EDITORIAL: IN HONOR OF CARL

GREG JOHANSON

This edition of the Forum is dedicated in memory of Carl R. Rogers.

I found my self feeling scandalized that I read of his death in a short article by Daniel Goleman on the back page of some section of Oregon's largest newspaper, while it didn't make the paper at all in the smaller community where I live. To me, his passing should have been front page news on every newspaper in America. When the history of 20th century psychotherapy in America is written surely Freud, Rogers, and Perls will be three of the first names mentioned.

But, more than for his historical significance, Carl will be remembered for his great heart, for being a human being in the best tradition. I remember a fellow I knew who gravitated toward heavy duty, confrontational methods of doing therapy who had studied with Carl directly. He tells the story of walking across campus with Carl one day. He said, "All of a sudden it struck me what a truly great, compassionate man he was -- and how I just wasn't built that way." So, he felt he would have to let Carl follow his methods of decency and respect while he would keep going the way of confrontation and challenge.

It is too bad this person decided non-violent methods needed to be less effective than the ones he was used to. It was easy, of course, to ridicule some of the students of non-directive therapy, but Carl himself was a master therapist. In hakomi, we honor him as one of our spiritual elders. He was the first to really promote the faith that the wisdom was within the client, the same faith that hakomi promotes today. Kurtz has developed many methods that go beyond reflective listening so that hakomi therapists sometimes appear much more active than client-centered therapists. But, all the hakomi methods participate in the non-violence, respect for inner wisdom, and protection of the heart that characterized Carl's work.

This edition of the Forum has a number of medical-technical articles in it, including one on the Q-Sort technique that Rogers was identified with. Even through the technicalities one can discern the appreciation and respect for humanness that Carl Rogers will be so rightly remembered for.

ON THE UNIQUENESS OF HAKOMI

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PART ONE: EFFORTING

Claims to uniqueness are not in themselves unique at all. In the late seventies, Katinka Matson created and published a book called, Two Hundred and Fifty New Psychotherapies. (It should have been subtitled, Count 'Em!) Hakomi wasn't even mentioned, making it unique in that way alone. It was a silly little book because two hundred and fifty is an absurdly big number when you are talking about "psychotherapies". Five. Maybe ten. Uniqueness is not so easily achieved. Hakomi has it. There are profound ways in which Hakomi is different from all other psychotherapies that I know about and these uniquenesses are at the very heart of what Hakomi is and how it works.

One of the ways Hakomi is unique, is in where it places the locus of control and healing, not just philosophically but methodologically. In connection with that, we must also think a little about efforting.

Here's a little story. I was doing a workshop. We were doing a small group exercise that often evokes strong emotions and processing. When things were well underway, I walked around and came to a woman working with expressions of resistance. She was lying down with several people gently restraining her arms and legs. She was pushing her arms and legs against the resistance of the others and pushing out some expressions of "No, I won't. You can't treat me this way." Things like that. Another group member, a woman who had studied bioenergetics for several years, was acting as therapist. This person was holding the strugglers arms at the wrists and, with each movement and verbal expression, the therapist would say, "Good, good!" As soon as I saw this, I wasn't happy. I didn't know exactly why, but for me, something was wrong. I've thought about it since and it has stimulated this writing.

I sat down beside this little group and looked at the therapist. I told her that I would like to take over at this point and I invited her to watch my approach. She was agreeable to that. I didn't know what I was going to do; I only knew I didn't like what was going on. As I've thought about it since, I realized that it was the efforting I didn't like. I didn't like the sense I got of the client working at expression, pushing for it, struggling. And I didn't like seeing the therapist controlling the process with those reinforcing judgments, "good! good!", which only encouraged the efforting. I like to see the spontaneous happening.

Effort is an ego function. When one efforts, the act of efforting creates an I and a something the I struggles against (gravity, time, competitors ... the forces of change, the forces of inertia). In this drama of struggle and competition, the principal act is the creation and preservation of a separate self: an ego. Without the struggle

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there is no drama and no dramatis personae. With the spontaneous, effort evaporates and ego relaxes. This relaxation is essential to contact with realms of knowledge and control beyond the ego. In Hakomi Therapy, we deliberately evoke support from the larger selves, in both therapist and client. Our way of working shifts the locus of control and healing, away from the therapist and the limited conscious ego of the client.

Our present cultural myth is too much a celebration of the ego. Our notions of separate self are out of balance with all sorts of larger selves: family, community, the biological world and beyond to the universe and God. All too easily we feel ourselves to be separate from and not much supported by these larger selves. It is upon this fundamental image of isolation and struggle that we build identities, world pictures and psychotherapeutic method.

So, I asked the "client" to slow down and relax for a moment and with only a little reluctance she did that. I asked her to, "go inside and find what wants to happen. What kind of movement wants to happen, what kind of expression. And what kind of resistance from those holding you feels exactly right, feels the best". This one statement shifts the locus of control from the therapist to some unnamed intelligence inside the client. I didn't ask her what "she" wants, just "what" wants. I'm asking her to contact some larger self. Everything about this intervention asks for relaxation of struggle, awareness and a search for satisfaction. This is my way of doing things.

She began to adjust. She felt better with the legs and arms going slowly. As I supported this process, she became clearer and clearer that, at the level of bodily wants, these movements were the "right" ones. The movements felt good. At that point I encouraged her to stay with them as long as they felt that way and to wait for anything else that wanted to happen.

The next step, after getting the feeling right, I imagined might be curiosity. I thought she might begin wondering, "why do these particular movements feel so good?" So, I was just sitting there and she was having a very pleasant time, playing you might say. Her expressions seemed to have a quality of delicious and righteous rebellion. These movements felt good. I wasn't directing her movements or even encouraging one over another. I had simply directed a shift from the external "good!, good!" reinforcements of the therapist to the internal authority of her own feelings.

Sure enough, she started to get curious. This happens quite naturally. We all want to understand. The significant thing here is that the need for understanding emerges after the experience, not before. To search for understanding without a feelingful, present experience is basically guesswork and tends more to substitute for feelings rather than make sense of them. So, in Hakomi, we establish present experience as our focus, support spontaneous feelings and expression and only then go for meaning. So, when her curiosity emerged, I asked some questions about meaning: what kind of movements were these?; what was her body saying?; what words go with this experience?

Well, she quite suddenly remembered that she had never been allowed to crawl and that's exactly what those movements looked like, crawling. From that point on I worked with helping her take in the knowledge that she didn't always have to fight for her freedom. I told her it's okay to crawl, that no one would interfere and someone might even want to help. All of that meant she could get support for what she naturally wanted and needed and wouldn't have to always fight bigger, stronger people and lose. And it turned out pretty good. She could see her way to dropping out of that whole drama of fighting for her freedom and simply realizing it was hers to own.

So, one of the aspects of Hakomi that is rare, if not unique, is this shifting of the locus of control and healing. Of course some other therapies do also do that, client centered therapy for example. However, we shift this locus even further, towards the larger self, a realm not of separation and struggle, but of the natural and spontaneous.

If you followed the broad flow of the process here, you will have gathered that it starts with helping the person to relax and turn their awareness inward towards present experience with a primary attitude of self study -- not self improvement or expression for expression's sake -- but an openness to the organizing sources of thoughts, feelings and actions. There is less doing here and more noticing. It is a backing away from action and direct control and a beginning of contact with the larger self of the unconscious.

Then we make ready for, notice, welcome and nurture some naturally unfolding process. Such processes, happening spontaneously, are a clear sign that the larger self is participating. This dropping back and letting things emerge sets the stage for the cooperation of the unconscious and is an example of nonviolence at its most effective. Here is where the therapist and the larger self of the client connect. Without this, therapy is almost always boring and trivial. With the cooperation of the unconscious, something authentic and powerful begins. Grace and mystery are there. Something wild and connected to the earth is possible. Of course it depends where your faith is -- in the rational, separate, controlling ego or in something beyond. Again, this approach is closer to being than doing, so special techniques and principles apply. The techniques and principles we use, as a complete, working whole, are unique to Hakomi.

So, when the time is ripe, we encourage an opening to memories and insights which give meaning to the already unfolded experience. The work is not complete until some change has taken place in the unconscious. A memory or a core belief which colors the sense of self is reexperienced and understood from a larger perspective. It is reevaluated by a more mature mind with as much love and forgiveness as possible. Without meaning and change, the work is incomplete. Still, effort is not needed, for insight and integration are as spontaneous as any other process.

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It is as if a child inside wants terribly to know what happened and why, wants to know what is real and what to do, needs some way to make sense of past pain and chaos. The questioning face is there, the intensity of listening, too. The eyes widen with discovery and the head nods slowly. And so, when we are open to them, even these needs and opportunities emerge. So, finally, the client gathers in the fruit and flower of this very special process which is simply to know, from a deep place within, how one has come to this moment and how one can move on.

PART TWO: CONNECTING WITH THE UNCONSCIOUS[1]

In this workshop, the first thing I hope to do is to teach you to use evoked experiences. Evoked experiences are created by one: being in an open, receptive mood; two: receiving an external input, like a statement, a touch or something visual; three: allowing the input to have an effect on you; and four: noticing the effects. In Hakomi, we call the mood mindfulness, and we use it to study how each of us is organized around core issues in our lives.

Mindfulness allows experiences to be evoked and noticed. It can be learned and developed as a skill. I think of our use of this skill as a way to communicate with the unconscious. Today, we will use mindfulness to study the basic emotional issues we each have seeing and being seen. Reading bodies requires clarity about what unconscious controls are effecting your ability to see or be seen.

There are two wholly different ways to approach body reading and those two ways embrace and reflect two wholly different ways

of being in the world, two different paradigms. When I first learned body reading, I learned both ways. One way was by reading books, mostly Lowen's books. I learned by reading about what body features meant what and why, part by part. That's one approach, linear and reductionistic, basically, a parts list. It's learning special knowledge. Some authority has some special knowledge, gained no doubt through hard work and experience, and that authority is conveying a condensed, linear version of that knowledge to you.

That's the model. It says, body structure, posture, the various parts and features, all have a set meaning, for everyone, and we should just learn those meanings. It implies that nothing more is needed. We just memorize the list and understand the reasons for each part meaning what it does and we can read bodies. It's like symptom analysis in medicine. It's all left brain and conscious. There's nothing in there about the observer. It's a list which anyone could learn and use. Nothing about skill or intentions or relationship.

I learned a whole other way to read bodies by studying directly with John Pierrakos. Pierrakos was famous for reading auras. I took lots of photographs of my clients. Then I'd bring them down to John's place in the country. We'd sit together and he would look at the images on the screen and say things like ... "the pools of stagnation."

These weren't categories from a list. It was as if he let the poet in him feel this person on the screen and resonate. Some deep issue in the person spoke to John and something in John, something intuitive and right brain, spoke back. That was his way and just

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being there and watching. I learned from it. Pierrakos taught me that it wasn't about parts lists. Pierrakos had cultivated something inside which allowed him to see deeply and directly into people. He could have made a parts list anytime he wanted. But he really didn't need one.

John's work isn't about special knowledge. It's about his connection to his own unconscious gifts. You can learn to do what John does, maybe not as good, but far beyond anything most people know about. But to do so, you'll have to change the way you use your vision. You'll have to learn to connect what you're seeing to your intuitive mind. You'll have to learn to trust and use that part of you. You'll have to drop your attachments to the whole parts list approach. So, as you learn body reading here, you are learning something much bigger at the same time. You are learning a new way to be with yourself and others, based upon connecting to intuitive, participatory, and direct ways of knowing.

In this model, body reading is about how to be with yourself and the person you look at. It is about the natural, untapped ability to see more than just the obvious. There are patterns of feeling, attitude and beliefs which are also "seeable". I once looked at someone in a class I taught at the Rocky Mountain Healing Arts Institute and I said to him, "you look like mild mannered Clark Kent to me." He smiled, then slowly took off his shirt and underneath he was wearing a Superman t-shirt. I just had an impression from some knowing part of my unconscious and I spoke it. I also noticed that his body weight was distributed upwards, small pelvis, locked knees and I could add that up, too. The Clark Kent thing fit the general impression about character process I expected from my parts list experience. Still, there was something more and it is exactly that something which makes for contact with others and a solid, healing relationship.

So, this model is about relationship, which means honesty and integrity. Not parts lists, not special knowledge, but connection and direct ways of knowing. It's about using more of yourself than just left brain consciousness. This directness is something the old model doesn't allow, doesn't recognize. Intuitive knowing wasn't possible in the old

model. For me, the significance of our meeting here is in our attempts to go beyond the old model. Fritz Pearl said ..."learning is the discovery of the possible." I want to teach you what's possible in the realm of body reading and more importantly, in the realm of your own untapped natural gifts.

We're basically going to explore issues and learn skills. I'm not going to give you a parts list. You can find those in books. I wrote one myself. Ken Dychtwald wrote one. Lowen wrote a bunch. And Pierrakos has one coming out. This workshop is about your issues, your skills and what's possible. Rather than me standing people up and looking at them and saying this means this and that means that, let's tease out and connect to that old/young part of you that always knew how to read bodies. And as you learn, I'll coach. It's your talent, your courage, your effort and I know about bringing them out, so I get to coach.

My job as a teacher is to get you well started. If I can just get you started properly, then you can do the rest. I have four things that I'm going to get you well started in. One is the use of mindfulness. Mindfulness is the way we connect with the unconscious. We function in a way that connects conscious and unconscious. We learn to see and listen with our whole being. The use of mindfulness is the use of evoked experiences. First we get ready. We allow a mood in ourselves of receptivity, openness. In that mood, we allow some input, a statement or a visual image. We let this input have an effect upon us; we let it stir up things inside us; let it evoke whatever experience it will. The experience could be one of sensations, images, thoughts, feelings, memories, impulses or global impressions, or any combination. We let the experience emerge and we simply follow it and remember.

For example, you get ready and I say something to you and you notice what experience is evoked. You are alert and receptive. Your aggressive ego is relaxed, suspended, allowing the automatic or spontaneous to emerge and be studied. These automatic or spontaneous responses are messages from the unconscious. You are allowing yourself to be effected by words, sights, sounds, whatever. Your unconscious takes this in and offers a reply in the form of a memory, a feeling, an image, etc. It allows the conscious mind to notice and study something. The first thing I need to get you well started in is mindfulness and the skill of using it to study evoked experiences. The first step in getting a good, solid conversational connection with your own unconscious is to practice working with mindfulness and evoked experiences.

The next thing we'll do is explore your issues around seeing and being seen. We'll study how you are organized around these issues. We'll evoke feelings, thoughts and memories that will help clarify how you may be limiting yourself in seeing and being seen. We use mindfulness to do that. Then we'll work with the material evoked. We'll process a little to get clearer and maybe get free of some of the limits. We'll work in pairs to help each other within a guided exercise for the whole group.

After the issues have been explored and worked with, the third thing will be building skills. We'll use the same method of evoked experience to begin reading bodies. As with exploring issues in yourself, you'll need the right mood and attitude to begin seeing others.

