a focus on how to apply these qualities in the therapy practice. However, this focus on therapy is not to be any greater or different than the focus on personal life or relationship.

The Quality of Truth

As scarce as truth is, the supply has always been in excess of the demand. -Josh Billings

The importance of this inquiry again became evident to me during a recent workshop. While

we explored the quality of non-violence I noticed a glaring discrepancy. One of the workshop participants, who had attended other Hakomi workshops previously and had read a fair amount of Hakomi literature, was not able to experience any felt quality of relation to non-violence. She had a full and good understanding of non-violence as a principle but she was initially not able to bring this understanding into an experienced reality. After some amount of inquiry she began to sense that non-violence was for her related to such qualities as compassion, presence and kindness. Non-violence was beginning to take on more of a full reality instead of exclusively being a theoretical concept.

By advocating an ongoing inquiry into the guiding qualities I am explicitly adding “truth” as an additional Hakomi quality. For, this kind of inquiry described in this article is focused on finding the truth. In adding this quality of truth I feel that I am joining a number of other Hakomi practitioners. For in the past few years there has been a persistent calling from a few Hakomi practitioners, trainers and teachers to add “truth” as one of the Hakomi qualities. Including the search for truth as part of the process has become my way of doing that. It is crucial to add here that this quality of truth is a kind of personal truth which continues to change and evolve. “Truth” as such is a monumental topic and there are many levels of truth, from the more personal kind to the more abstract and absolute ones. A place to start from is not to get entangled in the philosophical complexities but to begin with cultivating a love for truth. The point here is not to make a principle or dogma out of “the Truth” but to engage in an inquiry that will continue to evoke deeper layers of truth to us. With this kind of focus, at least the search for some kind of evolving truth will be at the root of our behavior instead of the adherence to some predetermined principles.

Let me describe how this truth-search may take place. First of all, this search is best seen as a personal practice for the therapist. This practice aims to delve into the guiding qualities in a personal way. The qualities are not standards to measure other people by, the way it is frequently done with the principles. For our own personal evolution we aim to cultivate the flowering of these qualities in our own life only. Different people will reach different conclusions and experiences about the applicability of the qualities of mindfulness, organicity, and so on

I can not simply use my own experience with these qualities as a gage to clearly determine whether a practitioner is embodying any of the qualities or not. Perhaps I could come to some reasonable understanding if together with the other I go deeply into their inner experience. Perhaps! By this I mean to say that the best we can do is to inquire together into the others decision to respond one way or another. That way we can try to discover their underlying truth together, if the other is ready and willing to engage in this inquiry.

You may wonder how this formulation effects Hakomi. My own experience is that it makes Hakomi richer as well as more uncertain. Uncertain in the sense that new learning and evolution happens to the very foundational concepts of our work. At the same time we still stay focused on the traditional qualities of mindfulness, organicity, unity, body-mind unity and non-violence. With the only new addition being the search for, or the inquiry into the changing and evolving truth.

What's Love Got To Do With It

Psychoanalysis is in essence a cure through love.

S. Freud in a letter to C.Jung

The suggestion that we also add “love” as a guiding quality has been voiced by a number of Hakomi practitioners. But perhaps no separate quality is needed. As we delve into the quality of non-violence and active acceptance we may find love at the bottom. The definition of “non-

violence” is a truly cognitive and heady concept. Especially since the word starts with the negation “non” first. The heart does not speak that kind of language. What may appear as non-violence to the mind may be love to the heart. So perhaps we need to reconsider our organ of perception here instead of the quality itself.

The Work Of The Therapist

As previously described, delving into these qualities is essentially the personal and private work of the therapist. Working with these qualities is simply another aspect of the therapist's life. And just like any other aspects of the therapist's life, this may or may not have a specific effect on the practice of therapy. The essential influence from this personal work on the therapy practice will be the state of being that the therapist will develop through the inquiry and will then bring into the session. The specific and personal experience and understanding gained by working with the qualities is what will influence the therapist's life and work. These qualities are thus not used as mere philosophical or behavioral guidelines which dictate a certain predictable way of intervening or interacting with the client. The choices concerning the interventions in the therapy session are based on the presence (state of being) of the therapist, the presence of the client, and the presence of the interaction produced by these two. This way we do not work from static and defined guidelines or principles but instead work with great flexibility according to the demands and presence of the ever-changing moment.

Exploration and Explanation

There is an inner inquiry process that is already part of Hakomi. However the way in which I am using inquiry here requires specific description. Let me begin with defining this inquiry as an exploration as opposed to an explanation. Even though we may be able to explain something does not mean that we know it. We can explain gravity, how it works, what it can do, and so on, but we do not actually know deeply what gravity is. In order to really know something we need to explore it. Explaining works when we are trying to understand something and exploring works when we want to know something. Our ability to explain the qualities more clearly does help our understanding of them. In order to get a deep sense and knowing of a quality however, exploring through inquiry is more powerful and effective. Inquiring is the way of knowing through our experience, and predominately through our present experience. We stand with the sensed reality of the moment and aim for clarity, discrimination and precision. That is true inquiry.

In exploring we leave ourselves open to the new and unexpected. We enter into the unknown so that we can be shown and surprised. Important learning comes in our surprises. Surprises are unexpected and have a way of grabbing and impacting us. Explaining often brings us to a place of objectivity, generalization or past experience while exploring keeps us involved in our present, mysterious, felt experience. Explaining is a more outward directed, interpersonal action, while exploring is more of an inner directed and mindful process.

Often we seek the comfort of understanding or explaining because we fear the insecurity of exploring. If I explain my feelings about my life to you I will probably not learn anything new. If, however, I explore these feelings, that is I "feel into" the question, and my body, and my life - then I may indeed be surprised with the new and unexpected. Continuing to explore life for its ever-changing answers takes faith and courage.

Staying in the Present

In this kind of inner inquiry we stay in the present moment. In Hakomi we have many wonderful

and effective techniques for staying in the present moment. But here is another one of these curious glitches. Even though in Hakomi we claim that staying in the present is our goal, in actuality that is often not the reality of the situation. Our stated goal and our behavior frequently are at odds here. What we actually do is to bring someone into the present so that we can take them to the past. In the case of a therapy session, we start with contacting the person and their present experience. However, strangely enough, sooner or later we guide the client to past experiences and core beliefs. Even if they do not spontaneously go there we steer them there! We do this by going from present experience to past situations which are involved in establishing certain core beliefs, barriers, and so on. We basically work with the past as it appears in the present moment. Not bad, but not quite the actual present moment.

The Actual Present And The Actual Past

We need to distinguish between the actual present and the past-infused present. This is an important differentiation to bring more precision to our work. In the light of this differentiation it becomes clear that we work much more in the past-infused present than in the actual present. I have found that this differentiation has many implications. For example the past-infused present is a productive state for psychological process of past, historical personal material. While the actual present is most potent for eliciting the kind of internal resources, strength and essential qualities that the client can draw from in their transformational process. This has been, for me, a simple and crucial recognition in learning to evoke more potential from within the client. I have also noticed that we have only a limited range of interventions focused on the actual present. Perhaps this is due to the fact that up to now in Hakomi we have not used this distinction between the two kind of present states.

Since I have noticed this pattern I have begun to develop more present centered techniques. It is beyond the scope of this article to describe these techniques in detail. Let me just mention a few of them (before getting back to our major topic of the Hakomi qualities). I call these techniques "transformation options without archeology". I am including a few of them here as examples. They are practiced in the spirit of the moment- centered inquiry that stays in the present. I call these for examples: Sub-grouping, inviting a resource, asking the difficulty to step aside, and, inviting presence and spaciousness. For each of them I give simple instructions on how to use them. If you use these interventions, be certain that these explorations take place in the actual present experience and encourage exploration instead of explanation.