Let's talk about that. What's most needed is a willingness to be honest about oneself and others. That means courage and tolerance. You must be willing to look at someone and see whatever is there. That could be pain, fear, hate, joy, love, whatever. It's not always easy to look at such things. And, to see them in others, we have to be open to the same feelings in ourselves. So, if we want to see, we must be willing to accept what's there. And, if we want to accept others, we must first say yes to ourselves. This acceptance and willingness to be honest with ourselves and others is the ground of seeing. How can you see if you're not willing to accept what's there? How will you open your eyes?

As you build these skills, you also continue developing a working connection with your deeper self. If you are going to be powerful in this connection, one thing you'll

have to do is use it honestly. That means you'll have to take responsibility for you're experiences. You mustn't be trying to make a case either for some theory of yours about the other person or for what they're doing to you. You'll have to be basically okay with who they are and with what experiences are evoked in you when you are seeing them. If they're in pain, you'll have to feel some of it. And you'll have to be okay with that pain and, therefore, with your own pain. The word for "feeling with" is compassion. So, besides honesty, you'll need compassion in order to use and build your skills.

If you create the wrong kind of feeling in the person you're looking at, you'll see that and not so much what their deeper self might like to show you. There will be confusion. You'll be seeing your own creations so to speak and may not know it. The other person's stuff will get mixed up with yours. It can be pretty scary for some people to let themselves be seen. If you are even the least bit indifferent, that will change the situation. You have to have compassion. Something about your spirit has to embrace what the other person is on all levels, and somehow, they have to know that. There is

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something about the other person that lets you see them. It's not just you. With compassion and honesty, you help set a mood in which the other can be honest with you and compassionate towards herself or himself. With that connection to others you can build your experiences, day by day, learning ever more.

As a teacher I'm trying to get you well started in all the ways I've already mentioned; evoked experiences, issues and skills. And there is a fourth way. We can call it evoking wisdom. This new way of being with each other and working with each other invites the participation of the unconscious and beyond that, the spirit. And whatever invites the spirit, feeds the spirit. This feeding of the spirit is the true nature of psychotherapy. It is the wisdom within you that creates the skills of body reading. That same wisdom will tell you how fast to go and how slow to go and when to say certain things and when not to say certain things. It will guide the processes of learning and healing. You can use this wis-

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dom with the right attitudes and it responds by helping you build not just your skills but a healthy, loving way of being.

We evoke the wisdom by developing and using mindfulness, by exploring our own issues, by seeing others with compassion and by being honest and owning ourselves. That's what I want to get you well started with, all of that. I also want to help you build confidence, so I will pace this training to maximize gradual, step by step successes. I want to support your wisdom, honesty, compassion, confidence and skills every chance I get.

A few more words about evoking the wisdom within you. Why can't you do this already (if indeed you can't or think you can't)? How come John Pierrakos can do it and you can't do it? How come this supposedly natural ability in all of us is not operative right now in you? Is it something that you failed to learn, something you were talked out of? Was something wrong with it? When we explore the issues, we'll find some of this out. We might find out what happened when to stop you. There are cultural and

family taboos about really seeing and being seen by each other. There are family styles where honesty and directness is discouraged. And there is our cultural biases which neglect and subvert your intuitive talents.

Perhaps you knew how once and you put it aside at some point, accepting the taboos against it and the general low opinions of it. Perhaps you learned a whole other way of doing things, an active, physical way, full of competition and effort. In trying to see each other, most people simply try too hard. They seem to be saying to themselves ... I should be able to do this, if I just try hard enough I can do it. As if it were something like lifting weights. As if all we ever have to deal with in this life is matter, solid matter. As if minds had no reality or effect.

We also have psychological injunctions about doing things "right". We believe we should have a parts list and we should be able to see the "thing", the one thing, that's really there. Well, hard looks will just bog you down. When your efforting, when your attitude is one of taking rather than receiving, when you exert the power of your conscious, active ego, the other parts of you, the receptive, unconscious and spontaneous are all shut down. You're telling the unconscious.."don't bug me now, I'm busy." So it's not playful, it's not spontaneous and it's very limited and uncreative because the unconscious isn't participating. If you try too hard, you definitely won't see.

When you relax, get playful, receptive (like a child seeing everything new, everything for the first time)+ ... when you put aside the attitude of having to find the one right answer because you're afraid to look stupid ... when you embrace the fun of it and your okay that it isn't all explainable or even acceptable ... when you can feel okay in yourself and compassionate towards others ... when you accept the gift, are grateful and willing to learn again ... willing to see whatever is there to see, the full range, pain, joy, all of it ..., then it will come, then it will be easy and fun and full of surprises and delight.

So now I'll review the structure. There is a little more to teach you about mindfulness. Let me give you a question to ponder for a bit. If you were in a state of mindfulness, that is being able to observe what is being spontaneously evoked -- thoughts, feelings etc. -- if you are using mindfulness, and I say to you ..."you're a good person"... what the hell do you think would happen? What kind of experience would be evoked? Do you have any idea? ... Please spend a few moments thinking about that and, when you're ready, talk to your neighbor about what you expect will happen if you're mindful and I say to you, "you're a good person". .....

Now, let's not just talk about our guesses. Let's actually do this experiment using mindfulness, noticing <u>what is</u> as it is evoked.

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1 From a Portland Body Reading Workshop, January 1987

"Mind does not control functions. There is an intelligence that controls the mind and its functions, as well as functions of the body."

D.D. Palmer, Founder of Chiropractic
The Science, Art & Philosophy of Chiropractic

"Western physicians and scientists are trained as highly skilled and disciplined technicians, but not as multidimensional human beings. Thus we neglect our presence, which is subtly empowering everything we do."

Richard Moss, M.D.
The I That is We

"Quantum theory has abolished the notion of fundamentally separated objects, has introduced the concepts of the participant to replace that of the observer, and may even find it necessary to include the human consciousness in its description of the world."

Frijof Capra
The Tao of Physics

HAKOMI AND NATUROPATHY

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This article examines the need for integrating psychologically and physiologically based healing modalities, and refers to the Hakomi method and naturopathy as an example of how this may be accomplished. The holistic premises of Hakomi and naturopathy are contrasted to an allopathic model of health care, and the nature of transformation in healing is discussed.

The unity of the mind and body is a concept which in recent years has begun to find acceptance in the mainstream of modern medical thought. Current research is having a dismantling effect upon Descarte's seventeenth century model of a transcendent non-material mind separate from a mechanical body. In the 1950's Hans Selye demonstrated the principles of psychophysiology and the relationship between stress and tissue pathology (Selye, 1956). Today not only have these principles been acknowledged by orthodox medicine at a conceptual level, but new fields of study have arisen to identify the particular molecules and neural pathways which link mind and body (Locke, 1983). Psychoneuroimmunology has emerged as a full-fledged reductionistic science. The term "psychosomatic" is slowly losing the connotation of an illness which is imagined or invented by the patient. In fact, most standard medical textbooks now attribute anywhere from 50 to 80 percent of all disease to psychosomatic or stress related origins (Pelletier, 1977). Wave mechanics and other developments in the post-Einsteinian era of physics underscore the inseparability of mind and matter, in asserting that the atoms of which our bodies are composed are not solid bits of material after all; the closer we examine the stuff of tissue, the less distinct its appearance from the "immaterial" stuff of the mind.

Despite such progress, there remains a major lag between the accomplishments of research and the extent of their incorporation at a clinical level. Some health care practitioners acknowledge the impact of emotions upon bodily events by asking the client questions about personal conflict in the home or at work and developing a profile of stress factors. A few may recommend various stress management techniques such as exercise, meditation or autogenic relaxation. The staunchly orthodox physician may feel that referral to a psychiatrist for psychopharmacological treatment is the outer limit of respectable medicine, while the holistically oriented practitioner may include biofeedback training, sound healing or flower essences. Although each holds a valuable place in treating the mind/body entity, these approaches are most often employed in a fragmentary way. The physician who recognizes that a patient with ulcerative colitis needs to work with emotional issues is to be commended for referring to a psychotherapist, and yet the treatment for this patient is still divided among an arbitrary if not

imaginary line. For the same reason, psychotherapy alone is a frustrating experience for both client and therapist when unacknowledged nutritional or allergenic factors are contributing to the client's difficulties.

As the prevailing mechanistic view of health and illness begins to outgrow its own limits, the need increases for greater utilization of new and existing models of clinical application which encompass therapies of mind and body within a single frame. Homeopathy is one example of such a model with the potential to inform and expand other therapies of a more limited focus. A growing number of contemporary clinicians has developed practical applications which also address this need, such as the integration of psychotherapy and acupuncture (Ford Geiger, 1985). For this paper I have selected two approaches to health care, naturopathy and Hakomi therapy, as a context for understanding somatic and psychological healing as an integral process as the clinical value in recognizing shared elements in our models of the cell and of the psyche. I have chosen these particular therapies in part because they are major elements of my training and practice, but primarily because in theory and application they are profoundly consistent with the holistic view of health. Thus bringing them together into a single clinical format provides an instructive context for treating mind and body as a unified entity.

SYMPTOM AS ALLY

Naturopathy and Hakomi therapy (HT) have numerous shared characteristics in contrast to allopathic medicine. Important among these are: 1) both view symptoms as the organism's effort to defend, adapt or heal, while allopathic medicine views symptoms as the object or indication of disorder; 2) naturopathy and HT support and "take over" symptoms, while allopathic methods seek to confront and suppress them; 3) naturopathy and HT focus the intervention on stimulating the vis medicatrix naturae, life energy, immune or self-healing capability within the person, while allopathic methods focus on singling out and weakening the pathological agent.

A closer look at specific treatment methods will help to illustrate these comparisons. In HT the therapist "takes over" or supports a gesture, tension, voice or other defense, so that the client's attention is free to turn toward that which is being defended. The therapist's attention brings nonviolent, nurturing energy to the externalized expression of the unconscious pattern. This approach is entirely different from psychotherapy methods which accomplish the same end by "breaking down the defenses" to arrive at unconscious material. In a parallel manner, various naturopathic therapies also assist change by moving with the grain of the symptomatic pattern. Neuromuscular therapy for example is a method of normalizing irritated tissue, such as a small nodule of contracted muscle, by applying gentle manual pressure to the area of pain. Such pain is the result of irritation and tension sustained by a chronic nerve impulse running between the nerve endings in the tissue and the spinal cord by way of a neural reflex arc (Casey, 1973). In applying pressure to the irritated tissue, the nerve impulse is altered and the pattern dispersed. The therapist in effect is taking over and gently exaggerating the symptom for a moment, which in turn stimulates a self-corrective response. In "taking over," both HT and neuromuscular therapy are colluding with an unconscious defense mechanism; both are rerouting a facilitated pathway (obsolete belief system/neural reflex arc), and both employ gentle, precise touch to accomplish this end.

Another example of this approach is found in the homeopathic principle of "like cures like," or The Law of Similars, which is thematic in naturopathy. The homeopathic remedy is a highly titrated substance which is selected for a particular set of symptoms, on the basis of the finding that those same symptoms would be duplicated if the substance were given in a higher dosage. Thus malaria is characterized by chill and fever with a certain periodicity. Quinine has been used successfully to treat malaria, and yet taken in sufficient quantity, quinine will produce these same symptoms. By the same token, the Hakomi therapist discerns the barrier or limited belief and reevokes it in the client's present experience as the first step

in healing. Just as the homeopath seeks out the substrate whose effects match the symptom, so the Hakomi therapist makes experimients, in order to discover a phrase or touch which will resonate with the wound. With each method the intervention is effective precisely because it is potentized in dilution--the body-centered interventions of HT are "titrated" through the principles of nonviolence and mindfulness.

In HT the art of respectfully turning toward the symptom as a source of knowledge is highly developed. If the client reports a sensation of constriction or fear around the heart, the therapist may place a hand over that area and ask "what is my hand saying to you?" Thus the therapist's interventions are empowered to the degree that they are in alignment with the symptom.

In HT it is acknowledged that the development of an individual's character style (in response to childhood circumstances, innate predisposition, important experiences and the like) is both a liability and an asset. While the character style may distort a person's perception of reality and limit his or her ability to live a full life, it may also serve a purposeful and needed function as a means of adapting to an unfavorable situation in the past or present. It has survival value. Similarly the disease process as viewed from a naturopathic perspective impairs the function of the organism on one level, while on another level it is the manifestation of an adaptive response. In this light the symptoms of an illness can be considered as the organism's acute effort to restore homeostasis and bring about healing. Thus fever is produced by the body during infection, increasing the metabolic rate and inhibiting with heat the growth of virus and bacteria (Lwoff, 1961). We may equate fever with sickness and "normalize" the body temperature with aspirin, but in so doing, we misconstrue the function of the sickness. The naturopatahic physician assists spontaneous fever by administering diaphoretic teas and poultices, while monitoring the temperature in case it increases to a hazardous level. Prolonged or extreme fever is recognized as a liability, and when this occurs an effort is made to cool the body, just as the Hakomi therapist contains and buffers the client's encounter with painful inner material. Yet the patient's incapacity during fever is not interpreted as an unhealthy state. By contrast the physician or psychotherapist using allopathic strategies treats the symptom as a adversary phenomenon and measures healing in terms of its eradication.

Another aspect of this comparison is apparent in the focus of intervention. In naturopathy the ultimate therapeutic strategy is to help strengthen the person's system overall: to raise the resistive power of the immune function, restore efficient activity in each body system, and provide healthy conditions on a cellular level. Disease subsides as a consequence, for it no longer has a hospitable environment of weakened tissue in which to flourish. Allopathic medicine, on the other hand, seeks to stop symptoms by targeting a pathological agentor by numbing or cutting the diseased tissue. It tends to be oriented toward engaging in a battle ("the war on cancer") against the offending symptom. Metaphorically, this may be viewed as the difference between combatting ghouls in their own dark cavern, or introducing the light in which the malevolent impact of their motions are balanced or neutralized. This image conveys the idea that it is not always necessary, desirble or effective to focus on, analyze, or engage our energies with the manifestation of disease, whether it be carcinomic tissue or neurotic character traits. Orthodox healing practices tend to be self-defeating to the extent that they bring energy to and become immersed in this adversary alignment, thus becoming lost in the ever-deeper recesses of the dark cavern. The dermatologist is frustrated to discover that one category of symptoms may be overcome, only to be followed by another more complex outbreak; and the Jungian analyst acknowledges that there are an infinite number of back rooms behind back rooms filled with the compulsions, memories and archetypal images that may be explored for a lifetime. Meanwhile the modern physician has become a disease specialist rather than a health specialist.

In this vein HT demonstrates that it is not especially necessary for the therapist to analyze or even know the biological content

of the client's struggle (Kurtz, 1983). With appropriate therapeutic guidance and support, the significant material emerges and is moved more by the client's unconscious processes than by the therapist's power of comprehension. Therefore, the therapist should be less concerned with joining in the search and chase of demons, be they viruses or psychoses, than in opening the passages to new light and air. The Hakomi therapist's principle strategy is to help the client to increase sensitivity and awareness. Certainly this should be the underlying goal as well of the bodyworker, physician, and educator.

From the above discussion it is clear that HT and naturopathy are squarely planted in the empirical tradition of health care, which extends back at least as far as the work of Hippocrates (Coulter, 1975). They do not insist on a complete conceptual explanation or justification of the therapeutic process; they consider the internal events which move the client to a greater state of well-being to be ultimately inscrutable by reductionistic analysis; and they place final implicit trust in the self-healing capability of soma and psyche, rather than in the external devices of the care giver.

While making a case in favor of naturopathic therapies, there can be no question that the surgical and pharmacological tools of allopathic medicine are powerful, direct and frequently appropriate means of restoring health. Their indisputable effectiveness at producing change however does not always justify their use. In assessing a particular situation we must ask two questions: first, what is the quality of the change produced, and second what impact does the change have on the larger system? Tonsillectomy may resolve the immeidate problem of chronic throat infection, but what repercussions may be expected due to compromised lymphatic function? Realizing that this question equally applies to alternative therapies, let us consider the example of a person who has just received treatment from an "old-school" Rolf therapist, with the goal of improving postural alignment and structural integration. If the Rolfer happens to be unduly strident or lacking in breadth of clinical vision, the client may emerge from the session feeling decidedly "changed" from the therapy and convinced of the efficacy of the procedure, without having actually achieved a net improvement in state of heatlh. This client has overlooked the fact that one also emerges changed after being run over by a motorcycle; in health care we often fail to discriminate between the quantitative and qualitative aspects of change, and to accurately reckon the balance of negative and positive outcomes of treatment. "Achieving tangible results" is a one-dimensional but popular criterion for successful therapy. Many modern innovations in health care dazzle us with their power to reorganize the patterns of our afflictions, for such reorganization in itself can bring a sense of hope and relief. But profound and enduring healing is distinct from supression, delay or redistribution of symptoms.

TRANSFORMATION IN HEALING

Once again, as in every era past, we are led to question the meaning of healing. How does this event take place, and what is the role of those who presume to oversee it? As previously described, I believe that Hakomi therapy and naturopathy are currently among those models which best embody the holistic precepts of healing. However in the present day climate of modern medicine, it is easy to assume reflexively the axioms of allopathy, which in fact exert a tremendous pull on many of our basic attitudes. What effect does this pull have on HT and naturopathy at the present time?

In HT the functioning of the psyche is compared to an information system. Deep conflicts early in life become crystalized into unconscious assumptions about life ("core beliefs") which are sustained in adulthood. HT endeavors to access these beliefs or programs to the client's consciousness, and to replace them with more workable, satisfying belief systems.

This process may be viewed in two stages. The first is to bring the client into felt contact with core beliefs, and to clarify and associate that material with the conditions which shaped it. The second includes presenting new options based on modified beliefs while the client is in an

altered state of consciousness, which then may be carried forward into everyday life. This second stage is referred to as "transformation." The stage of transformation in HT is conceived as a process of discovering new options for belief and experience, savoring and experimenting with them, and stabilizing them so that the client comes to know and value them above previous behaviors. Thus the client is encouraged to own, incorporate and integrate new beliefs and ways of being. Old issues are opened up and brought to a positive conclusion through the use of nourishing probes and other techniques. Herein lies the possibility of falling back into the "let's fix it" posture borrowed from allopathhy At this juncture there is a risk that this stressful material which has been uncovered, and which has helped to form limiting core beliefs (be it painful childhood experiences or lifelong archetypal conflicts) can be washed away too readily with the promise of a more satisfying option. In HT we are reluctant to dwell awhile with the client at the bottom of that abyss which mindfulness has enabled us to discover. We want to build a bridge across it promptly, for the therapist sees the means for doing so, and is understandably moved to provide that passage, while the client is naturally drawn to accept this offer of relief.

Why travel down to the bottom of that abyss once it has been discovered? Why not simply provide the statement, the loving phrase at the precise moment, the piece of information which the system was missing? One reason is that although the human psyche appears to operate as an information system in some respects, it does not in others, as indicated by the principle of organicity. When a computer "goes down" it has ceased to carry out its true function, and it may need to have information subtracted and added in order to regain that function. By contrast, when the human soul "goes down" it is fulfilling one of its true functions, which includes informing the psyche as a whole. The psyche needs to know what lies at the bottom of that dark and terrible abyss, even more than it needs to move efficiently past it. Furthermore, a computer has no history once its memory bank is cleared, while personal history is a fabric into which new threads are woven but none are removed. If we wish to see the whole of that fabric, we must not attempt to undo childhood grievances. Otherwise the therapist may offer the client effective relief from this pain, or may provide more workable options or a more satisfying version of reality, but at the risk of forgoing a deeper healing which can only begin at the bottom of the wound. Let us learn in this situation from the allopathic surgeon, who understands better than anyone the necessity of cleaning, examining and repairing the deepest layers of an injury to the flesh before closing it neatly at the skin.

Alice Miller (1981) describes a patient whose professional success and recognition served as a substitute satisfaction for the love and approval which he did not receive as a child. In times when his work faltered, he became depressed. Miller states that "depression leads him close to his wounds, but only the mourning for what he has missed, missed at the crucial time, can lead to real healing." Her example supports the view that in therapy focussed on the developmental plan, the primary emphasis should be the emotional rediscovery, acceptance and mourning for the violations and losses of one's childhood, rather than endeavoring to rewrite the original script.

Another way of describing this idea is with the metaphor of a newly built house, beautifully landscaped and surrounded by a verdant meadow, all constructed on top of a toxic waste landfill. Perhaps the engineer has designed capably enough that none of the buried toxins will ever seep to the surface and jeopardize those who live in the house and walk in the meadow. But there remains the probability that after some period of time, the buried material will move slowly into the deep bedrock aquifers which carry the water within them to great distances. At some time, in some place, the material will resurface in a form which is far more difficult to manage. The solution to the problem depends on the particular situation. On some sites, excavation with a bulldozer is the best answer. Other sites are too costly, widely dispersed or dangerous to attempt dislocating the material so that venting, draining or sealing off with conntinual monitoring is necessary. But it is never appro-

priate to simply cover over with six inches of clean topsoil and plant grass.

In the practice of HT there is a need to adjust the timing of the sequence of the therapeutic process to allow ample room for a mourning phase. In the usual progression, most of this mourning takes place in the form of "riding the rapids," which is immediately succeeded with the therapist's statements in support of an appropriately revised belief system. Instead, the place of the action should be slowed down greatly at this point. The client should be provided with support in having allowed the painful unconscious material to become conscious, and with a safe outer environment in which to meet that dark inner terrain. It is an act of courage and faith on the part of the therapist to attend the client's anguish without quickly offering a remedy. The therapist must recognize that precisely at this moment more than any other, the client's psyche has become empowered (and should be permitted) to evolve its own healing in its own time. To be comfortable in doing this, the therapist needs to have come to terms personally with the vital role which struggle and darkness play in the process of transformation. This is the ultimately difficult and most important stage in which the principle of "going with the grain" of the client's process must be observed. For the therapist, it is the most delicate gesture of nonviolence; to forgo the role of savior so that the client's psyche may fully evolve its own healing. At this juncture, the therapist has the power to dispel the client's grief and fear by switching on the lights in the dark room. What then becomes of that shadow which the client is struggling to integrate? With faith in the principle of organicity, the therapist is willing to wait for the appearance of a new light, which makes possible a fuller transformation. How many of us dwell in rooms brightly lit with new options, positive affirmations and nourishing support, but have stopped walking outside to observe the circadian pulse? Even on a cellular level, most of the body's repair and regeneration functions occur in the dead of night, during the "critical healing period" between midnight and four in the morning (Cooper, 1978). These hours are considered critical not only because they are the most important time of cellular rejuvenation, but also because body circulation drops to its lowest ebb, the greatest number of heart attacks occur, the greatest number of babies are born--in short, the system is the most open to change. This is possible because the organism's energy resources are directed away from negotiating its relationship to the outer world, and are dedicated instead to inner processes. Similarly it is in the night of acute confrontation with emotional conflict, and in a state of inner focussed mindfulness, that the Hakomi therapist helps to access and alter the contents of the psyche's "map room."

According to Whitmont (1980), The Law of Similars discussed earlier derives in a mythological context from the wisdom of the unconscious or of the gods, and is ascribed to the Delphic oracle in reply to the injury of Telephos. The oldest known formulation of the Similia Similibus Curentur (Law of Similars) is "that which wounded shall heal." Knowing this principle helps us to reexamine deeply held attitudes about suffering and limiations, and reminds the therapist to have patience in allowing the client's recollected pain to germinate its own healing.

The therapist must be extraordinarily sensitive to guide the client with optimum timing during the stage of transformation. If nourishment or new beliefs are offered too soon, the client may rightfully sense that the wound itself is not receiving due honor and acknowledgment--essential catalysts. On the other hand, if the therapist withholds encouragement beyond an appropriate time, the client may lose momentum, become mired, or even build upon the existing pain. In the practice of HT, special care must be taken to provide ample room for a complete mourning phase during the stage of transformation. This does not suggest any change in the sequence of steps in the HT process, but rather an awareness of the timing during the culminating phase as previously described. The mourning phase may take place not only during the acute "riding the rapids" state of consciousness (oriented to catharsis), but also in mindfulness (oriented to discovery and meaning), and in the child state (in which the pain frequently originates, and in this regard the most effective state for access to deep change). Outside the therapy session,

the ordinary state of consciousnesss is also ground to continue the work of mourning.

How is such mourning to be distinguished from a morose and self-defeating obsession with past pain? The key distinction is that the mourning which heals is an acknowledgment of what has been hidden or denied. Although it is accompanied by pain, it is also characterized by a sense of release. It is not static, repetitive or laden with secondary gain. It is not a narrowing of attention onto negative aspects of a situation, but rather an inclusive movement of letting in a wider view of a situation, including its negative aspects. Mourning heals in a way that a positive affirmation does not, because rather than substituting a part of the belief structure with a new segment, it joins additional information to the existing segment. "Options" are adjunctive rather than alternative. Segments of belief or experience which are painful and limiting are not retracted, but rather they take on new meaning when placed in a larger context.

This principle of inclusiveness extends into other aspects of therapy as well. For example, when the Hakomi therapist helps a person with a schizoid character style to restructure beliefs about safety in the world, by stating in the form of a nourishing probe, "you're perfectly safe here," it should not imply a blanket negation or retraction of the opposite assertion, "you are in danger here." Likewise the statement "you are not all alone" is an appropriate and helpful statement for a person in an oral phase of behavior, but not if assserted as a universal truth. For while it is quite true that the world is a safe and loving place to be it is equally true that the world is dangerous and that we are indeed all alone. The therapist supplies missing information and thereby enhances rather than dismisses the client's previous reality structure. Debilitatingly painful and limiting core beliefs do not constitute an erroneous reality, only an incomplete one. Nothing stands outside of reality. However, isolated pieces of reality (which are painful and limiting) undergo transformation when viewed from a larger field of information, and healing results.

As described earlier, naturopathy also approaches the symptom as ally rather than adversary. Naturopathic interventions avoid negating the symptom with measures which suppress it, and instead view the symptom as intrinsic to the healing process. In fact, one of the naturopath's goals in many cases of chronic illness is to help bring about a "healing crisis," an acutely symptomatic state which in many ways parallels the state of riding the rapids in HT. The most important characteristic of a healing crisis is that the body throws off toxins and restores homeostatic balance through an episode of intensified elimination. The metabolic rate increases greatly, and the system must have a sufficient reserve of strength to accomplish this. If the system is too weak no healing crises will occur, and again we find a similar principle at work in the emotional realm; the cleint must have a reserve of ego strength and psychic vitality in order to benefit from an acute catharsis. Where such strength is lacking the first therapeutic step is nourishment. When the naturopath recognizes that the system may not have enough vitality to move stored toxins out through the eliminative channels, a strengthening program is first initiated. Similarly, the Hakomi therapist does not attempt to access obsolete belief systems and painful memories until a sufficient degree of safety has been established for the client within the therapeutic relationship. Indeed, the material in most instances was originally suppressed because there was not enough safety or strength in the system to withstand it.

The healing crisis is reflected in Hebring's Law of Cure, which is a primary tenant of naturopathy (Gesser, 1966). Constantin Hering was a seventeenth century physician in Germany who observed that as disease passes from acute to chronic stages, the symptoms move from the surface of the body to the interior, from lower body areas to upper, and from less vital organs to more vital. Healing of chronic illness occurs in the opposite direction and involves going back through to the acute form where it may be finally resolved. Thus Hering's Law states in part that healing takes place from within outward, from above downward, and in the reverse order as the symptoms originally appeared. To illustrate the latter, suppose

that a person suppresses the symptoms of a cold by using an anticholinergic preparation (such as atrophine) in a nasal spray to dry the nasal mucosa. At a future time the person has a problem with bronchitis, and takes codeine to suppress the cough which otherwise would have helped to eliminate bronchial secretions. Later there develops a repeated susceptability to influenza, and aspirin is routinely used to bring down the fever. One day there is a bout with pneumonia, and penicillin is given. This person is on a downward spiral in which acute eliminative processes are repeatedly thwarted, resulting in a progression of increasingly serious disorders which at some point settle in the form of a chronic disease. According to Hering's Law, a process of reversal of these symptoms may be anticipated as the person undertakes appropriate healing therapies which encourage spontaneous eliminative functions. In a succession of brief periods of illness, the above patient would reexperience the symptoms of pulmonary inflammation, discharge from the mucous membranes, etc., culminating in the healing crisis. In a similar manner, healing of the psyche involves a revisitation of previously undischarged conflicts and stresses. The Hakomi therapist guides the cleint's awareness back upon this held material through accessing, even though it often leads to a state of more acute discomfort, in the knowledge that such a reversal process is transformative.

As practiced today, naturopathy also has a tendency to be pulled toward an orbit around allopathic medicine. Herbs are frequently used as a substitute for synthetic drugs without any other change in basic method or goal. For example, the herb Hydrastic canadensis may be taken in a formula to help deal with a bacterial infection, which in itself is an appropriate step. However, one must also make an effort to discern the environmental, biological and mental factors which contribute to the problem, and to alter lifestyle factors and initiate supportive therapies which will restore more hospitable conditions for a heatlhy balance of the internal flora. To use this herb as an isolated measure against infection is an allopathic intervention.

One of the lessons learned from observing nature is that life and death are two inseparable aspects of all phenomena. Implied in allopathic medicine is the effort to separate the two, by championing life as the "good" and combatting death as the enemy. Neither is this position uncommon within the holistic health care movement, as evidenced in the concept of "high level wellness," in which the goal is to keep moving on a continuum away from illness and toward a state of super-health. In a recent work, Larry Dossey, M.D., desribes this attitude:

> And so we continue in our ceaseless struggle for the endless summer of health, striving to banish physiological imperfection forever from the field, reenacting the archetypal search for the fountain of youth with every annual exam, x-ray, and blood test. And it doesn't work. What is worse, we know it--somewhere in our being we know we're off the mark in our struggle for eternal, unblemished health. And the assurances of modern bioscience that nothing is beyond our reach--what we could call "promissory healthiness," has, for most of us, come to seem vacuous. We need a new vision of health, one that will reinstate our ability to sense its quintessence--a vision that must include, paradoxically, illness and death as the "moving principles" of the health that eludes us". (Dossey, 1983, Pp. 9-10).