Sub-grouping

- Are there any other parts inside you resonating with this story, part pain etc. ?
- Explore, access and deepen any other related or connected parts.
- Explore, access and deepen any other relationships or connections between these parts.
- What happens when these other parts and relationships come into the picture?

Inviting a resource

At the place of the barrier or any other place of stuckness in the process see if you can access any inner resource.

- Is there any place inside that could help us here?
- Which part of your body may give us some guidance here?

-If there was any part of you that could offer us some healing image or symbol, what would that be?

-Which part inside knows the next step to take here?

-If no inner help can be found: "How can the rest of you help you to live with this seemingly unresolvable pain, conflict, or whatever?"

Asking the difficulty to step aside

-If this difficulty could just step aside for a moment what would we find behind it? Underneath it? Next to it?

-What keeps the difficulty in place? How?

Inviting Presence and Spaciousness

-Even as we are here in this difficult situation is there any part of you that can sense what it is like to feel spacious or deeply present?

-If such a sense exists, is there a way for the parts to communicate?

As you can tell from these sample interventions they all focus on staying in the present moment instead of guiding the client to the past. This is the spirit of inquiry, to stay in the now. Give recognition to the past influences but make the focus staying in the momentary present if possible. For in the past-infused present a reawakening of the past is possible, while the actual present is the state for transformation in the moment.

Applying The Qualities

In completion, I suggest that we inquire into the Hakomi qualities in two ways. One way is to study, understand and assimilate the meaning and purpose of each quality. Simultaneously we need to explore and inquire in an experiential way in order to experience, sense and feel these qualities. This way they truly become experienced qualities that inform our work as well as being theoretical, foundational concepts. In our inquiry into the qualities we also need to consider their parameters. There are no concepts or interventions that have exclusively productive implications or results. Therefore, we need to consider the limitations of these qualities with more precision. We must explore more creatively and specifically when, where and how these qualities are most helpful for inner transformation. Equally, we need to know where their limitations are and what potential harm they may do. That way we can apply them when they help and avoid them when they hinder. I am not making any claim here about the productivity or counter-productivity of the Hakomi qualities. I am simply calling for an open minded and non- defensive inquiry into this entire topic. This inquiry is to be based on our many years of experience in working with the qualities of mindfulness, organicity, unity, body-mind unity and non-violence, and includes the exploration of the additional Hakomi quality of truth.

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Editor's Note: I specifically included this article because I disagree with it so much. I figured if it stimulated me to respond in a strong way, it might find a number of respondents, both pro and con, in our readership. The article deals with reevaluating the status of our core principles, which is a worthy subject. If Dyrian's article evokes some of your own thoughts about the Principles, I am

proposing a Mini-Forum for the next edition of the Forum, where a number of brief responses can be printed under the general heading "The Principles Revisited".

THE EMERGENCE OF THE OTHER

Halko Weiss

INTRODUCTION

Historically, psychotherapy is approaching another transition, in consonance with a general shift in Western society. Therapy has explored and lived individualism to a breaking point. Being a member of something larger is now coming in to focus. Where scarcely bridled capitalism has created a polarized society, the movement for community and spirituality is gaining momentum. Where personal expression and individual healing have dominated, psychotherapeutic work, recent voices are questioning a path that often leads to obsessive self-centeredness.

Ron Kurtz has stated that the Hakomi Method is an expression of a shifting paradigm with new implications for healing. Today the emphasis on ecology, complexity; vast natural systems, computer models and such is dominating cutting-edge thinking. Attention is moving from the individual object to include the system it is part of. It looks like we are slowly starting to understand important aspects of the immensity of nature's web, and how we are part of it. Classic Hakomi seems to want to move on too; seems to be searching for an extension into new terrain: Ron is working on community projects, therapists are being asked about spirituality, teachers are constructing relational models, and so on.

So, this article is an attempt to describe and formally integrate the issue of relationship in a Hakomi way. It is an introduction to the topic and therefore only sketches important core elements. In general, I am looking at something that could be called a "larger whole awareness", where evolving relationships are considered essential, and given specific attention in their own right. This approach rests on a general relationship model (GRM), which is designed to explain relational situations in general, whether they encompass one-on-one therapy, couples work, groups, family, or large organizations. The model offers understanding of each situation and suggests paths of action. Techniques and procedures arise from the GRM that should help a healing agent feel comfortable and competent. I will begin by presenting an interpretation of the movement from intra to interpersonal psychotherapy, outline the GRM Model, and then apply it to one-on-one therapy. The succeeding section will deal with difficult group situations as an example for further applications. I will end with a general outlook on relationships.

A TIME FOR RELATIONSHIP

The Situation

Among Hakomi Therapists, redefining aspects of the therapeutic relationship is currently popular. In particular, doing long-term therapy brings up a set of needs and problems that are not fully addressed in basic Hakomi trainings. Continual, mindful self-reflection can lead to a limitation, a stuckness that doesn't address what is going on at the relational level. For instance, the client may question qualities of the therapeutic relationship that are connected to definite issues in the therapist. Let's look at a transcript:

Cl: ...(talking about his relationship with the therapist)... *"It is the same thing ...uh, ...same thing like ...with Lisa (his wife). Whenever I am pissed ...or upset, dissatisfied with her, she kind of ...just leaves ...kind of doesn't show up, gets quiet... I can't get to her..."*

Th: *"You are unhappy with me ..."*

Cl: *"YES, I am! I can't Show my ...pissed self without you getting remote! "*

Th: *"You want more from me. "*

Cl: (upset). *"It's happening right now! "*

Th: (thinks) ... *"You don't like the way I am with you. "*

Cl: (slower, more depressed) ... *"You don't get it."*

In supervision, the therapist readily admitted that she was singularly angry at the client for constantly blaming her for everything. Personally, she had a difficult time with being blamed, as well as expressing her anger. She felt stuck, a little "dead", bound up with fury, and dreaded seeing this client. She agreed that contacting the client's present experience and encouraging intrapsychic exploration was not working; was actually evading something, and that she was afraid to let the client know how angry she was. In the 1 ½ years of work with him, she had learned how much he had been victim to parental verbal abuse, and how much he had suffered from being his beloved older sister's object of anger. She was afraid that broaching her uneasy relationship with him would stir up old issues again that seemed to have been much less of a problem for him in the last year. Discussion in the supervision group revolved around the therapist's options for sharing her emotional truth with the client, and how to do it.

Therapists typically report that situations like this arise with increasing frequency as the therapy continues for a longer period of time. Therapists also seem more inclined to use their own observations, and responses, in occasional confrontations, when the relationship becomes more solid and reliable over time.

The Therapist as Context

The Hakomi Method is commonly taught as a way of working where the therapist gets out of the way of the client. The idea is not to interfere with spontaneous self-observation. A therapist who has preferences, who likes or dislikes something about the client, who makes suggestions or offers a point of view, is seen as disrupting the organic flow of internal material and inducing unhelpful resistance. This respectful approach creates a remarkably powerful space for clients. They are taken out of the context of the world where they are constantly under attack by expectations, pressures, and other influences that try to force them to be a certain way. In a Hakomi session, clients get the empowering quiet acceptance that frees them to access their fearful, innermost selves; those withdrawn aspects that do not show themselves in normal circumstances.

Capitalizing on this, Hakomi becomes an extremely fast and effective method for exploring, processing and healing one's deepest hurts.