Catabolism, the destructive phase of metabolism in which complex structures are broken down into simpler ones, is the correlate on a biomolecular level of the degeneration and loss which we tend to experience in daily life as misfortune to be avoided. Yet catabolism is no less essential to life than the opposite, constructive phase of anabolism in which the substance of the body is built up. Those who would heal or be healed must employ methods which are consonant with both aspects of this bipolar dynamic inherent in all living systems.

This premise is embodied within the essential structures of both naturopathy and Hakomi therapy. However, it is the responsibility of those who work with

these methods to translate such understanding from a theoretical to a clinical reality, and thus, it is implied, to a personal reality. Only then is it possible for the healer to be consciously aligned with the power of the symptom as the "moving principle" of health.

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"What we experience is really our state of mind projected outward upon a screen called "The world." This world and those in it actually become the mirror of our thoughts and fantasies. What our mind projects becomes our perception, which limits our vision as long as we hold to it."

Jerry Jampolsky
Love is Letting Go of Fear

"The surest way to become Tense, Awkward, and Confused is to develop a mind that tries too hard – one that thinks too much. The animals in the Forest don't think too much; they just Are. But with an overwhelming number of people, to misquote an old Western philosopher, it's a case of "I think, therefore I am confused." If you compare the City with the Forest, you may begin to wonder why it's man who goes around classifying himself as The Superior Animal."

Benjamin Hoff
The Tao of Pooh

"What we observe is not nature itself, but nature exposed to our method of questioning."

W. Heisenburg
Physics and Philosophy

"Modern physics has confirmed most dramatically one of the basic ideas of Eastern mysticism; that all the concepts we use to describe nature are limited, that they are not features of reality, as we tend to believe, but creations of the mind, parts of the map, not of the territory."

Fritjof Capra
The Tao of Physics

CENTRAL AND PERIPHERAL MECHANISMS IN THE NEUROPHYSIOLOGY OF DEPRESSION

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JEROME LISS, M.D. PRACTICES IN ROME, ITALY. HE IS FAMILIAR WITH A WIDE RANGE OF VERBAL AND BODY ORIENTED THERAPIES AND HAS PUBLISHED WIDELY, INCLUDING A REVIEW OF HAKOMI THERAPY IN ENERGY AND CHARACTER. HIS ARTICLE PUBLISHED HERE ON DEPRESSION PROVIDES A GOOD NEUROPHYSIOLOGICAL ILLUSTRATION OF THE UNITY PRINCIPLE IN HAKOMI, AND SUPPORT FOR THE BIAS OF HAKOMI THERAPISTS FOR WORKING WITH DEPRESSION ON AN INTERDISCIPLINARY BASIS WHICH INCLUDES PSYCHOTHERAPUETIC, METABOLIC, BODYWORK, AND MOVEMENT THERAPIES. ADDRESS: VIA ZANIBERTI, 21 00147 ROMA TEL (06) 511.6296

Our purpose is to review two directions in the study of depression; central and peripheral theories. Central theories focus on the central nervous system, that is, the brain and spinal cord. Peripheral theories, in contrast, focus on the body soma, that is, on the peripheral nervous system, the visceral organs, the muscles, the skin and the special organs of reception , eyes, ears, nose and mouth.

What causes depression -- the central nervous system or the body soma?

Most clinicians tend to advance a theory that is exclusively central or peripheral, since each theory favors an alternative treatment approach. Central theories, for example, favor a pharmacological approach; peripheral theories, in contrast, favor a body-oriented psychotherapeutic approach. Our hope is to show that both central and peripheral processes can lead to depression, and that these two sets of processes can be integrated within a single model.

Central Theories of Depression

At the beginning of this century, the James-Lange peripheral theory of emotions, which states that emotions emerge from the perception of body changes, was the predominant medical model. Then an important paper by Walter Cannon (1927) showed the insufficiency of the James-Lange theory and substituted for this a centralist theory. Cannon placed the seat of emotions in the thalamus. (The thalamus is the main relay station reached by nerve impulses stemming from contact with the environment and from voluntary muscle tonus, that is, from perception and proprioception, before these impulses reach the cerebral cortex.) It is important to note that visceral feedback is not directly relayed to the thalamus but follows an alternative pathway that will be described subsequently.

Cannon's hypotheses concerning the thalamus as the seat of emotions was then replaced by James Papez' (1937) model in which he describes a circuit that connects various nuclei -- hippocamus, amygdala and septum -- all located in the diencephalon, that is, just below the cortex. Papez proposed that the circular arrangement of this circuit could explain how an emotion, once triggered, could continue by means of its own self-repeating propensity. Papez called this circuit "the visceral brain."

Papez' model was then substantiated by Paul MacLean (1949), who relabeled this organization of subcortical nuclei "the limbic system", because it is situated on the "limbus" (or frontier) of the temporal lobe of the cerebral cortex.

It is now accepted that emotions are primarily regulated by the limbic system. The limbic system, in turn, exerts a direct effect upon the hypothalamus. The hypothalamus represents the final integrator of motor, visceral, hormonal and probably immunological responses. After hypothalamic integration, each type of response is directed by means of separate pathways into a different part of the body soma. In other words, the hypothalamus is the final integrator before outputs separate into different directions, and the limbic system is the main regulator of this final output box. Therefore, when we speak of depression, or of any other emotional disorder, our first task is to examine how the limbic system and hypothalamus are involved.

Biochemical Models of Depression

The most well-known mechanism of depression involves a lowering of the neurotransmitter, norepinephrine. Norepinephrine facilitates the synaptic transmission of nerve impulses, and it is found. especially concentrated within the limbic system. The major support for the norepinephrine hypothesis is that most antidepressive medications used today exert their effect by increasing norepinephrine levels within the limbic system.

In fact, this raising of norepinephrine levels can be accomplished in two different ways: the monoamine oxidase inhibitors (MAO inhibitors) such as phenelzine prevent the destruction of norepinephrine after it has crossed the synaptic barrier. The tricyclic antidepressants, in contast, such as amitriptyline (Elavil) and imipramine (Tofranil), prevent the reuptake of norepinephrine at its presynaptic origin. (Schildkrant, 1972). Both types of medication increase the concentration of available norepinephrine and are thus understood to resolve the problem of depression through this action.

More recently, it has been suggested by De Montigny and Aghajanian (1978) that these same antidepressive agents work in another way: Rather than increase norepinehrine levels, they may influence serotonin metabolism. This is supported by the fact that while the time interval for norepinephrine to act is rather short, the time interval for the serotonin effect is two to three weeks; this is the same time interval needed for these medications to exert their clinical effect. Whatever neurotransmitter is increased by the antidepressives,it is clear that the allopathic physician who treats depression by prescribing pills will put his "scientific weight" behind the central theory of depression.

The Limbic-Hypothalamic Pathway in Depression

Two other central theories of depression which might interest the clinician are the Laborit and Gellhorn theories. These theories look at the nerve pathways that underly the depressive reaction. Before describing Dr. Gellhorn's contributions, we will review the limbic-hypothalamic pathways that have been uncovered in recent years: James Olds (1954) had shown that "pleasure-oriented" reactions are mediated by the median forebrain bundle (MFB), which links the hippocampus and septum with the hypothalamus, and then runs down into the tegmental and central gray regions of the mesencephalon. It is in these mesencephalic loci that subcortical pathways descending from the limbic system may be integrated with ascending pathways from the lower brain Nucleus Solitarius (Nauta, 1972). (The Nucleus Solitarius is the principal nucleus for receiving visceral afferent impulses coming in through the vagus nerve.) This mesencephalic connection is therefore a major constituent of our "impulse system" in which viscerally-based "drives" are connected to limbic-regulated and hypothalamic-controlled appetite centers. MacLean (1972) suggests that conditioned reflexes are mapped out in the limbic system since these regions permit receptor-organ afferents stimulated by the environment to meet directly visceral afferents.

Following Old's discovery of the pleasure response, DeMolina and Hunsperger (1962) showed that defensive reactions of fight or flight are mediated by another limbic-hypothalamic-mesencephalic circuit, the periventricular system (PVS) situated in proximity to the fourth ventricle. Thus the MFB and PVS both represent active responses --plea-

surable or defensive--when the living creature faces the environment.

Dr. Laborit's Theory: Inhibition of Action

Dr. Henri Laborit (1979) has demonstrated the presence of response-inhibiting pathways between the limbic system and hypothalamus. He named these pathways the Action Inhibition System (AIS). While the active response systems previously described can be compared to stepping on the gas pedal to accelerate the car engine, the Inhibition System is like stepping on the brake to stop the vehicle (or ourselves) on a dime. This is a life-saving mechanism when an animal in the heat of action -- running, climbing, pouncing, eating -- receives a new signal, "Danger!", and must reorient his action. The trouble is that a prolonged period of action inhibition, as frequently occurs under civilized conditions, creates a functional disturbance.

In more picturesque terms, it is as if we are stepping on the brakes of the car while our other foot is still pressing down on the gas pedal. We hear the squeal of tires and the grating of metal parts jamming, and this is how the body reacts: disequilibrium, anguish, thoughts of helplessness and poor coordination. For Dr. Laborit, the action inhibition mechanism serves as the basis for both psychosomatic and neurotic illnesses.

We might note that Dr. Laborit's work clarified a previously confusing set of findings within neurophysiological research: Stimulation of certain limbic system sites, such as the amygdala or septum, tended to give contradictory results, in that their stimulation brought the experimental animal to become, at times, more aggressive or active, and at other times, less so. Dr. Laborit's research clarified the dilemma: Each of these limbic sites contains two different neuroanatomic regions, one that stimulates action, and another that inhibits it. Specifically, it is the dorsomedial part of the amygdala that stimulates action and the lateral part that inhibits action. Likewise, in the septum, the lateral part stimulates action and the medial part inhibits it.

The fact that these important subcortical centers work by a "dialectical relation" of facilitation-and-inhibition might eventually help to understand the brain's internal circuitry and the dialectic control of both our behavioral and psychological functions. (We will also see that this dialectical principle functions within the autonomic nervous system.)

Dr. Gellhorn's Theory: Sympathetic/ Parasympathetic Non-Reciprocity

Dr. Gellhorn's theory(1967) focuses upon processes within th hypothalamus and their effect upon autonomic nervous system functioning. Let us remember that the automatic nervous system, as opposed to the voluntary motor system, controls visceral processes that are automatic, that is, over which we have no direct voluntary control. This includes heart-rate, bronchial dilatation, peristalsis, gastrointestinal secretions, blood distribution between voluntary and non-voluntary muscles, and so on. To perform these functions, the hypothalamus is divided into two regions -- one that produces sympathetic responses linked to motor discharge and energy-spending metabolic processes needed for vigorous action, and another region that produces parasympathetic responses linked to rest and energy-recuperating processes needed for digestion and sleep.

Dr. Gellhorn's research shows that these two components--the sympathetic and the parasympathetic--should become active at different moments. When the sympathetic component needed to sustain "active" metabolic processes is on the increase, the parasympathetic component needed to regenerate energy (increase ATP reserves) should decrease. And, at another moment, vice versa. Such alternative firing is called a "reciprocal" or see-saw arrangement.

Trouble crops up when this reciprocal arrangement is disturbed,that is, when both sympathetic and parasympathetic components fire at once. Dr. Gellhorn shows a number of vegetative and behavioral symptoms that seem to be associated with such a derangement. In summary, Gellhorn's hypothesis is that depression comes from sympathetic and para-

sympathetic discharge losing their reciprocal relation and being replaced by a simultaneous or "additive" relationship.

An Integrated View

The author's position is to combine Dr. Laborit's and Dr. Gellhorn's theories (see Boadella and Liss, 1986). The neuroanatomical organization underlying these two theoretical positions readily lends itself to this type of integration: First, the action inhibition pathway, which connects the emotional-regulating limbic system to the emotional-discharging hypothalamus, is fired for an abnormally prolonged period; this creates chronic action inhibition despite the provoking effect of stress, as Dr. Laborit pointed out. Second, the sympathetic and parasympathetic components of the autonomic nervous system which are organized by the hypothalamus as a to-and-fro reciprocal relation, goes out of kilter. In fact, not only is the autonomic nervous system response disturbed, but other hypothalamic-dependent processes, such as hormonal and motor responses, also become abnormal. The most evident hormonal abnormality is excessive secretion of norepinephrine and corticosteroids. These two "stress hormones" create abnormal visceral responses: excessive norepinephrine leading to hyper-tension, excessive corticosteroids causing a diminished immunitory response and therefore a predisposition toward infectious diseases or else tumor-formation.

At the same time, another phenomenon crops up which serves as a key mechanism for understanding depression: feedback! That is to say, the norepinephrine and corticosteroids circulating in the bloodstream and acting upon the body soma turn back to act upon the central nervous system by passing the blood-brain barrier. And at what level do they cross the barrier? At the level of the limbic system. More precisely, they become concentrated within the action inhibition centers and prolong the action inhibition. In other words, these two hormones, norepinephrine and the corticosteroids, (though not adrenalin, which is linked to action liberation), return to reinforce the limbic centers that initiated their secretion. The restimulation of these limbic centers prolong the paralysing effect.

Though Dr. Laborit does not suggest any other peripheral-to-central feedback mechanisms, body-oriented therapists could easily offer further possibilities: chronic muscle tension from an unceasing "preparation for action that is never executed", reduced breathing, peristaltic disturbances, sexual dysfunctions, sleep difficulties and skin disorders. These are but some of the symptoms of depression which we claim create feedback effects upon the central nervous system and prolong the vicious cycle. In fact, even "mental symptoms", such as confusion, suicidal ideation, the failure complex, unworked through grief and the self-negating thoughts -- "I'll never succeed, I'm worth nothing to anyone" -- also derive their force from the grinding motor of action inhibition, and they too feed back their effects toward their central nervous system origins so that the depression becomes solid like granite. (The work of Quarti and Renaud, 1972, offers interesting observations and interpretations, based on EEG data, of the connection between thalamic "diffuse" functioning in stress and the breakdown of cortical associative processes that may be associated with mental symptoms.)

Thus, the depressed person is in a vicious circle: Once the depression is set off, the physiological feedback mechanisms originating from the body periphery and directed toward the central nervous system reinforce the pathological process. To say to a depressed person, "It's all in your head!", is no longer valid. Brain and body interact to close off the person in a physiological two-way street of depression. This can help us understand the physiological depth of our emotional depression and can encourage both physician and client to confront the problem with patience and persistence, accepting gradual relief as the important indicator that the vicious circle is being reduced, that is, that the therapeutic intervention is effective.

The Peripheral Theory

The peripheral theory claims, as we have already said, that depression is due to pathological processes in the body soma. Let us first examine the socio-economic aspects of this theory, as we previously did when we described the central theory of depression, which is upheld by drug-prescribing medical doctors. The peripheral theory is especially supported by those non-medical psychotherapists who base their treatment approach upon the notion that the body is deeply involved in depressive disturbances. We must remember that these non-medical therapists cannot prescribe medications, since that is the exclusive domain of medical doctors. On the other hand, these psychotherapists (most often psychologists) have so far maintained, in face of medical opposition, the legal right to directly approach the body soma by means of massage, stress positions, play fighting, respiration exercises and screaming. In other words, we have the body-oriented psychotherapies -- Biosystemics, Biosynthetics, Bioenergy, Organismic Therapy, Vegetative Therapy, Primal Integration, Rebirthing, Arica Training, Neo-Reichian Massage, etc. Their purpose is to alter the somatic body processes, sometimes by means of emotional discharge, sometimes by direct vitalization (Rebirthing and Arica Training).

Origins with Reich

The father of the body-oriented therapies, Wilhelm Reich, differed from his psychoanlytic colleagues by directly regarding how the body functions at the same time that the patient verbalizes his problem. Reich put his finger on the muscular armour, that is, upon chronically tight muscles, as the basis of the emotional problem; the muscular armour inhibits emotional experience and expression. Reich especially noted that the emotionally disturbed patient shows an incapacity to hit out aggressively, scream, breathe deeply or reveal feelings with facial expression; all these signs give evidence of the muscular armour, since the blockage primarily involved the voluntary muscle system.

Neo-Reichian Developments: I. The Theory of Three Embryonic Layers

David Boadella (1986) has focused on disturbances of various organic systems as the key factor in emotional disturbances. Boadella first points out that our adult body emerges from the three layers of embryonic development -- endodermal, mesodermal and ectodermal. The endodermal layer leads to the development of our visceral organs,the mesodermal layer to our voluntary muscle system and the ectodermal layer to our nervous and skin systems. Boadella suggests that all of these somatic levels can participate simultaneously in emotional disturbance. Thus, depression can be conceived as a pathological alteration that can involve various organs: decreased visual and auditory perception and absence of skin contact, (ectodermal), voluntary muscle inhibition (mesodermal), liver, kidney and digestive tract disorders (endodermal).

II. Blocked Peristalsis

Gerda Boyesen (1970) has demonstrated that peristalsis is severely impaired in depression and can be effectively treated by massage methods applied to specific skin areas; the result is a return of peristaltic movements. (This is verified by constant monitoring of bowel sounds with a stethoscope).

III. Venous Stasis and Decreased Metabolic Exchange

Still another proposed mechanism is venous stasis in the visceral organs, especially in the gastrointestinal tract. Venous stasis interferes with drainage of waste products and may create other metabolic disturbances. A related mechanism is connective tissue stasis (Oleson, 1971), with decreased exchange of metabolites at the capillary level, once again diminishing normal energy exchang processes; for example, the decreased oxygenation in connective tissue stasis can lead to decreased ATP (adenosine triphosphate) production. ATP has been called the basic energy packet for all cellular activity, therefore its reduced concentration can also act as an important mechanism in the depressive spiral.

Emotions and the Skin.

"Why does the body-oriented therapists touch their patients?" First we have the psychological impact of touch. Direct touch in a professional setting immediately opens up the possibility of trust and direct communication: An arm on the shoulder or a hand that guides the abdominal breathing results in the therapist resembling a trusting parent, and the patient can permit the intimate emotions of hurt, vulnerability and disappointment to come to the surface. More vigorous "catalytic" touching (rubbing the shoulders and back, pushing one another chest to chest, shaking the arms and legs, etc.) stimulates both play and play-fighting, and thus gives the patient permission to show his aggressive energies within a context of emotional security and acceptance. Thus the therapist°s introduction of touch contact, which the client can accept or refuse according to his desire, establishes a basic working relationship between the two people that is favorable for the therapeutic process. Let us examine in more detail the skin and its physiological relevance for our emotional life:

1. The galvanic skin reaction (GSR) shows important variations of bio-electrical potential during emotional stress. (Lader, 1975)

2. There is evidence that skin stimulation can alter gamma system discharge, with the gamma system altering muscle tone and thus,muscle tension. (Lethin, 1977)

3. Soft skin stroking produces a generalized parasympathetic response while vigorous skin stroking produces a generalized sympathetic response. (Gellhorn, 1967)

4. Skin touch can alter peristaltic movements. (Boyesen, 1970).

5. The acupuncture meridians surface to skin level at particular sites, and thus stimulating these points permits effects at distant organs. (Sussman, 1972).

6. Skin areas overlying the chakras have a special sensitivity which may permit these areas to act as "doors" for incoming or outgoing body energies. (Pierrakos, 1977).

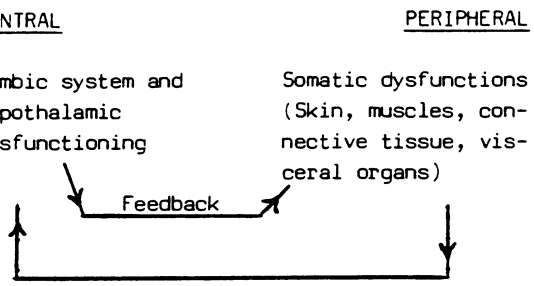
Scientific Progress and the Socio-Economic Barrier

Each of these mechanisms supports the idea that touching the skin is an important, and sometimes essential, therapeutic method. Touching the skin produces local changes immediate under the healing hands, stimulates organs at a distance and introduces feedback stimulation that can calm the CNS "search for an optimal stimulation". Nevertheless, these mechanisms need to be verified not just by clinical experience, but by the physiological laboratory. But here we run up against another socio-economic barrier: Academic physiologists are unwilling to accept these "somatic hypotheses" because they are derived from clinical observations that are carried on outside of traditional medicine and are therefore not endorsed by today's medical authorities. The outcome is that the therapeutic impact of direct touch has not yet been investigated. Therefore, while body-oriented therapists continue to develop their methods on an empirical basis, their theories remain unintegrated with the physiological models of modern science. It is hoped that the barriers which prevent scientific advancement will be overcome in the future when clinicians and physiologists begin their dialogue.

Systems Theory and Circular Processes

In conclusion, our proposal is that the various "peripheral" somatic disturbances in the previous section -- chronic tension, blocked peristalsis, venous stagnation, connective tissue edema, alteration of the skin bio-electric capacity, inhibitory stress hormones, and so on -- can be understood as due to disturbed central nervous system processes involving the limbic system and hypothalamus. (The theories of Laborit and Gellhorn.) These peripheral processes then feedback

their effect to create a circular interaction with the central nervous system.



The point is that whether we start from the center or the periphery, we can recognize the interaction of all processes. General Systems Theory (Liss, 1985) suggests, as an overall model for the life sciences of biology, ecology, economics and psychology, that we avoid reducing mechanisms to "first causes", but that we develop, instead, a more comprehensive model that emphasizes, 1) interaction among all systems and 2) the circularity of processes that repeat themselves over time.

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HAKOMI AND THE Q-SORT TECHNIQUE

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CORI TAGGART IS A THERAPIST IN EUGENE, OREGON WHO WROTE THE FOLLOWING ARTICLE WHILE DOING THE INTERMEDIATE LEVEL HAKOMI TRAINING AND WORKING ON A MASTER'S DEGREE AT THE UNIVERSITY OF OREGON.

Carl Rogers was one of the founders of Humanistic Psychology, also called the third Force in American psychology. His client-centered approach rejected the deterministic view of human beings espoused by both the Behavioral and Psychoanalytic Schools, and was based on a trust that the client's actualizing tendency would emerge if the therapist provided an atmosphere of genuineness, unconditional positive regard, and empathic understanding. In such an atmosphere, the client would move in a direction of constructive and growthful changes, including increased self-awareness, self-confidence, and flexibility. In Hakomi, these self-motivated growth and healing tendencies are discussed under the unity and organicity principles.

Since Rogers' theory was based on experiencing the client directly in the present interaction, without diagnosis, judgment, or labels, Rogers refused to administer standard psychological tests to his clients. He did want to qualify the changes that took place during therapy rather than accept on faith that the therapy was effective, so he used a measure called the Q-Sort Technique devised by William Stephenson in the early 1950's. Instead of categorizing a client as "normal," "neurotic," etc., this technique simply compares the client's view of his or her Real Self, a self-report of who he or she is in the present, to the client's view of his or her ideal self, who s/he would like to be. This assumes the client can accurately describe both a Real Self and an Ideal Self, and if the therapy is effective there is a greater discrepancy between the two before therapy than after. In this way, Rogers evaluated the effectiveness of therapy without judging or imposing labels on the client.

The Q-Sort Technique generally consists of 100 items, each printed on a card. The client first sorts the cards into 9 different piles ranging from "Most Like" to "Most Unlike" me as I am now. That's the Real, or Self, Sort. Then he or she repeats the process in terms of "as I'd like to be now," the Ideal Sort. The whole process can be done before, during, and/or at some point after therapy, and the sets of scores compared.

I recently had to devise 100 items for a Q-Sort for a class in Appraisal in Counseling, and was seeking some way of coming up with items that would cover a broad range of developmental issues, and life strategies for dealing with them. I had also been trying to integrate my academic coursework with my Hakomi training so I came up with the idea of using the eight Hakomi character strategies as the basis for the 100 items. In doing so, I assumed the person reading the items would not necessarily have any prior experience with Hakomi, so the items may sound unsophisticated to those knowledgeable about Hakomi.

A list of the items is found in Appendix A. The items include four from the Sensitivity Cycle--one for each barrier--and twelve for each character strategy, distributed in the following manner:

# Items	Category
2	Strengths
2	Relationships
1	Feelings
2	Body
2	Strategy under Stress
1	Fears
1	Energy
1	Thought

This was done to insure similar dimensions were included from each strategy. Since the strategies are too complex, and in "real life," too individualistic to crystallize into twelve items, they were used more to get a broad range of developmental issues and basic life strategies than to specify the eight character strategies in a complete and precise way.

One way to analyze the results is to correlate the initial Real Sort with the initial Ideal Sort, and compare the correlations with those of a post-therapy Q-Sort. Since I had a limited amount of time within which to do this, and was not using the technique to evaluate the effectiveness of ongoing therapy for me, I focused on identifying issues that appeared from discrepancies between the Real and Ideal sorts when I used the Q-Sort myself. I did this by taking all the items in the Most and Quite Like categories for the Real Sort, and then noting where those same items appeared in the Ideal Sort. I then did the same for the Ideal Sort. The whole process was an interesting experience in self-awareness. I was especially intrigued to find what items coincided in the Most Like and Quite Like categories for both Real and Ideal Sorts, and what items were in those categories for either the Real or Ideal Sort, but in a very different category, such as Quite Unlike, for the other.

There are a number of ways this Q-Sort could be useful and compatible with Hakomi Therapy. For a therapist interested in having a measure of the client's self-perceived degree of change, the Q-Sort Technique provides a nonviolent, nonintrusive way of doing so. Although I do not believe all the change that is taking place can necessarily be evaluated by a cognitive self-report, the Q-Sort may be helpful in reflecting the changes that have been consciously integrated. Rogers often asked clients to repeat the Q-Sort a number of months after therapy had ended, hoping for a sense of the stability of the changes, and how the client was continuing to grow and integrate seeds planted during therapy.

It might be a worthwhile undertaking from the client's point of view, in terms of an experience of self-awareness, to use the Q-Sort the way I did for myself. The client and therapist could discuss the issues that emerged, and work with any that seemed particularly pertinent to the client, using mindfulness, accessing memories, and other Hakomi techniques.

The Q-Sort Technique was designed to <u>avoid</u> labelling and boxing in the client. Using it to pin down the client in terms of a particular character strategy would be a misuse of it, substituting static test results of eight generalized strategies for the live experiencing of a unique and complex person. It would, however, be interesting to note whether particular strategies did emerge from the Q-Sort, and whether those strategies corresponded to elements of a client's strategy that a Hakomi Therapist observed during the overall process.

I found the process of doing the Q-Sort personally interesting, bringing into awareness more aspects of how I think I am now, and how I'd like to be. The issues I identified from my self-administered Q-Sort did seem to relate to certain character strategies which I've been aware of during Hakomi training sessions. Yet they seem far from a complete picture of me. I would feel violated and reduced if someone were to say "This is who Cori is," rather than acknowledging these issues as aspects of a much more complex process that is continually emerging.

APPENDIX A: LIST OF Q-SORT ITEMS (Total Number Items = 100)

	STRATEGIES			
CATEGORIES	SENSITIVE/WITHDRAWN	DEPENDENT/ENDEARING	SELF-RELIANT	TOUGH/GENEROUS
STRENGTHS	Perceptive, extremely sensitive to vibes around me. Active imagination.	Easily tune into others' needs & feelings. Affectionate.	Good at getting things done by myself. Rely on own resources rather than turning to others for help.	Stay cool under fire. In groups, seem to end up in leadership role.
RELATIONSHIPS	Wary of others. Feel I don't belong.	Want more than others seem to give me. Feel left behind a lot.	Willing to help others in need. Tend to be independent but enjoy company.	Don't need others' approval. Help others more than they help me.
FEELINGS	Feel unwanted & alien.	Often depressed.	Uncomfortable if have to depend on others.	Feel strong & independent, don't worry much.
BODY	Cold hands & feet. Frequent headaches.	Body slumps downward a lot. Body feels week & drained.	Body resists collapse. Body is wiry.	Feel more powerful in upper 1/2 of body. Breathe in upper chest, chest often expanded.
STRATEGY UNDER STRESS	Withdraw into self a lot, especially if overloaded. Wish people would leave me alone more.	Give up easily when things get hard. Under pressure, turn to others for help.	Braced for challenge. Function better alone.	Don't let others have power over me. Intimidating.
FEARS	Afraid of falling apart.	Afraid I won't get enough.	Afraid of needing others.	Hardly ever afraid.
ENERGY	Feel highly charged but held in.	Low energy.	Body feels energetic, with a rigid layer on surface.	Energy in body on alert & ready.
THOUGHT	As a child, often thought I was adopted or from another planet.	Often think I can't do it.	Think I'd be let down if I asked others for help.	Think others would manipulate me if I showed my true feelings or any weakness.