When Hakomi therapists work without preferences, they minimize their character bias. This means that large parts of their characterological selves are not being expressed. They are contained or bracketed in order to allow focus on the client's inner world. A therapist doesn't present him or herself as a "real" person expecting mutuality, but as a perfect *context* for the self-observation, processing, and transformation of the client's core, organizing beliefs. The client, then, is not in a relationship with the real world, but a controlled world with certain extraordinary and useful traits

for facilitating therapeutic self-exploration. S/he has a space totally for her /himself; room for just *this one* self. The focus is centered on the self, its organization, and reorganization. The work is designed to recover organic *integrity* within the self-structure. For me, these are the very special gifts for a client in Hakomi therapy: a controlled environment where the therapist appears as a healing *context*, and procedures that protect and enhance *integrity* like no other method.

The Therapist as Other

Once a certain level of inner integrity is recovered, other needs may emerge, as in the example above. At this point, the therapist has a choice whether s/he sees the work completed on the level of inner integrity, or whether s/he is willing to leave the relatively safe haven of this well-defined relationship and move into an often threatening unknown: a world where the relationship becomes real, where s/he steps out of the mist of being a perfect context, and starts offering more of her /his characterological self as a reality to be encountered.

This can be a very useful step, one that many therapists are willing to risk. It is the point where intrapsychic work has accomplished its goal, integrity has reached a new level of satisfaction, and now a next step wants to occur. How can the client relate this self to the real world? Interest is turning away from the inner self and onto the *other*. It is the step towards the *transpersonal*, a world that contains more than the inner world. It is the step up from the whole of one's being to the larger whole, where you and I are just participants.

Clearly, there is no obligation requiring a therapist to take this path. To do classic "Who am I?" Hakomi exploration and transformational work is absolutely useful; complete and perfect in its own way. To leave this well defined terrain will create a lot of new problems and much larger demands on the therapist. Kurtz has taught that whatever happens inside of you (as a client) as a result of the therapeutic relationship, is part of how *you* process events of the outer world. Here the focus remains your beliefs and character forming your experience and, therefore, an appropriate object for self-study. It is also true that in the integration phase of a Hakomi individual or group session, the focus often becomes interpersonal in ordinary consciousness as a client experiments with taking their new beliefs into real space and time. It takes not just insight, but an actual experience with a significant other(s) to counter beliefs based on earlier experiences. Likewise, Greg Johanson has written that we, as Hakomi therapists, must always monitor the interpersonal parallel process to the intrapsychic work in progress. For instance, it is a characterological disaster if a person trying to integrate a new belief that s/he can bring his/her anger into a relationship, discovers that this is not true in the relationship with the therapist him/herself who is such a significant other. However, it is still true that in these instances the therapist is carefully gauging the use of him/herself in the service of the client's particular needs for growth. It is not necessary, or some kind of a moral standard, that I, as a therapist, expose myself in my professional relationship and be somebody's intimate partner. All I need is to know when my personality may be in the way of my client, and, if necessary, refer them to others.

Yet there are many reasons why a therapist may want to take the challenge, and explore the healing potential in opening the therapeutic relationship in a more equal manner. There may be a wish to respond to the client's desire for a more complete relationship. There may be the limitations of the intrapsychic approach that feels constricting and begin to lack energy. There may be the sense that what is being offered is not the best the client could benefit from (as may happen

in long-term therapy, or with borderline clients). And, there may be the pull towards more transpersonal or spiritual dimensions of psychotherapeutic work.

In Search of a Map

Whatever the reasons, opening up the interpersonal dimension of therapy has huge healing potentials that are worthwhile to consider and explore to help the client relate to his or her greater world. But an important question arises at this point. Can it be done within the ethical and philosophical framework of the Hakomi Method? This framework is organized around the Principles, which might seem to prohibit a therapist from expressing his/her own personal response to the client (Nonviolence), or to spending a large part of the time dialoguing in ordinary consciousness (Mindfulness). Certainly just sharing your feelings freely with a client, as some honored masters of the art have done, won't do. An unenlightened intervention in the above example might have gone like this:

Th: *"Yes, I am really getting angry at you. It's time that you stop blaming everybody else, and take responsibility for what happens to you!"*

Cl: *"Huh?"*

So, what *can* we do? To find the way, we need to understand more about what relationship means; what it can do, and cannot do. We need a general relationship model that helps us understand relational situations in ways that illuminate helpful courses of action.

A GENERAL RELATIONSHIP MODEL

I am proposing that Hakomi therapists embrace a particular point of view, called the GRM, which I find interprets relational situations in a useful manner. The GRM consists of four foundations to interpersonal work called Complexity, Communication, Truth, and Emergence, which I will outline next.

The First Foundation: Complexity

The model is closely related to the Hakomi *Unity principle*, which characterizes large, natural systems, based on the idea that wholes, whole systems ("holons" in Ken Wilber's terminology²), are organized as a web of relationships among parts. According to Gregory Bateson, wholes that have the characteristic of mind are made up of parts that communicate.³ The foundation of *Complexity* takes this approach a step further by including more recent scientific thinking from the theory of Complex Adaptive Systems (CAS).

How a Whole Works

Some of the secondary literature⁴ points out the following characteristics of a CAS:

- Each of these systems, a group, a person, the planet, a national economy, and so forth, is a network of many agents" acting at the same time. Each agent is constantly acting and reacting to what the other agents are doing. Because of that, essentially nothing in its environment is fixed.
- Control over a system tends to be highly dispersed. Coherent behavior arises from cooperation and competition among the agents. (Think of a national economy or

evolution.) The behavior of the system is the result of a myriad of "decisions" made by all participating agents, all the time.

- Complex Adaptive Systems have many levels of organization, with agents on one level serving as building blocks for agents on a higher level, and so on.
- These systems are constantly revising and rearranging their building blocks as they gain experience. There is constant movement and turmoil while agents relate, inform, and learn.
- CAS anticipate the future. They are organized in a way that they "know" the environment implicitly, based on internal models that "predict" the environment. These models, too, are rearranged, tested and refined. They learn as the system gains experience.
- These systems never come to a point of equilibrium. Instead, everlasting movement, change, dying, evolving, and rearranging create new situations constantly, with new niches and opportunities, but with no "optimum" state.
- And I would add the point, that all agents have semi-permeable boundaries of varying strength, which maintain the integrity of the agent even as it participates in a larger whole.

Wholes and Meta Wholes

In every relationship situation we deal with infinite complexity. There are myriad parts on many levels which interact, bubble, hum and rearrange themselves all the time. Parts and subparts are participants in an incredible web that produces its own characteristics with nobody ruling it. Nothing ever stands still; everything is moving all the time; there are no finish lines. In and around a human being interactions of parts and subparts are so vast that almost all of them happen outside of consciousness.

On every level of self-organization, there are two perspectives: 1) how are parts/ agents organized within this whole, and 2) how is this whole part of the next larger whole / system ?

The first perspective implies that it may be useful to look at a person not as a monolithic self, but as made up of parts that interact. In the context of the GRM, I will assume inner parts, subpersonalities, trances, introjects, being-states, or whatever terms we choose. I will call them *internal players*, who have complete personalities and who interact just like a real group of related persons. In the Hakomi Method, as in many other methods, most therapists have intuitively assumed inner "parts", and have built sequences of the therapy around them. *"This part wants to stay on the job, and the other wants to leave the place as soon as possible..."* Here, I suggest Richard Schwartz' Internal Family Systems (IFS) models which is more precise and useful than any other model of subparts that I am aware of.

The second perspective will be very important when we do relationship work because we are always part of a whole, greater than our individual selves, which has its own qualities and its own life. Even in a two-person system there will be phenomena unique to this system, and there will be forces that develop and maintain its integrity, wholeness, and boundaries.⁶

A Sensitive Ecology

Let us return to the idea of subparts of a person for a moment. It is important to realize that internal players of one person interact with internal players of another. People *become*, let's say, a hurt child in one situation and a raving maniac in another. These subparts function very much like

trance states. They dominate one's consciousness and make it *be* that internal player for some time.⁷ Across the boundaries of two people in a larger whole, they may support each other, be polarized, form coalitions, cooperate, reject each other, and so on, just as they do inside one person.