	STRATEGIES			
CATEGORIES	CHARMING/SEDUCTIVE	BURDENED/ENDURING	INDUSTRIOUS/ OVERFOCUSED	EXPRESSIVE/ CLINGING
STRENGTHS	Charming & entertaining in a low-key manner. Good at maneuvering around obstacles, especially other people.	Reliable & persevering. Extremely loyal.	Appreciated for my achievements & high energy level. Productive.	Enthusiastic & stimulating to be with. Lively & expressive.
RELATIONSHIPS	Often feel cunning on the inside, while appearing cooperative to others. Surprised when others accuse me of being manipulative.	Tend to slow down if others try to hurry me. Often get stuck in double bind between doing what I want vs. doing what would please other person.	Get frustrated & impatient when others delay, work too slowly. Often too busy & focused on getting things done to socialize.	In relationship, continually look for proof that other person cares about me. Wish I could get the attention I need in my close relationships.
FEELINGS	Suspicious that others are trying to get power over me.	Feel anxious, burdened & dragged down in many social situations.	Often feel frustrated & unaccepted for who I am, apart from what I can do.	Very emotional, feelings seem to bubble out all over the place.
BODY	Flexible, smooth body. Speak with soft, smooth, seductive voice.	Movements are generally deliberate & self-conscious. Body is muscular & compressed.	Body proportionate & coordinated, with some degree of overall tension. Move in determined energetic manner.	Top 1/2 of body more rigid & tighter held than bottom 1/2, which is softer & looser. Eyes wide & bright.
STRATEGY UNDER STRESS	Turn on the charm when I want something from someone. Scheming is best way to get what I want.	Don't like to be hurried or pushed. Tend to delay if uncertain.	Hard to stop <u>doing</u> & just relax. Persist at what I'm doing until it's finished.	If I think someone close is going to pull away, I get very emotional & try to hold on to them. Show excitement to get attention & attract others.
FEARS	Afraid others would prevent me from getting what I wanted if they knew what that was.	Fears that I'll make a mistake or fall out of favor with loved one if I act on own initiative.	Afraid I wouldn't be taken seriously & treated equally if I were more spontaneous, emotionally expressive, & less task oriented.	Afraid of being distanced by loved one(s).

STRATEGIES

CATEGORIES	CHARMING/SEDUCTIVE	BURDENED/ENDURING	INDUSTRIOUS/ OVERFOCUSED	EXPRESSIVE/ CLINGING
ENERGY	Use my energy moderately & subtly.	Have fair amount of energy, but feel held in & ambivalent.	High energy, generally steady & directed.	Lots of energy, often impulsive & uneven.
THOUGHT	Don't think I've done anything wrong when others blame or acuse me, so I don't understand where they're coming from.	Only way to avoid blame or punishment is to delay or avoid taking action.	Think I need to be accomplishing something to be recognized & accepted.	Think I'd be disappointed & hurt if deeply involved emotionally.

Little or No Trouble with or Concern About:	Q-Sort Item
Insight Barrier	Gathering information and getting clarity on what I need at the moment is not a big problem now.
Response Barrier	Respond & take appropriate action without feeling real stuck, or acting too hastily.
Nourishment Barrier	Get satisfaction out of what I do.
Completion Barrier	Comfortable with managing several things, recognizing when each is finished, resting & savoring satisfaction before moving on to next item.

APPENDIX B: INSTRUCTIONS FOR THE Q-SORT TECHNIQUE

PREPARATION

1. Write out each of the 100 items on a separate file card. (96 items will be on the character strategies, 4 will be on the Sensitivity Cycle.)

2. Make sure cards are shuffled before each sort.

ADMINISTRATION

1. The Real or Self Sort: Ask the client to sort the cards into the 9 piles according to how well the statements on them describe how he or she is now.

   I found it helpful to first do an approximate sort, just sorting the cards without worrying about how many were in each pile, then to sort them further putting the right number of cards in each pile.

The piles are as follows:

Pile #:	#1	#2	#3	#4	#5	#6	#7	#8	#9
Descriptor:	Most Unlike	Quite Unlike	Fairly Unlike	Somewhat Unlike	Neutral	Somewhat Like	Fairly Like	Quite Like	Most Like
Number of Cards in pile:	5	8	12	16	18	16	12	8	5

2. The Ideal Sort: After the cards are shuffled, ask the client to repeat the sorting process, only this time sorting the cards according to how he or she would like to be now.

3. Doing this procedure can be an interesting exercise in self-awareness by itself. The therapist and the client may want to notice how this whole process is for him or her in a mindful manner.

ANALYSIS

1. Look for large discrepancies, where an item is in very different piles in the 2 sorts. For example, in "Quite Like" for Real, and "Most Unlike" for Ideal.

   I tend to be especially interested in items that are in the top few categories, Most & Quite Like, for either or both the Real and Ideal Sorts, as these reflect items the client most closely identifies with.

   I also find it interesting and useful to look for clusters of particular strategies. For example, if many of the items for Self-Reliant are in the Most or Quite Like categories, or the items for Tough/Generous tend to be in the Least Like category, that may be useful information to be aware of when working with this client.

2. How closely the Real and Ideal Sorts correlate before and after therapy can be compared by doing pre- and post-therapy Q-Sorts. (This is a more complicated procedure, which I won't describe here, but which can function as a measure of therapeutic change and effectiveness.)

FURTHER COMMENTS

Doing the Q-Sort is time-consuming.

The therapist could either be there with the client, or give him or her the cards and instructions for doing it alone. (I tend to be distracted and feel pressured when someone is watching, so I preferred to do it alone.)

These instructions are only meant to be a helpful guide. So, play around with it. Do whatever seems interesting and appropriate to make it a useful and enjoyable experience in the therapy. There is a vast range of material in the literature for those wanting to delve deeper into the Q-Sort as a method of testing.

STORYTELLING FOR HAKOMI THERAPISTS

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A STORY.

Do you know the story about Henry the strange kangaroo? He lived in China, in a town named Tsin Kiang, a big town with many people, dogs, cats, mice, and birds....but no other kangaroo. Now, that wouldn't have been a problem, one might think, but for Henry it was a big problem, because he knew he looked different and strange. And he knew the others felt he looked strange too. The mice would giggle when he hopped past, the birds would whistle after him, and the kids would say, "hey you, you are weird," laugh, and run away.

Henry was sad a lot. He would look at his tail that was supporting his weight and say to himself, "nobody has a huge tail like me, and nobody else jumps around like me instead of walking like the other creatures." So eventually he would only do very small jumps, pulling his tail in a little, trying to look like everybody else. For a time he also tried to walk on four legs like cats and dogs, but that looked even more strange, and he gave it up.

After some time, Henry became quite good at pulling his tail in and at taking tiny hopping steps. That felt awful and he couldn't breathe very well, but people and animals stopped noticing him so much. He knew though, that they still sneered at him, and every time he passed by a mirror, he wouldn't look, because it looked strange.

Henry was very unhappy.

One day, as he was sitting at the bank of his favorite river -- a place where he would spend many hours alone, thinking, crying, and dreaming of magical places -- he suddenly saw a golden fish trapped in a fisherman's trap. "Help me", said the golden fish, "help me, I want to live. I want to move. Please help me, Henry!"

"You know my name?" Henry replied, very surprised. "How?"

"I know what needs to be known," the
en fish answered. "Now help me!"

Henry felt sorry for the fish and opened
trap. The fish darted from the trap, and
in moments grew to be much bigger. Henry
d see that it's skin was sparkling with
y jewels. "Thank you", said the fish."
ll help you, too." With these words,
y saw three of the jewels from the golden
's skin drop to the bottom of the river.
e these stones", the fish said, "the
t will be a boat, the second a wind, the
d you can keep. Trust the stones."

The fish had hardly finished its words,
it dashed away and was gone. Henry was
ed, waited a while in wonderment, and
slowly lowered his hand into the water
grasped the jewels. There was a red one,

a blue one, and a yellow one. Henry had studied them for a while, when suddenly, the blue one dissolved in a flash of light, and, at the same moment, a large blue, wonderful sailboat appeared before his eyes, anchored right next to him.

Without thinking much, Henry hopped right in, and immediately the second jewel, the yellow one, dissolved with a flash and a strong wind came up, the sails unfolded all by themselves, the boat started moving without Henry's help, and soon he was out on the river, sailing away at a fast pace.

Of course this was a magical boat, and it seemed to know where they were going, because it would take every bend of the river, heading down to the open sea, and once on the ocean it took a straight course south, never taking another turn again.

Well, the trip took quite some time. Henry found food and water on the boat, and enjoyed the ride, although now and then he would start worrying about his destination.

After about 30 days he finally sighted land in the distance, a beautiful shore with lots of trees and fruit everywhere. The boat landed, and Henry had hardly set foot on shore when the boat vanished in a flash of light and the wind that had been with them died down.

Henry was standing alone, clasping his last, red jewel, when a mouse walked by, casually greeting him, saying, "hello, kangaroo!" Just that, just,"hello, kangaroo!" No laughing, no giggling, no sneering. Another mouse came by, a horse, some animals that Henry didn't know, and some men and women. All of them were friendly and casual. Some even started little conversations. Henry had a wonderful time.

After talking with a little girl for a while, she said to Henry, "Henry, how come you are not over there, at the kangaroo party?"

"A kangaroo party?", Henry asked dumbfounded, "A kangaroo party? You mean, there are other kangaroos here?"

"Why certainly", the girl replied, "this is Australia, the place where all the kangaroos live, except the ones in the zoos." Henry was very excited, he took huge jumps over to the beach park the girl had pointed out, and he couldn't believe what he saw .... hundreds of kangaroos, just like him, dancing, singing, jumping and laughing all over the place .... a wonderful party with most of the guests being kangaroos.

Within a few seconds some other kangaroos had grasped him, swirling him around, and he was in the middle of them, jumping the highest jumps, and laughing in a way he had never laughed before.

Henry stayed through the whole party, and of course, he stayed in Australia. He made many friends, kangaroos and others, and he became a very happy kangaroo.

The red stone he put in his pocket, and I believe it is still there.

TELLERS AND TALES.

Often, when I meet people who have been to one of my workshops some time ago, they ask me for a story, "you know, the one with the purple rabbit who was lost on the moon?", or some other. And invariably I have to answer, "sorry, I don't really remember it. It was not an existing story. It was a story made up right then, just for you."

What is the power of a childish little story, which, if we had it in writing, would not seem special at all? What power does such a story have that people remember it long afterwards while the rest of the session has faded away? The story stays because it's like a picture or a riddle or a symbol. It is tight, compact, a seed that suggests it all.

Stories have probably been with us from the beginning of language. Stories transport our memories, our truths, our beliefs across the generations. Stories are in us and around us. They convey the myths we live by. Religions and the mythical foundations of civilizations are cast in stories.

Two examples of this come to mind from places where I've been. One is Iran, the ancient Persia from where some of the best known, internationally best selling stories of all time come. There the old and the new stories are told in the markets even today, by storytellers who keep large audiences entranced for hours; children, adults, and the aging; a variation of our TV and screen culture where the same myths of heroism and malice, good and bad, are repeated over and over again.

The other example is the Indonesian Hindu island of Bali, where there is ONE single saga, one of the great pieces of religious literature, the Ramayana-epos, which permeates the every day life of the Balinese. Paintings, dances, shadow-play, music, even children's comic books repeat the same story, or pieces of that story, the quest of Rama. The idea, the message of that epos, is in everybody's mind. It shapes the thinking, feeling and general outlook on life of every Balinese.

I suppose that's the role stories play for humankind; they reflect our anthropological heritage, or in Jung's words, the collective unconscious.

On an individual level, they guide our unconscious mind, help us be tuned into our cultural wisdom and into the consensus on reality that we share with the people around us. Stories do that long before our conscious, rational mind is able to put them together. They form our thinking long before we are aware of it.

These world views, these personal and cultural myths, are the background of our thinking, the basis of our behavior and the environment that colors our emotions and shapes our bodies.

People feel naturally attracted to stories, they are part of what our minds are set for: creating our personal myths in reasonable harmony with the collective myth around us. Society is built on this harmony.

Here, the overlap with what a therapist, specifically a Hakomi Therapist, is interested in becomes obvious. As Hakomi Therapists we are dealing with the myths people live by, their beliefs, their world-view. And we are dealing with them on a level that is different from every day consciousness, different from intellectual opinion, from the normal, rational mind.

TRANSFORMATION AND INTEGRATION.

Among others, hypnotherapists have long used stories for psychotherapeutic purposes. It is their way of using them that is best known among therapists today. That is why I'd like to point out two ways in which they use them in order to contrast the use of stories in Hakomi Therapy.

First, both Milton Erickson, and Bandler/Grinder use them at the transformation stage of a psychotherapeutic session. Their story will be in contrast to an original myth/belief of the person they are working with. It's like sneaking a few new circuits into a computer when nobody is watching. Replacement of basic running parts. The therapist finds out which belief is disposing the client to get stuck, and then implants a new basic view, in it's ancient, anthropological form: a story.

Secondly, they do this when the conscious mind of the client is not fully available. Usually a hypnotherapist's point of view includes little appreciation for conscious awareness. To them, it stands in the way, it's an obstacle to overcome. So, creating a hypnotic state in the client is inviting consciousness to step out the door for a while, creating the opportunity to work on the unconscious mind while it is unguarded. And since the unconscious mind is really perceptive of mythical material (they are basically the same stuff), it works really well. It's like surgery: first the anesthesia, then the replacement of parts, one belief for another, and the whole machine works differently.

By now the reader will have a pretty good idea of what the point of view for a Hakomi Therapist will be.

Kurtz writes, "It isn't necessary to avoid consciousness to work deeply." Mindfulness, the state of consciousness we work

with, allows conscious understanding by the clients of what's happening, as well as the freedom to come up with their own new options, all the while supporting the clients' power to consciously accept a new belief or reject it.

The real danger that we see -- even in the way WE are telling stories -- lies in the fact that they are so powerful to the unconscious, and that they are largely created and directed by the therapist. So, we chose some conscious limitations in how we use them.

Most important, for us storytelling is an INTEGRATION TECHNIQUE. We do not come up with any ideas or suggestions on how to resolve the barriers people get in touch with. Hakomi principles guide us to treat those situations with great caution so as not to violate the client's self determination. Instead, we listen with our whole being for sings of the client's inner wisdom, for the spontaneous signals of organic resolution to shed the first light on the process. The spontaneous is then midwifed with a lot of tracking and contact which can not be done well within the framework of telling a story. In Hakomi, the storyteller has to get the elements, the characters, and the story line from the client first. In a way, Hakomi therapists really don't invent any of it, but they translate into a story what has emerged consciously for the client in the session itself. The story is a confirmation, a repetition in an added dimension, nothing more.

Typically, in a transformational therapy session the client's belief changes as s/he lets down a barrier to a more realistic, nourishing core organizing belief. The change is from, "life is only like that" to, "life is sometimes like that, sometimes it is like this." The therapist needs to know exactly which belief a client started out with, and what the new life option/belief offers. The therapist cannot know beforehand, and even if a good guess is made, s/he must not force a specific solution.

Only at the end of a session, when the therapist knows precisely what the client went through, where s/he was and where s/he's going, is there a chance of telling a story without violating the principles that honor a person as a living organic system.

A story will reconfirm what the client was experiencing. It will repeat the process on a level of psychological organization that stores away mythical and childlike knowledge of the world. It will validate in pictures and contextual information what the client just found out. This is, of course, integration. What a fun way of doing it that opens such an important dimension.

I personally like to tell stories in two cases: The first is in oral and hysteric-rigid processes, where telling a story, just any story, is nourishment in itself. For the oral process, it is a practical validation of what the person just learned: "You can have somebody take care of you. Just lie there and let it in. The teller is with you." For the hysteric-rigid process it is a confirmation that it's ok just to be there, that somebody is paying attention and staying with the client, even if s/he is not doing a thing.

The second case is after I worked with the child state of consciousness. Then the client is already in a state of mind that is receptive to stories, a state of mind where it is delightful to be told a story.

Telling a story also indicates that the end of the session approaches, just as a story before bed indicates the end of the day. There is a sense of completion, and from my experience, clients are always ready to let go of the session when the story is over -- without me indicating it in any other way. This of course is particularly useful in completion barrier processes.

HOW TO TELL A STORY.

1)) There are a couple of things to make sure of before one can start telling a story in a Hakomi session:

A. Did the client cross the nourishment barrier, and did transformation occur?

B. Did the therapist understand the process clearly?

2)) If that is the case the therapist will have to create a starting point for the

story in her/his mind. S/he needs to create a main character, a person, animal, or object that the client can identify with. This protagonist should clearly be related to the client, but be different enough as not to be banal. If the therapist worked with a child at an age of 5 and with the name Sarah, s/he shouldn't take a five year old girl named Sarah as a protagonist, but rather one that a 5 year old girl can relate to, a lioness for instance, if it was an angry process, or a princess if it was a tender process. If the child was one or two years old a cute little bunny is fine, and for a ten year old boy a star-traveller or a scout. There are as many possibilities as the therapist's imagination will allow.

In our story of the kangaroo for instance -- what kind of person was it told to? I would imagine a client who's child was old enough to know what a kangaroo is, maybe 2 or 3 years, and one that can still be excited about a kangaroo, probably not more than 8 or 9, if there is not a special interest in animals.

3)) As a next step, the therapist will have to invent a situation for the protagonist that embodies the same kind of dilemma the client was in as a child. The dilemma should be bottom line: loneliness for the oral process, no freedom for the masochistic process, humiliation for the psychopathic process, and the like. Our kangaroo? Sounds schizoid, doesn't it?

4)) At this point the storyteller should just start. S/he should trust that the story will develop. It is impossible to create a whole story in the mind while relating to a client. But when we start, events will just unfold, pieces will fall into place. If the therapist understands the process s/he just facilitated, s/he will have a general direction that the story has to follow. The storyteller should just allow him/herself to start talking about the protagonist and the terrible situation s/he was in. "Would you like me to tell you a story? Ok? ... Well, you know there was once this strange kangaroo...."

5)) The general outline of a story will lead the protagonist from a situation of lack of some sort to a situation where s/he got what the client got in the process: From abandonment to being taken care of. From confusion to clarity. From loneliness to being with others, and so on. So, often there will be a quest, a search, a setting out for something else, something more, or a change that comes unexpectedly.

6)) For the transformation one usually needs a change agent. That's how stories are. Most often it's the archetype of the sage in Jung's terms. The agent stands for the inner knowledge that guided the client. In the kangaroo story it is the golden fish. But it could be a wise old person, a dwarf, all kinds of animals or plants. This agent can introduce knowledge, secret power, magic or any other dynamic force that can turn the sad story around.

There can be magical items like in the above story, or advice, or active help, or some awakening of the protagonist. The change agent will turn the story around. There should always be some building up of the story line, some climax, a development that keeps the listener engaged.

7)) At the end of the story there will be a solution, a happy ending that corresponds to what the client experienced. Again, as in all parts of the story, it is not good to be too obvious, though the client always knows it is their story. The general bottom line should be kept parallel. In our kangaroo story, an example for a schizoid process story, the final scene depicts a place of being welcome, fitting in.

8)) It is good to remember that a story gains its powerful qualities from within the context of the process and the miraculous events that just happened to the client in the therapy session. What is a perfect story in a session may seem boring when it is isolated from its context.

SOME HELPFUL RULES.

1)) There's a simple trick in Hakomi story telling, invented by Jon Eisman, that allows the client to control the story some, and that helps the therapist to check whether he or she is still in tune with the client's

experience. We like to stop a few times during the story, suspending it with an open ended question, like, "...and when he jumped off the boat....guess what he saw....?" or, "...she turned around and wanted to thank the wizard, and what do you think had happened?"

We like the child/client to have a chance for input, to check if s/he kept up with the proceeding part of the story, or whether other information needs to be considered. That allows us to shape the story to the precise needs of the client.

If transformation was not deep enough, it will show at these places. The client will not be able to go along, obstacles will appear, and we will have to explore the barrier again.

2)) Another means to keep the story closely tailored to the client is to track consistently and to respond with your story to what you track of the client's experience. For instance, we go into detail, when the client is enjoying, we vary if he or she is frowning, we check in with an opened ended "The frog really didn't like the idea of going in the cave, did he...?" and so on.

3)) A story that is too similar to the client's story will call up resistance, "that's not exactly how it was..." It is better to keep the story parallel but in a different realm. That allows the client to identify with the bottom line and to enjoy the details, without worrying about forcing them into exact correspondence with their particular experience.

4)) Because the storyteller is usually in the role of the "magical stranger", or is at least relating to a child consciousness, it is wise to use appropriate language. Words need to be simple and clear, no "hysterical laughter", "immanent problems", or "abdominal spasms". We invite a child to be there; to find its language is important.

5)) A storyteller should allow him/herself to use fantasy and imagination, even humor as much as s/he can. Children love colors, descriptions, names, pictures. They want details as long as the storyteller doesn't get carried away.

A pink crocodile is better than just a normal crocodile, and if the pink crocodile has purple ears -- that's even better. Children want to see things before their inner eyes.

6)) Some details used can be elements from the process. If a toy elephant was part of it, it's a good idea to have an elephant show up in the story. If the child knew a trustworthy person, a trustworthy person in the story bridges the gap between process and story.

7)) A good story is clear and to the point. A simple story line creates clarity. A storyteller shouldn't ramble. Even if there are a lot of details, the course of events should be concise. More than ten minutes for a story is too much to digest. The kangaroo story above takes about seven minutes. That's enough.

8)) If a storyteller doesn't feel comfortable with children or stories, or if s/he is lacking ideas, there are easy and fun ways to learn. One is to read children's books and fairy tales. In the waiting room of the dentist for instance. The other is to start telling stories to children. They will love it. Taking a little time for this will considerably improve skills of working with the child and doing the "magical stranger".

CONCLUSION.

Gregory Bateson writes of stories, "What is a story but that it may connect A's and B's, it's parts? And is it true that the general fact that parts are connected in this way is at the very root of what it is to be alive? I offer you the notion of CONTEXT, of PATTERN THROUGH TIME."

A story gives a pattern of understanding, an icon, a context in which you can place yourself, to know who you are. Integrating with a story reconfirms the clients new belief/understanding of WHO S/HE IS IN RELATION TO THIS WORLD, which is, as you will remember, what "Hakomi" means.

A story is a special and powerful tool to use, one that is deeply rooted in our evo-

lutionary heritage. The psychological structures in which we validate a new belief with the help of a story, is the realm of myths, archetypes, imagery and dreams, which are ill defended when accessed. It takes integrity and caution to deal with them.

On the other hand, and for the same reasons, we humans have this natural attraction to stories, they appear to be fun and entertainment. For the storyteller it's very rewarding to relate on such a deep level in a playful way. It's worth trying. They'll ask for more.

Consequently: he who wants to have right without wrong, order without disorder, does not understand the principles of heaven and earth. He does not know how things hang together.

-- Chuang Tzu, Great and Small

But the kind of activity which dominates the instability phase introduces a directedness, a vector which already indicates in which direction the new structure may be expected.

-- Erich Jantsch, The Self-Organizing Universe

A well-ordered humanism does not begin with itself, but puts things back in their place. It puts the world before life, life before man, and the respect of others before the love of self. This is the lesson that the people we call "savages" teach us: a lesson of modesty, decency and discretion in the face of a world that preceded our species and that will survive it.

-- Claude Levi-Strauss, (1972 interview)

This type of consciousness -- what I shall refer to in this book as "participatory consciousness" -- involves merger, or identification, with one's surroundings, and bespeaks a psychic wholeness that has long since passed from the scene.

-- Morris Berman, The Reinchantment Of The World

Then existence is not problematic. It is creative. It is a process of the confrontation of conditions, but it is humorous, already Enlightened. Nothing ultimate is at stake.

-- Da Free John, Talk: The Religious Ambivalence of Western Man

The ground of being is unconditioned good.

-- A tenet of Buddhism

YOGA AND HAKOMI: TWO FRIENDS MEET

DYRIAN BENZ

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The whole point of Yoga is to achieve a still, clear mind. That's what all the fuss is about. Sounds like a straightforward and perhaps even simple goal. Yet, we all know how extremely difficult it is to even come close. Since this goal is so paradoxically difficult, Yoga has developed a practical approach to achieve this state of mind.

In its entirety, Yoga usually includes a variety of practices which focus on the physical, nutritional, mental-emotional, spiritual and ethical areas of life. However, the basic aim of all the practices, which is easily forgotten by the diversity of the practices, is to achieve a clear and unconditioned mind. It is in this area that the Hakomi Method of Psychotherapy and Yoga meet. An additional meeting ground for Yoga and Hakomi is their foundation on an introspective, gentle attitude, and a respect for the integrity and intelligence of life.

Of particular interest to anyone studying the complexities of the body-mind-spirit is a basic and essential Yoga text, upon which almost all Yoga practices are built, the Yoga Sutras by Patanjali. The word "Sutra" means "thread", signifying that these Sutras carry only the most essential thread of meaning upon which then, traditionally, the teacher would expand.

These practical instructions for achieving optimal functioning were passed on verbally from teacher to student in ancient times, but they are now available in print in many versions. The Sutras are estimated to by anywhere from 2,000 to 7,000 years old, which means a considerable amount of practice and refinement have gone into them. We could say from a modern, scientific point of view, that a considerable amount of practical research had been conducted with them over thousands of years by an uncountable number of practitioners.

The rest of this article presents a few key selections from the Yoga Sutras which are particularly relevant to the practice of Hakomi Therapy. I will assume that the reader is sufficiently familiar with Hakomi to draw the parallels between the two disciplines.

All the selections from the following sutras have been re-transliterated by me with language geared especially toward individuals with some psychological background or curiosity. I have taken considerable care to make the selections clear and understandable while at the same time not sacrificing their deep meaning -- within the realm of my own understanding and experience with them. In order to facilitate a deeper study of this material by the interested reader, the traditional placement of the sutras is noted in the text.

With this much introduction, I will now let the sutras speak for themselves, with only some connective comments between them.

The first sutra states the purpose of Yoga.

> THE FOLLOWING IS AN ACCOUNT OF HOW A MOST ADVANCED AND PROFOUND LEVEL OF HUMAN FUNCTIONING CAN BE ACHIEVED. (Book 1, 1)

How this is to be achieved is described by the next sutra which is said to be the crown jewel, or essence, of all the sutras.

> BY STILLING ALL MENTAL ACTIVITY THE SUM TOTAL OF HUMAN POTENTIAL IS ABLE TO SPONTANEOUSLY EMERGE AND EXPRESS ITSELF. (Book 1, 2)

The result of a still mind expresses itself thus:

> THEN ALL INNER FRAGMENTATION, CONFLICT AND DISTURBANCE GIVES WAY TO THE NATURAL AND PRIMARY STATE OF INSPIRED AND PROFOUND HARMONY, AND THE PERSON ABIDES IN THE INNERMOST, NATURAL STATE. (Book 1, 3)

What about our other functioning in life?

> AT OTHER TIMES WE FALSELY IDENTIFY OUR INNERMOST STATE (OR SELF) TO BE THE SAME AS WHATEVER MENTAL ACTIVITY IS HAPPENING. THEN THE ESSENCE SEEMS TO DISAPPEAR BECAUSE OUR IDENTIFICATION IS WITH THE PRESENT MENTAL ACTIVITY AND EXPERIENCE. (Book 1, 4)

> BECAUSE OF OUR LEARNING AND EXPERIENCE THE MIND OVEREMPHASIZES THE WORLD OF EXPERIENCE AS REALITY, WHICH ACTUALLY ONLY CLOUDS THE LIVING KNOWLEDGE OF THE ESSENTIAL SELF WITHIN. THE SELF IS SIMPLY THE ONE THAT SEES WITHOUT ANY QUALIFICATIONS OR JUDGMENTS. HOWEVER, SINCE WE GENERALLY FUNCTION EXCLUSIVELY THROUGH THE CONDITIONED CONCEPTS OF THE MIND, ALL PERCEPTIONS ARE CONSISTENTLY COLORED BY THE MIND. (Book 2, 20)

Then the approach of Yoga is described thus:

> THE ENTIRE CREATION (ALL OF LIFE, ALL THAT IS) EXISTS ONLY TO PROVIDE US WITH EXPERIENCE. EVENTUALLY, THOUGH THE SELF APPEARS TO BE INVOLVED IN THIS EXPERIENCE, IT IS ACTUALLY ONLY AN INACTIVE WITNESS TO IT ALL. (Book 2, 21)

> WHEN YOU REST IN YOUR REAL NATURE, THEN ALL THE EXPERIENCES OF THE WORLD, OF YOUR LIFE, LOSE THEIR REACTIVE POWER OVER YOU. THEN YOU SEE REALITY IN A NEW LIGHT, EVEN THOUGH OTHER PEOPLE WILL PROBABLY NOT NOTICE THIS CHANGE NOT WILL THEY BE ABLE TO CONFIRM YOUR NEW PERCEPTION. (Book 2, 22)

> THIS EXPERIENCE OF UNION IS ACTUALLY AN "ACT OF REMEMBERING" OF THE REAL AND ORIGINAL CONDITION. WE ONLY MISTAKENLY ASSUME THAT THERE IS A SEPARATION TO BEGIN WITH. (Book 2, 24)

> WITHOUT THIS MISTAKEN ASSUMPTION NO SUCH UNION IS EVEN AN ISSUE, FOR THEN THE SELF SIMPLY RESTS IN ITS OWN NATURE. (Book 2, 25)

Then finally, here is the recommended method to apply:

> UNINTERRUPTED, DISCRIMINATIVE SELF-OBSERVATION IS THE METHOD TO REMOVE ANY FALSE ASSUMPTIONS ABOUT THE REALITY OF YOUR BEING. (Book 2, 26)

"As long as we entertain the idea that we can overcome nature, we are sure to see our 'health care' schemes backfire or disappoint."

Dr. Virgil Strang
Dean of Philosophy
Palmer College of Chiropractic
The Essential Principles of Chiropractic

"[The natural] laws are not forces external to things, but represent the harmony of movement immanent to them."

I Ching

"The [body] is operated by an intelligent vital force which I saw fit to name Innate—born with."

D.D. Palmer, Founder of Chiropractic
The Science, Art & Philosophy of Chiropractic

HAKOMI AND THE CREATION CENTERED SPIRITUALITY OF MATTHEW FOX

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Path II Befriending Darkness, Letting Go and Letting Be: The Via Negativa

The Via Negativa in Fox's work has to do with concepts such as emptying, silence, being emptied, pain, sinking, nothingness, and in Christianity in particular, the concept of the cross. The Via Negativa presupposes the Via Positiva dealt with in the first article, a radical affirmation of the goodness of creation. Fox notes, "How can one let go of what one has not fallen in love with? The depth of nothingness is directly related to the experience of everythingness." (p.129 of Original Blessing)

Along with Jung, Fox affirms that we have not had a Via Negativa in the Western world for the last three hundred years since Ignatius of Loyola went without one. That was a serious loss. In Catholicism it was replaced by asceticism, the use of will power to control feeling. In Protestantism there was a preoccupation with sin. Both substitutes lent themselves to a John Wayne notion of spiritual development.