As an example, the common but murky term "*projective identification*," which suggests that one person may manipulate another into feeling and acting out its own exiled parts, can be explained much better by looking at the phenomenon as subpersonalities cooperating. Internal players take over roles that are needed in the whole of the relationship.

In a couples group, a woman kept complaining about how her husband was not really interested in her, in the relationship, in sharing and talking. She was intensely pursuing closeness. Her internal player who needed closeness was highly activated a lot of the time. The demand for closeness in the partnership as whole was taken care of. In the husband, an opposite part was activated that was fighting for individuality, for clear boundaries. This part was also needed in the whole of the marriage. It was almost as if her internal player was taking responsibility for closeness, while his internal player was taking care of the integrity of the individual. Each was manifesting something that both of them had inside. However, relating from these oppositional roles, the couple became more and more activated and polarized. In the course of the group, the woman first began to leave her polarized player-state, and become more and more interested in individuality. She actually began spending a lot of the time in a different player-state that enjoyed satisfying experiences exploring activities of her own. Since no internal player was taking care of the closeness function for the whole now, the corresponding player in the husband became activated, who then started pursuing *her*.

I am suggesting that the participating elements together hold an unconscious awareness of the whole. Internally, as well as externally, a sensitive ecology develops where roles and functions get distributed and balanced. Each member of a group, for instance, gets activated in certain ways *in this group*. A client is with a therapist in a way that is unique to *this* therapist. Although each may hold pieces within larger wholes that are typical for him or her to hold, other parts get activated as they are needed in the larger whole. A changing environment brings forward different, sometimes latent, internal players. A girl is shy and withdrawn in school, but becomes strong and decisive when baby-sitting her younger brother. A society that is sick brings forward many healers; a group that is always friendly evokes a very angry person. A family that is distant and non-expressive activates internal players who do all kinds of things to establish intimacy.

The Second Foundation: Communication

Bateson, as well as the CAS theorists, point out that systems (wholes) self-organize through communication.⁸ The communication between the agents of a complex system is constantly happening in parallel ways, through various media, and is vast beyond imagination. Nevertheless, the information flow links up the parts, and lets them know what is happening in their environment. That way they can act intelligently for their own benefit, as well as for the benefit of the whole (which is closely related). The essence of a whole can never be found by amassing its substance (which may not even be a valid scientific concept), but only by becoming

aware of its informational structure that uniquely *relates* all its parts. Without a communication structure that integrates the parts, the whole would disintegrate into a "heap", as Ken Wilber puts it.

Self Organizing

Wholes, holons, (persons, companies, flowers, kidneys, cells, etc.) maintain their integrity and health through internal communication. They also communicate to the outside world where this activity serves the integrity of the larger whole they are a part of, as well as supporting their own place within that larger whole. Various kinds of information need to be exchanged in order for the parts to be integrated into larger whole. If certain parts are not integrated by communication, the larger whole loses integrity and health.

If two people are in a deep relationship such as marriage, it is the marriage that makes up the larger whole. The man and woman are participating in that whole, but the whole has a life of its own. It may produce all kinds of creative phenomena that would not be there if this couple had not joined. There may be unique ways of living. Starting the morning may differ from what either partner knew when alone. Feelings may activate specific emotional patterns neither has dealt with. Dealing with kids who show up and bring in their own personalities may be beyond what either ever imagined. There may be ways to speak, to think, to fight, to love, that are peculiar to this combination of people and their sub- players. An intersubjective field is evoked and formed that could not have been predicted from adding the personality of one partner to the other. The constant flow of information, conscious and unconscious, between the two and their inner " players influence everything inside them, and the internal changes influence other participating elements of that relationship in turn. And so on and so on.

Yet there are huge areas in every participant that are systematically barred from conscious, effective inclusion in the flow of communication. This is a common assumption among therapists of nearly all schools. There are "shadows", "split-off parts", "exiles" that lead a murky life within a person, but have great powers even though they are poorly integrated. One of the basics of relational work is to include important "shadowy" internal players into the communications system of the marriage or larger system.

Messages

In all relationships there are two important tendencies. One moves towards giving each participant definition and individuality. The other tries to make everyone similar, in communion, and emphasizes consensus. The extent of each tendency varies greatly with situations, participants, and cultural background. While consensus makes a lot of sense in times of great stress to the system, (war, for instance), individual definition is a powerful path to create wholes when there is enough time for communication and growth.

On the level of individual interactions, one tendency includes a person trying to incorporate the other into his/her own world. It is the typical tyrant father attempting to define reality for the family, pressing for behavior, thoughts, emotions in all the others that befit his world. It is an attempt to make the world consent to his individual needs. This is the role of the *definer*.

The complementary role of the *adapter* is that of individuals trying to form themselves according", to the world of another. They are ready to think feel, and do what is needed to be part of the other's world. In meaningful, ongoing relationships people tend to mix these roles, leaning to one side or the other to varying degrees in varying situations. Both roles communicate in ways which support their goals: either in rigid, dominating ways, or in a more flexible, accommodating style.⁹

The Hakomi method of facilitating growth needs to be self-consciously augmented to allow room for an emerging larger whole. Emphasis needs to be shifted towards exploring all meaningful subparts of the web of relationships that characterizes the whole. This is a tricky task. It requires understanding, developing, and practicing a specific art which I call the *art of conscious communications*. The following are six main aspects of it.

The art revolves around two polarities which characterize different ways of participating in two basic responsibilities of communication. The *information-peraction* polarity deals with sending communications. The *perception-effection* polarity addresses how we participate in receiving communications. Sending and receiving are essential to communication. They are the lifelines of a relationship. As a conscious, committed agent in a relational system, it is useful to understand these functions deeply, and to choose how one interacts wisely. In a marriage, for instance, both partners need to fulfill *both* functions for their communication to be successful. If one, or both, are not able or willing to take each role, they must face the consequences of an impaired, and normally damaging form of communication.

There is no way for both people to send at the same time. This is one of the most common problems in relationships. Two people are sending at an ever more feverous pitch, without anyone receiving. Both feel increasingly desperate, unheard, and lonely. They gravitate toward more and more extreme positions. The receiving role becomes harder to embrace. To *receive* means struggling to hear the incoming message for what it actually means, and detaching ourselves from the urgency of sending our own. The message may be hard to take or threatening. Acknowledging it may make us feel vulnerable, or like we have given up ground. Receiving will normally not happen at all, until there is some sense that it will be reciprocated. However, a rhythm of sending and receiving in ,I' communication has to be established. The rhythm can vary greatly between systems, times, and situations, but without *it* the system becomes unstable and/ or untenable.

When the conditions for sending and receiving are established, the first pole of the sending function for the communicator to be aware of is providing *information*. This means to supply the other with facts about who and how we are as persons. Facts may include emotions, memories, thoughts, habitual ways of perceiving, acting, reacting, and so forth. The goal is to let the other person know what *is* actually happening with us, so that their need to imagine or figure out what is happening *is* minimized. The information pole can best be supported by a functioning inner witness with the capacity for honest self- reflection. Coming forward with information is often a frightening prospect, because the most needful information is usually shadow material. Often, the elements that need to be communicated are ones that have had meaning in the relationship, but have never been expressed because they seem to threaten the relationship.

The other pole dealing with the sender is *peraction*. It is an element of communication

intended, in total or part, to influence the action of the other. It is communication designed to penetrate the boundaries of the other, and attempt to sway their behavior, feelings, thoughts, volition, etc. Just like providing information, this is an entirely legitimate pole of sending to employ. The legitimacy needs to be emphasized here, since manipulation, blaming, persuading, and other such actions are often viewed as despicable, hurtful, unacceptable things to do. Yet, as a part of a living, organic system, competition and mutual influencing are part of the game. Skill and art in this arena of interaction needs to be at a high level. We need to be honest and out front with what we are doing, and observe and understand (track) the consequences of our actions as clearly as possible. Consciousness will lead us towards more enlightened interactions.

In the perception-effectation polarity of the receiver, the role of *perception* involves actively seeking to see, hear, feel, taste, smell and understand the world of the It is based on the assumption that the world of the other *is truly other*. It is different than mine; not the same. While two people may, and usually do, share common perceptions to a degree" the assumption is that it takes openness and curious exploration to understand what is unique, what is actually not, me, in the one I'm communicating with. In difficult relationships much of the exchange is about who is right and who is wrong. The contrary assumption in play escalates this unhappy encounter. Both partners perceive the situation the same way, and therefore the other is simply being difficult, stubborn, punishing, or worse. It is a struggle to realize that people are acting out of different perceptions of the world, and to want to move toward being in the same world. A person perfecting the art of perceiving starts with seeing and comparing *two* worlds, both of which can be helpfully and beneficially explored and understood. It is very close to active listening. It is the opposite of simply making our own case internally, pretending to listen, and waiting for the next opportunity to assert our own understanding.

Effectation assumes that we need to be part of the same world. Priority is given to being at one with the other, in the knowledge that we are only a self as a self-in-relation. We allow ourselves to be more soluble or effected by the other, as opposed to asserting our own definition and separateness.¹¹ Boundaries are more malleable. The other is allowed to take the lead for what is happening in the larger whole. Contrasting realities and a sense of self are moderated in this communication and bond of communion. Obviously, this aspect of being in relationship is a high-level act of trust. It can frighten and mobilize internal players who fear being vulnerable to misuse and abuse.

The Rule of Consciousness

Teaching the art of conscious communication goes beyond rules in the normal sense. All the above relational possibilities are seen as legitimate. Employing the various roles, and then tracking and studying their effects with unique individuals, in different situations, leads to an increased *awareness* of the pragmatic effect and value of each. Experiencing and understanding the consequences of our communication confronts us with a reality we could not have known ahead of time. This confrontation with otherness forces us to consider what we really want out of the relationship, whether we are getting it, and whether we are willing to do what will lead toward the success we hope for. Conventional rules such as "speak only about yourself" can create new battlefields. They can be used to outlaw elements that are important parts of the system. So, I suggest we replace the commonly known rules of communication with the *Rule of*

Consciousness. We assume a relationship is comprised of two different worlds meeting, encountering, and influencing each other, yet developing in parallel, so there are always two worlds within the larger whole, which itself evolves as a third world with properties of its own. Consciousness becomes the key to understanding the multiple facets of the worlds and to bringing intentional, formative communication to bear on them.

The Third Foundation: Truth

Epistemologically, truth is a highly questionable term. There is no objective, substantive truth that can be found, packaged, protected, and promoted for all people for all time, as postmodern thought has taught us. Yet, everybody has a subjective sense of truth, almost as if people had an inner truth organ (often felt in the chest region) that makes them uneasy or fulfilled, congruent or incongruent. Many experience a constant, relentless, undeniable quest for Truth. It pulls or pushes them on, and gives them the strength to persevere and deal with very difficult situations. Robert Torrance believes it is a quest built into our biological, psychological, and linguistic foundations as human beings.¹² For some it is driven by the promise of inner peace. Others seek a spiritual sense of the larger whole. Many are simply exhausted by defensive, competitive modes of being they somehow know must be surrendered. In any case, it is there: a sense of Truth in everyone, a path that can be taken and experienced. Again, I do not mean a pilgrimage to discover who is right and who is wrong. Truth is not something easily shared by two people. It is a personal intuition, an experiential knowledge affected by, and congruent with, cultural symbols, but basically beyond reason and proof for others. I suggest we use the term "truth" as a reminder of a *direction* that can be sought. In any relational situation, keeping in contact with our deepest intuition of truth will provide our most trustworthy guide. Truth is also a fundamental value in relationships as a whole. Great differences can be recognized, tolerated and explored in relationships, when the participants perceive in the others a willingness to pursue and nourish the path of truth. One person sharing a deep truth will tend to evoke the same on the part of the other(s). Conversely, modeling defensiveness, justifications, and manipulation tends to evoke unhelpful counterdefenses.

Where to go?

Things can quickly get chaotic in relationships meaningful enough to stir up the deepest hurts and evoke the strongest defenses. In the ensuing panic we may blindly grasp for rules and values that promise order and healing. More likely, they idealistically force the relationship in directions it does not want to go, and become themselves the subjects of new quarrels, and increasing polarization.

What to do remains a question: Is fostering harmony right, or should I be outspoken? Is this a time to let go of my selfishness, or is urgent that I pursue satisfaction of my deepest needs? Are certain topics best left untouched? Is it necessary that we dig down to core issues all the time? Do I have the right to demand some minimum requirements from my partner? And so on.

There are societal strictures against various forms of abuse that are necessary and appropriate. Outside of these laws, from my point of view, there are no rules that are generally true, helpful, or have undisputed value. The arrangements in specific relationships are creative and unique; especially since Western civilization has embraced utilitarian individualism and no longer has the power to invoke a general consensus about normative relationships. What is left is the endeavor to *bring consciousness* to a relationship.

We can become aware of the external forces and key inner players that compose the mosaic of the relationship. We can spread them out, examine them, and come to understand how they organize themselves into this larger whole. Beyond insight, Gregory Bateson offers the faith mentioned above that when all the parts are communicating within the whole of a living, organic system, that it then becomes self-correcting, and self-directing.

Identifying

In regular intrapsychic Hakomi sessions a client learns to be mindful. This entails establishing an internal witness that is able to distinguish and identify internal players and patterns of organization. Some Hakomi teachers have called this mindfulness a process of "identification-dis-identification": As the witness identifies, let's say, a rage, a distance is placed between the observer and the observed rage. The witness notices this emotion within the person, who thereby stops the rage. Consciousness and agency resides in the witness which is not part of the rage. The client identifies a player inside and dis-identifies with it in the same moment. In Richard Schwartz's language, a part is identified as a part, which is crucial, because when a part takes over one's consciousness it does not feel like a part, but the whole. My experience without the witness, or .r, what Schwartz terms the larger Self, is not that I have a rageful part, but that "*I am rage*". Mindful therapy is a process of discovering truths about oneself while not identifying with everything that is discovered; a model embodiment of Eastern philosophy.

When interpersonal work is engaged, a therapist should make sure that mindfulness is still available as an essential tool. It is important to help clients identify the trance states of internal players, especially those of the hurt child and the strategic child, name them as such, and make them OK. There are nearly insurmountable problems in relational work, when a person identifies with these players. If a person gets triggered and pulled into an extreme world-view, with all the associated feelings, sensations, etc., it is only the capacity to know about trances, being aware that one is in play, and getting distance from it that will unbind communication in the relationship. When a person believes the point of view and experience of the trance to be absolute, the process becomes hopelessly mired.

It is crucial to distinguish the hurt and the strategic child, because the strategic (and defensive) child hides the hurt child. And, it is through sharing the original hurt, that a person can be compassionately understood by another. For instance, a furious and blaming strategic child most likely is protecting a helpless, hurting child, which, if recognized, can relax the relationship. If the partner believes that fury and the blame are the truest level of the other's self, the relationship is not likely to progress toward increased satisfaction.

The Fourth Foundation: Emergence

Global properties of a system are created anew by the effects of local interactions. So says Christopher Langdon, a leading scientist in the realm of complex adaptive systems. Then, in a circular fashion, they influence the local agents and interactions. This cycle is constantly creating change on all levels. In a national economy, for instance, the inflation rate of a currency, along with all the instruments to monitor, judge and steer it, is a global property of the system. It is not a part of any of its individual agents (persons for instance). Yet their constant interactions (buying

and selling) lead to the *emergence* of the global property of inflation rates, which in turn influence the local agents and their actions.

Analogously, a therapy group will create its own global properties which emerge from the myriads of conscious and unconscious interactions of its members. Or, a marriage grows to develop unique characteristics which arise from the alchemical interaction of the partners. These global properties then form the environment for ensuing interactions and adaptations of the participants. Thus, systems evolve continuously because parts and wholes are in a continuous yin (being affected) -yang (affecting) dynamic that creates each anew. Plus, while parts and wholes have identities, they are never static entities, since they are both part-wholes (Wilber's holons) in either direction of increasing or decreasing complexity, constantly affected by what is happening in their sub-systems and supra- systems.

Since these spontaneous, non-linear processes happen ~ at the frontier of evolution, no sure future can be predicted. It's a creative evolution. No therapist can hand out general rules (they also evolve), set deadline-?, tell people how relationships work and how they need to be, or anticipate future solutions. The evolution of the marriage, the group, the therapeutic relationship will contain novelty, surprises. Global properties of the system will emerge and bring forth their own creations whenever a space is created for all the participating elements to communicate, interact, and have access and input to the system's resources and decision making. Insuring that this happens is the proper leadership function of the therapist which must ultimately be passed on to the members of the system themselves.

However, highly charged, acrimonious, non- reflective relationships can tend to get out of hand and enter entrenched, hurtful, chaotic stages. Here, a therapist may need to be quite active; slowing things down, interrupting escalations, and asking for adherence to some temporary rules that allow the space for therapeutic engagement. These moves should never be construed as the goal. Global properties of the system will emerge if trust is maintained in honoring all the parts in play, as well as the larger witness-self present in each person. Anything that rules out elements the system will ultimately be counterproductive in the search for the wisdom and integrity of the whole.

The Large Picture

Now we can summarize a vision of applying Hakomi on the level of the larger whole: We encourage connection with, and study of, all the system's elements; we hold the channels of communication open as they interact; we honor the completest truth; perhaps we arrange some experimental experiences to facilitate curious exploration; and then we trust in self- organization. Whenever we succumb to a preference to invoke one solution or rule to short- circuit the process and make things less complicated, we most likely suppress a part of the relationship and interfere with the system accessing its fullest wisdom, which must prevail in the long run. It is all pretty close to honoring our familiar Hakomi Principles in their most inclusive sense.

INTERPERSONAL ONE-ON-ONE THERAPY

Stepping out of the Mist

Doing intrapsychic work has a number of appeals. It gives the therapist a lot of protection. It makes it possible to experience closeness and emotional intensity without having to come out and be in a relationship. Real relationships are often extremely challenging, painful, insecure, and push towards opening up one's own inner Pandora's box. It may be sweeter and more comforting to have "intra" clients than to be criticized, analyzed, loved, hated, and challenged to the core.

Coming out into the interpersonal field often happens when therapists are already deeply enmeshed in conflicting feelings and at their limits. Being caught up in one's own defenses is not usually a good situation for helpfully contributing to the client's process. The therapist is in a place of strong preferences and reduced curiosity and options. This can be particularly true for Hakomi Therapists who have only learned to work "intra," not "inter," who do that work well, but have few maps to carry with them beyond that ominous boundary.

Therefore, a first big step must be taken before considering moving into the interpersonal realm. The situation must be analyzed to determine whether such a step is in *the best interest of the client*. If it is just for the therapist's benefit, s/he should seek supervision and work on her/his own process. If that path is not feasible, the client needs to be referred to someone else; in which case the client should be informed of the therapist's limitations, so that the unsuccessful ending is not experienced as the client's failure. However, clients often take it as their failure, no matter how the termination is handled, so the first choice is for therapists to expand their interpersonal skills and repertoire.

When to do it

What criteria can serve in making the decision to move from the intrapsychic to the interpersonal? When is it in the best interest of the client to have the therapist step out of the mist of being a perfect, background environment for inner self-study, to becoming a fuller human being and partner in external encounters?

Here are some points to check:

- Are we as the therapist clear and calm about our own parts in play, or are we so heavily involved that we want to engage for our own sake? If the latter, supervision should be sought first.
- Are we mature enough to know our own inner processes deeply? Is this competency well enough developed that we will not tend to get stuck in our own habitual reactions? Rather, are we able to name and to offer insight and information about our own core material?
- Is supervision in place, so that we have backup, another perspective to check with, and support for not carrying the burden of the work by ourselves?
- Has the therapeutic relationship grown enough so that there is sufficient emotional capital to support the impact of a therapist who moves beyond the cultivation of safety and acceptance?
- Has the intrapsychic work grown to a point where the client has a sense of integrity and clarity about his/her own inner processes? And, has the client's interest shifted to the relationship as a result of a more transpersonal orientation?¹³
- Has the intrapsychic work established a strong enough witnessing capacity? Has the client experienced and learned about the hurt and strategic child, and about trances? Can the client access and relate from what Schwartz calls his or her Self-leadership position?

- Are we confident that we are acting in the best interest of the client?

Two Worlds

When the criteria are reasonably in place and the interpersonal process is introduced, the client will begin to learn what her /his behavior triggers in the therapist. A number of sessions have been spent encountering their one world, how it is made up, and how it works. Now another world appears, encountering their one world. That is the reason for calling it two-worlds-therapy. Gradually, the therapist's world also comes into view. It emerges as a passionate, intentional concrete example of Another. It is different. The differentness serves to confront and question the client's world. The otherness of the therapist is hard to understand at times. It takes delight in the client, but often not for the reasons the client thinks. It sometimes feels discomfort with the client. It has preferences about how it would like the client to be. If the therapist uses his/her character skillfully and compassionately, the client will have an opportunity to study the encounter, notice what it means to bring this other being into their world, become aware of the skills for doing that, and learn how to be a part of a larger whole. There will be two worlds to be understood, two different worlds that relate and share this larger whole with both easy and uneasy feelings. An understanding will develop that both worlds have a right to exist, even though they cannot always make each other happy. Needs will be met and not met, wounds will be soothed as well as inflamed, and a larger whole will emerge through this creative encounter with the Other.¹⁴

The therapist, of course, will never be totally equal to the client. The therapy contract which

specifies one person acting for the benefit of the other prohibits full mutuality. Through his/her responsibility for the work, freedom is restricted, and the therapist remains partly on a meta-level, monitoring and guiding the process throughout, always choosing interventions mindfully and wisely for the primary purpose of contributing to the client's health. The client is not constricted in the same way and is encouraged to experiment with integrating a wide range of behaviors. S/he always retains the right to count on the therapist's experience and readiness to forego acting out of purely selfish motives. Still, the therapist will not be a perfect context anymore, but more of a partner.

The Process

The job of a therapist working interpersonally is to allow glimpses into this Other as it responds to the client's behavior. In a group setting, the client may benefit from the varying responses of a number of Others. It is often helpful to offer a group experience to individual clients once they have learned mindful self-reflection and Self leadership.

Going back to the example from the beginning of the article, the same therapist responded at a similar point in a session sometime later:

Th.: "... *I think indeed that I am being somewhat remote with you.* "

This statement relaxed the client a little bit, for at least his perception seemed to be correct, and was being acknowledged. Still, a few minutes later, he started pursuing the topic more deeply, asking why she was so remote.

Cl.: "... *is something wrong with me...that you stay clear...?*"

At this point the therapist needs to have insight and understanding of her own process, for,

having introduced self-disclosure, she is now responsible for providing sufficient information to give the receiver insight into her world of otherness:

Th.: "... uh, the problem is... I feel... there is some anger that I don't want to blame you for ..."

As the client got very still, and looked like he was experiencing a quiet kind of shock, she continued:

Th.: "...I'm sorry ...it's that you seem to get more and more angry the more you let me know that you feel... that I... am ...seem responsible for all the things that don't work (pause) Now you're shocked?"

Here, after revealing a difficult piece of the "other" (from the point of view of the client), the therapist moves back into making contact immediately. She has kept tracking the client's experience, so she can shift her focus easily. The session proceeded around the shock, the hurt, and eventually the anger of the client. There was a short sequence about the angry child. Then the client turned back to the therapist:

Cl.: "... I notice... I kind of don't like to look at you... now ...I think I'm afraid ..."

Th.: "...that I am harboring more anger?"

Cl.: "(pause) I am really afraid about what you feel. "

Th.: "(pause) right now I am not angry anymore... but I know that I have this whole issue about guilt... my own core character stuff ...and when that gets touched ...I ...build up this negative ...anger, and all I do is try to contain it. "

After a few more questions about the specifics of her anger and guilt, the client became thoughtful and quiet, and when she contacted that, he remarked with a little smile:

Cl.: "yes ...kinda like me, huh?"

Even when the process flows easily, like in this example, it is still obvious that the therapist needs to be able to explore and share herself well on a deep level. Here, if she had not been willing or capable of going beyond her anger to informing the client of the hurt that the anger was protecting, the client would have felt wrong. Instead, he started understanding how the two interact. Neither of them needed to change. They retained their respective identities, while entering into a deeper communion.

Coevolution

For the therapist in this example, the demands were much higher than for straight intrapsychic work (although every Hakomi Therapist should be prepared to attend to the interpersonal, and not reflexively promote mindfulness as a forced agenda). She had to follow the therapeutic process; tracking, contacting, keeping an overview, etc.; and keep an honest eye on her own process. She also must manage to interweave it in conscious and appropriate ways, so that the client could process the information helpfully in the service of his growth. "

Being an interpersonal psychotherapist demands that we know ourselves. If we get into uncharted territory, we need the ability to open mindfully to the issues that get touched, or in Richard Schwartz's method, be able to talk to our parts which get activated, speaking from our core Self of wisdom and compassion. This self-reflection and processing can occur in a session, at home in meditation, in our own therapy, in supervision but must occur. Then we have to have the skills to bridle, shepherd, and lead our own issues into the process in ways the client can digest. Since none

of us know all of our issues well enough, this interpersonal path will lead us through our own growth process in decidedly challenging ways. Both we and our clients will be participating in a mutual healing experience, a process of coevolution,¹⁵ even if equality is only partially possible.

I have witnessed sessions, where the emotional response the therapist shares with the client is to let them know that something about them needs to change, is not OK with this Other. Even though this is a common communication in relationships, the stakes are often higher when we do this as therapists. It is generally not helpful. We are in a position of power. We are being paid for our expertise in human relationships. We are assumed to know more, to be more aware of standards of normalcy and pathology. Therefore, if we adopt the sending role of peraction to persuade the client to adapt to our preferences, we seem to be violating the healing process. The way out of this bind is to firmly embrace and foster the awareness that two worlds are interacting. Both of them are subjective, and legitimate. Both of them can be seen and understood. They are both part of a larger whole which is creating itself in the moment through this encounter of otherness.

From a traditional Hakomi perspective, the process looks like honest, interpersonal encounter serving as a life-probe which the client can respond to 1) by simply reacting and later studying the reaction, 2) by getting mindful of how they organize around the encounter and reporting on that, or 3) by being immediately mindful of their reaction and responding from a place of core Self leadership. Any of these possibilities are potentially helpful. All of them lead toward increased ability to deal with realistic human interchange -the sometimes joyous, sometimes severe gift of authentic intimacy.

Guidelines

Here are a number of guideline procedures I suggest for engaging in interpersonal work.

- 1) Evaluate and monitor the criteria for when to do interpersonal work.
- 2) Take small steps when sharing your experience or emotions. Don't give a long monologue. Offer one succinct aspect at a time. Then stop. Allow the client to digest and respond.
- 3) Remembering the special responsibilities of a therapist-sender of communication, normally try to send information.
- 4) Never stop tracking what the person is doing with your communication.
- 5) After completing your revelation of yourself, move immediately back into contacting what you have been tracking.
- 6) Be ready to do intrapsychic work with the client as needed.
- 7) Track the overall system, for instance, whether the client tends to use intrapsychic work as a way of avoiding interpersonal contact, and help them eventually bridge into face to face encounter.
- 8) Keep in mind how what is happening in the interpersonal field parallels or interacts with the intrapsychic issues the person has been working on. For instance, is the person working on reorganizing their beliefs to allow themselves more integrity, and going along with your suggestions at the same time in order to be a good client?
- 9) Be prepared to go deeper where your process is concerned. It will not be sufficient to only share on the level of your defenses (anger, drawing away, boredom, etc.). Whatever is being defended will have to become visible and clear for the client to integrate the full truth of what is happening in the relationship.
- 10) Be prepared not to be understood, or even disregarded for periods of time.

11) Always hold the attitude that *two* subjective worlds are interacting. Never suggest that yours is the objective one and theirs the distorted one. The two are simply different, and the differentness affords the opportunity for curiosity and growth through the twin processes of assimilation (incorporating the encounter into what we already know) and accommodation (expanding our world view to take in new information)

12) Demonstrate that you are not going to leave the relationship when the going gets tough. Be reliably there. Don't leave either internally or in fact. Differences are never what hurt a relationship. It is the abandonment, blame, etc. that happens after differences are broached, Likewise, the most significant healing comes, not from avoiding conflict, but from getting into conflict and staying with the other to work it through.

13) Support and nourish an attitude of curiosity about how things are, rather than being pulled into the vortex that assumes something is wrong and needs to be changed, For instance, the J therapist might model curiosity by responding to an emotionally charged interchange by saying: *"When you said that I felt a whole wave of pain and anger run through me Can you say that again? I want to study it. "*

14) Support and nourish an attitude of "what is here needs to be here". It is all about honoring and understanding all the parts that are participating. Do not try to suppress or disregard any elements. They all want to contribute something important to the whole. As Richard Schwartz notes, even the most extreme inner players have a benevolent intent. The extremeness moderates when it is contacted and included. We have to learn to live with the full truth of our relationships, and resist the impulse to idealize and limit them somehow.

15) Make sure supervision and/ or therapy is readily available for you.

OTHER APPLICATIONS

Many Variations

The General Relationship Model applies, in general, to situations where people are part of a larger whole that is organized around some common goal and has a system of information exchange. Practical considerations vary procedures and techniques according to the context: individual therapy, training groups, couples work, families, or organizations. The underlying understanding of what it is all about remains the same.

In this article the application to one-on-one therapy could only be sketched, with most of the technical aspects left out. The wider field of applications can only be named. Couples work, for instance, involves a large number of salient techniques compatible with the GRM. Devi Records' technique of "replay" is a good example.¹⁶

A Wild Group Ride

To give an idea of how interpersonal Hakomi looks in a different relational situation, I will outline the GRM application to dynamic group process.

Consider a Hakomi therapy training group. A lot of the time participants will work together, share, listen, and interact with satisfaction. There are times, though, when reactions, emotions, and interpretation of other people's behavior create an unpleasant atmosphere within the whole group that needs special attention. Usually, not one, but a number of participants feel uneasy. There is an overall sense within the whole that something is wrong and a problem needs to be solved.

If the group leader has the same interpretation, the group will try to solve the problem. Intuitively, everybody tries to identify what is wrong and needs to be changed. There is a search for cause, effect, responsibility, and victims. Often, emotions get heated up, people fall into their trances, interactions speed up, all kinds of suggestions are made about what should be done to end the unpleasantness. Just as in individual therapy with internal players, no proposed solution finds solid support from everyone. People get frustrated and helpless.

Looking at this situation from our Hakomi GRM perspective, we can predict that no resolution with a preference for a particular part of the whole will do. Virtually any suggestion for a solution will tend to ignore or suppress some important element of the whole. So, the Hakomi group leader is in the same, essentially helpless situation as in one-on-one therapy when it comes to moving towards transformation. The faith, however, is that the solution will come forth from the whole, in a spontaneous movement which includes all parts. Here scientists of complexity point us hopefully to the reality of "symmetry breaks", (Prigogine), and "evolutionary transcendence" (Murphy) which emerge *indeterminantly* in a system. That means the spontaneous resolutions which emerge can be analyzed after the fact, but not predicted beforehand. In Hakomi we often talk of faith in the unity principle which is always moving parts to organize into wholes of greater complexity and inclusiveness. However, holding this perspective asks a lot of nerve, skills, and guts on the part of the therapist, because s/he will be under a lot of pressure by the group to provide the solution. Yet, in reality the search for a solution is the problem.

Chaos Process for Groups

So what is a procedure congruent with the above principles? Here is my map, which I termed "chaos process." It has seven phases:

1) Expression phase:

Participants express their experience and emotions. The leader encourages truth, clear and straight communication, and tries to move deeper than just the level of defense. Many people reveal themselves. The leader asks if individuals represent sub-groups. Information is flowing. 2)

2. Chaos Phase:

People get worked up. The leader continues as above, slows the process when necessary to insure everyone is heard, lets opposing positions stand clearly against each other, and refrains from offering solutions, rules, or final courses of action.

3) Solution Phase:

Since the leader is not offering them, people start looking for solutions. Anger rises against the group leader, who considers every proposal with the group. It becomes clear: no solution embraces all the forces at play in the group. (If one does, go for it, of course.)

4) Surrender / Eowerlessness phase:

After entanglements have lasted long enough to reach a common sense of impasse, the first few sharers have relaxed from at least having their experience heard, the leader names the group truth that there seems to be nothing anyone can do to solve the situation without losing a piece of the whole. Sometimes bringing to remembrance the values of organicity, unity, parts into wholes, non-doing, grace, right -wrong, etc., helps re- establish the perspective of the larger-whole.

5) Self-exploration phase:

After surrender has set in and people start relaxing into beingness, it's time for an intervention. The leader turns everybody inward and focuses on core issues that have been evoked in the discussion. The use of probes might be appropriate: "It's OK to show yourself." "I understand your feelings." "I'll stay with you." "you don't have to agree with me." Any other way of doing inner exploration through movement, the body, images, family roles, etc. can help focus on the central issues.

6) Intimate sharing: Then the leader gives plenty of time for people to share in dyads or triads. They touch and name together the deeper issues in play without necessarily pushing to change anything.

7) Group sharing:

The leader gets the group back together and invites sharing. If the same dynamics reappear, go through the phases again. More often, everyone is more deeply touched. There is more boundary definition, clarity, and real selves visible. Larger- whole awareness grows. A deep sense of beingness may set in. As with Gendlin's Focusing, there is a sense of change without anything external having changed. Sometimes concrete solutions emerge, sometimes not.

DIMENSIONS

This Hakomi approach to the interpersonal has evolved into a fairly large project. We have created a two-year ongoing training format around it which is being taught at the Hakomi Institute of Europe in Heidelberg. All trainees have studied Hakomi and are skilled and comfortable with intrapsychic work. And, they have become very interested in relationships.

The training demonstrates that interpersonal work can be done completely within the Principles; can actually be guided by the Principles. Unity and Organicity are at the very base of the approach. Nonviolence is found in the therapist's inclusive attitude. Preferences are allowed and honored as they are viewed from a meta-perspective of just something more to be studied. Mindfulness shifts slightly towards mindful dialogue with others, not just internal players. Islands of mindful introspective work appear as needed, but are done in the service of deeper possibilities of intimate encounter. Body- Mind Holism is continually alive within the techniques that include and use the mind/body interface.

Taking this path, interpersonal work moves us directly towards the transpersonal. You and I appear as participants in a larger whole. Our larger whole is simultaneously part of another whole, transfinitely" as Wilber says. It is a path that moves the narcissistic drama towards it's conclusion: the understanding and embrace of otherness (which could also be spelled "Otherness"). Discovering the Other guides interpersonal process towards comprehending the relativity of the Self, sensing the larger whole, and eventually the largest whole, the One.

It is certainly no coincidence that it was a theologian who explored the I -Thou potential most deeply: Martin Buber.¹⁷ Buber, a deeply religious Jew living in a Christian-German environment, saw in the encounter with the Other, the encounter with the One.

Differentiating between you and me also means discovering you and me, which is a traditional spiritual path as well. Moving into the interpersonal also means moving into the unknown: An adventure well worth taking.

Endnotes

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- 3 Ron Kurtz, *Body Centered Psychotherapy*, Mendocino: LifeRhythm, 1990, p. 34ff
- 4 M. Mitchell Waldrop, *Complexity: The Emerging Science at the Edge of Order and Chaos*, New York: Simon & Schuster, 1992
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- 6 See Robert D. Stolorow, Bernard Brandchaft, and George E. Atwood, *Psychoanalytic Treatment: An Intersubjective Approach*, Hillsdale: The Analytic Press, 1987 for a psychoanalytic acknowledgment that therapeutic relationships are indeed two- party wholes in which both therapist and client are immersed. This is a major step beyond the older thinking which said the client was hopelessly at the mercy of their subjective world view, while the analyzed analyst had the luxury of objective sight and insight.
- 7 Stephen Wolinsky, *Trances People Live, Connecticut: Bramble Company, 1991*
- 8 Gregory Bateson, *Mind and Nature: A Necessary Unity*, New York: E. P. Dutton, 1979
- 9 Much of this has been discussed before in the context of the theory of narcissism.
- 10 Judith V. Jordan, et. al., *Women's Growth In Connection*, New York: The Guildford Press, 1991
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- 12 *The Spiritual Quest: Transcendence in Myth, Religion, and Science*, Berkeley: University of California Press, 1994
- 13 In some cases, like with borderline clients, this criterion may not apply.
- 14 For a helpful summary of how persons have been viewed in Western philosophy and psychology as growing through encounter with otherness see William S. Schmidt, *The Development of the Notion of Self: Understanding the Complexity of Human Interiority*, Lewiston: The Edwin Mellen Press, 1994. For those familiar with the therapy of Amy Mindell, the two worlds approach is like weaving back and forth between the interpersonal aspects of Process Work and Hakomi core transformation. See Arnold and Amy Mindell, *Riding the Horse Backwards: Process Work in Theory and Practice*, London: Arkana Penguin Books, 1992
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- 16 Devi Records, "The Hakomi Method and Couples," *Hakomi Forum*, No.1, 1984, pp. 29-38
- 17 Martin Buber, *Ich und Du*, Heidelberg: Lambert Schneider Verlag, 1983

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