> The religious acquiescence to "more self-consciousness" and bigger egos in a historical period of rising capitalism, industrial birth, mass armies, and civilian targets in modern warfare did not go unrewarded by the secular guardians of the status quo. When the Via Negativa is ignored, the prophetic voice is invariably silenced. Life becomes superficial, easily manipulated, and ultimately as boring as it is violent. And, above all, cheap. For while the Via Positiva teaches us the cosmic breadth of living, of our holy relationship to stars and atoms, to royal persons and to blessed bodiliness, the Via Negativa opens us to our divine depths.(p.129-30)

He adds that "One could have predicted the loss of the Via Negativa in the West because the Via Positiva and a spirituality of pleasure and hospitality were so profoundly silenced for so long." (p.130)

Hakomi participates in the Via Negativa by its very nature, which will become clearer in the paper. In so doing it participates in a de-mystifying process. The culture has entranced us with ego-based images of what it means to be in the world. We are mystified by these illusions, cut off from our deepest selves, and wander through much confusion and pain. By turning awareness inward toward the concrete reality of experience, by suspending judgments and habitual reaction patterns, by studying what is and how we participate in organizing our experience of what is, the process of therapy frees us from bondage to cultural mystifications. It brings about the

possibility of our re-organizing around more organically grounded beliefs and strategies.

Letting Go Into Silence, Mystery and Darkness

.God is not found in the soul by adding anything, but by a process of subtraction. -Meister Eckhart

.To reach satisfaction in all
desire its possession in nothing.
To come to possess all
desire the possession of nothing.
To arrive at being all
desire to be nothing.
To come to the knowledge of all
desire the knowledge of nothing.
-John of the Cross

.Are you willing to be sponged out,
erased,
canceled
made nothing?
Are you willing to be made nothing?
dipped into oblivion?
If not, you will never really change.
-D. H. Lawrence

Hakomi promotes de-mystification in people the same way the great religious traditions have done it for aeons, by a process of subtraction or letting go.

The first thing we encourage is a letting go of explanations, justifications, and problem solving - wordiness. We encourage a change in a person's state of consciousness from the ordinary take-care-of business mode to that of being mindful.

This entails a slowing down, a quietness, a receptive posture in which experience can be learned from as opposed to dictated to. So it is never, "Why do you think your feeling anxious today?" but "How about hanging out with that sense of anxiousness for awhile? How is it registering in your body? ... Maybe it will tell us more about itself. ... The quality of the anxiousness is like ... what?" We encourage letting go by concentrating on what is most immediately present. As Fox puts it, in the Via Negativa we "let go by entering into the music of one's body." (p.137)

He further comments, that what is needed here is silence, "a radical letting go of language. A concentration on what is non-language, non-self, non-God. It is being. A being still." (p.136-37) Silence then puts us in touch with mystery and darkness.

> All mystery is about the dark. All darkness is about mystery. The Enlightenment left us with a pernicious notion that we were to conquer mystery itself just as we were to conquer the land and animals and our feelings. We were robbed of savoring mystery and its darkness. We need to retrieve our rights to mystery and to the darkness in which it is so often immersed and enmeshed. (p.136)

Cultivating mystery is crucial for hakomi therapy for the simple reason that people cannot learn from what they already know. By definition, we learn from what we don't know. The reason a lot of verbal therapy is terribly boring is that people go over and over all the reasons, causes, and feelings connected with their behavior that they are already familiar with. There is no aliveness, curiosity, or exploratory hope. Only an exasperation that their predicament still doesn't resolve itself. That's predictable. Newspapers generally don't do much for us when reading them over for the tenth time.

Fox comments that "Allowing mystery to be mystery is ... essential to deep, spiritual living. Lopez celebrates what he calls 'this tolerance for mystery' which 'invigorates the imagination.' We kill the imagination by refusing to let mystery be mystery in our lives." (p.161) In hakomi our great warning signal is boredom. Whenever the process is hitched to live, present experience the imaginations of both client and therapist are invigorated. Whenever there is boredom, control and habitual reactions have won out over the savoring of mystery, and the therapist must move to jump out of the system.

So, when in therapy we enter the realm of the mysterious, when experience is preverbal, not quite clear, and we don't know all the answers, we are on creative ground. But, we are also in the dark; and that can be

scary. In Dreaming the Dark Starhawk says the dark is "all that we are afraid of, all that we don't want to see - fear, anger, sex, grief, death, the unknown." Here is where a therapist does great service by being an agent of faith, knowing in his or her own being, and assuming for the client whether the client can do it or not, that the darkness is not demonic and empty, but divine and full.

> In this sinking into silence and non-imaging we do not have to be afraid, for God is "superessential darkness," and to make contact with the darkness is to make contact with the deepest side of the Godhead. "Love God as God is a not-God, a not-mind, a not-person, a not-image." counsels Eckhart...."When you let go of all that is within you, then you can be transported into God's naked being."=Eckhart(p.136)

Letting Go of Doing

There is another aspect of darkness that Eckhart comments on. "What is this darkness? What's its name? Call it: an aptitude for sensitivity. Call it: a rich sensitivity which will make you whole. Call it: your potential for vulnerability." (p.157)

In hakomi we often talk about this in terms of the signal to noise ratio. When we silently enter into the realm of darkness and mystery we are lowering the background noise of ordinary consciousness and enabling an exquisite sensitivity to the signals that are within to guide us, the signals that are normally obscured by the everyday commotion of control, fear, knowing, and busyness.

We explore with a person their experience with the theoretical construct of the sensitivity cycle in the back of our minds. How does this person get in the way of the normal process of increasing sensitivity that comes from insight, action, nourishment, and completion? We have to slow down and listen to find out. We have to cultivate a receptivity to what is.

> Essentially, what the Via Negativa is about is learning receptivity. "Everything that is to be receptive must and ought to be empty," observes Meister Eckhart. The emptying we do of language and images and nosiness or the emptying that comes our way by events of suffering or of ecstasy -- and often these are the same events -- all this carves spaces within ourselves that make receptivity bigger and bolder and more full of surprises than we could ever imagine. (p.159)

So, it sounds like a lot is happening here, and it is, but not through trying to make it happen. Here we are exploring the Taoist roots of hakomi and the Via Negativa; the art of non-doing. Indeed, Fox quotes Jung commenting on the Taoist text The Secret of the Golden Flower.

> What did these people do in order to achieve the development that liberated them? As far as I could see they did nothing but let things happen ... The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. We must be able to let things happen in the psyche. For us, this actually is an art of which few people know anything. Consciousness is forever interfering, helping, correcting, and negating, and never leaving the simple growth of the psychic processes in peace. (p.138)

So, in hakomi we encourage a shift in consciousness. It is a shift away from adding anything new to an already busy consciousness, a shift away from identifying with any particular contents of consciousness. It is a shift into the witness, the part of consciousness that is pure awareness without contents. The witness adds nothing to consciousness, but has the vantage point of being able to notice the automatic patterns by which we routinely organize our consciousness. The possibility arises of noticing barriers to satisfying functioning and choosing more satisfying ways of organizing.

Likewise, the master therapist according to Kurtz, is the one who adds nothing to the already full slate of a busy consciousness. Contact, accessing, and deepening procedures simply reveal compassion, and guide a person

into an increasingly sensitive awareness of what already is. Master therapists are noted for what they don't do, for what they leave out.

Even such active appearing techniques in hakomi as taking over voices and muscular tension patterns are not adding anything. They are taking over what the client is already doing him or herself in such a way that possibilities for increased awareness are enhanced. There is an underlying faith that increased, non-interfering awareness will allow psychic processes the distance and peace they need to start growing in whatever way may be needful.

Consciousness needs to empty itself of do-ing to allow enough room to become aware of how it has already done itself. In hakomi, we are interested in getting to that level of organization that structures experience and expression before they happen. If we or the client are in a doing mode, an intentional problem solving mode, we are already organized. We are at the mercy of the automatic reflexes of that system.

Pain: Being Emptied

.If we could learn to learn from pain even as it grasps us = Adrienne Rich

.Everything praises God. Darkness, privations, defects, evil too praise God and bless God. = Meister Eckhart

.From suffering I have learned this: That whoever is sore wounded by love will never be made whole unless she embrace the very same love which wounded her = Mechtild of Magdeburg

.By letting pain be pain we allow healing to be healing. = Matthew Fox

We can cultivate a measure of willingness for emptying our consciousness of excessive doing. If we are not cultivating this blessed gift at a rate good for our overall health, pain is often there with us, at no extra charge, to help our motivational level crank up. Fox notes, "It is one thing to empty. It is an even deeper thing to be emptied. Pain does this. It empties us, if we allow it to." (p. 141)

Usually we do a little dance with it, a two step. A part of us welcomes pain as a sign that points to the "more" that is possible in life. Another part of us moves to dismiss the pain as quickly as possible for fear that even the few crumbs we have will be taken. We nurture the illusion that maybe the old ways would still work if we returned to them with renewed vigor.

Fox is clear that the insight to pain is to enter it, befriend it. "Jesus had the same insight: love your enemies. Pain is our enemy, but that is no excuse to run from embracing it, kissing it long enough so that we might truly let go of it. There is no way to let go of pain without fist embracing it and loving it." (p.142)

Here again, is where therapists can function helpfully as faith agents. Where the client would run from the pain, the therapist can provide the curiosity, fearlessness, and trust that there is great wisdom in the pain, along with the skill to promote the necessary safety measures which allow the client to hang in there.

At this point the therapist must be empty and clean. If the pain scares the therapist, the temptation will be to not allow it to deepen, or to offer premature nourishment -- to not simply befriend the pain and learn from it what is needed. If the therapist does not recognize the pain and the resistance to exploring it as a natural, organic part of the process, the temptation might be to promote ego-centered efforting for the client to "hang in there!", "keep at it!", "not run from it!". The pain in a person needs to be honored, not conquered or exorcised. A new person undaunted by pain does not have to be manufactured. Old barriers that have barred the whole person from emerging simply need to be released. Pain shows the way. There are no white knights. God simply heals through the organic life process.

It is good for therapists to remember that the greatest fear and pain will always flow from the client confronting the greatest

possibility of pleasure. That is why verbal and non-verbal probes in hakomi are experiments normally designed around precisely what the client does not believe, is not able to take in; what will evoke the greatest pain and lead most directly to the barriers needing attention.

The Via Positiva is used to facilitate the letting go of the Via Negativa, which in turn facilitates a deeper participation in the Via Positiva as the person reorganizes around greater possibilities of pleasure. The Via Negativa, as Fox says, is not salvation from pain but through pain. "Entering darkness to befriend it becomes a profoundly healing event." (p.162)

Fox notes the example of Molly Rush, the grandmother arrested and jailed for protesting the Trident submarine who commented:

> Last October I found myself out in a scrubby prison yard, discovering amidst the mud eighteen varieties of wildflowers. Some of them were almost too small to see until you'd gone around the yard a hundred times. Maybe the hundredth time you would have caught five of them. After several days, you could count eighteen ... Most of the time we never see the flowers around, but when that's about all there is to see, they become precious.

When asked what she learned from her Plowshears action and her jailing, she replied, "I have a greater sense of the preciousness of life." Fox then comments: "The psychological term for how it is that the Via Negativa can in fact increase our sense of pleasure at the basics of life is deautomatization. We become, as adults -- children do not lack this as a rule -- automatized to the beauty and form and shapes and colors and smells that are around us all the time; we lose our sense of pleasure, of the preciousness of life. Unwished for pain, provided we pray it or enter into it and do not cover it up and run from it, can often bring that love of life back to us." (p.144)

That is a good perspective on hakomi therapy. As therapists, we encourage people to go the Via Negativa as a way of suspending automatic patterns, judgments, and habits that structure our experience in a way that cuts it off from teaching, healing, and enlivening us. We cultivate eyes that see and ears that hear. We trust that the creation is good. Once the fear and pain have been negotiated that separate and alienate us from the goodness of creation, life itself does the healing and making whole.

The God of Nothingness & Laughter

There is a deeper dimension to pain's ability to heal which goes beyond psychological character work to nothingness. The Judeo-Christian heritage affirms we will be recreated as everything is created, ex nihilo, from the nothingness.

It is said of Jesus that he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, thus becoming a source of wisdom. Jesus said the person who saves her life will lose it; the person who loses her life will save it. The cross is the ultimate symbol of letting go. The desert has always been a symbol of the Way for Christians. Meister Eckhart used to "pray God to rid me of God." Gandhi said true individuality consists in reducing oneself, one's ego, to zero. All the major world religions point to the ideal of freedom from attachment. To be enlightened souls we need to become as God, as nothing, as no-thing.

Pain can be a gift, a signal that our ego fed illusions are just that, an avenue into the creativeness of the void. Some alcoholics have discovered that. Carol Christ comments on the experience of women:

> Women's experience of nothingness is more far-reaching than men's. Women's experiences of nothingness begin at birth and continue throughout their lives ... Women need a literature that names their pain and allows them to see the emptiness in their lives as an occasion for insight rather than as one more indication of their worthlessness. Women need stories that will tell them that their ability to face the darkness in their lives is an indication of strength, not weakness. (p.150)

Women in general have always provided the majority of those who take the spiritual path, in large part because of their greater experience of oppression. For men, the lesson that true somebodies flow from the ranks of the nobodies is hard to teach. There is so much stroking in the culture for fulfilling the image of a false somebody. Still, the lesson is there. Fox writes:

> In biblical faith our trust extends even to nothingness. Our Creator is author of all things, even of nothingness. Our falls into nothingness can be and must be trusted -- we can learn to let ourselves fall, to let ourselves sink. Isn't this what the seed does as it falls into the ground, eventually to sprout new life? Our Creator God is a God of nothingness as well as of isness. (p.154)

Ron Kurtz talks of the necessity of letting go of efforting. Gerald May in his book Will and Spirit helpfully contrasts the concepts of the willingness involved with surrender vs. the willfulness of conquering. In hakomi, the aim of character work is to encourage communion through promoting characterlessness. It is when we can make peace with our characterological dispositions, when we can let go of the ego illusions that form around them, that we become free.

Freedom is the grace to be all things and no thing. It is a reconciliation with creation, a celebrative rejoining after years of separating the world into me-not me, us-them. The unity principle in hakomi becomes a life sustaining reality. Fox says, "as we sink deeper into the darkness of less and less projection, we experience what is in fact the unity of all things, the darkness that Rilke praises for its capacity to 'pull in everything' ... The Creator God, a great underground river, awaits our sinking more than our climbing. The reason we can trust the sinking so deeply is that, at the bottom, 'my ground and God's are the same.' (Eckhart) God is already home in a deep, deep way ... The Via Negativa is about returning home." (p.161)

Because we are already home in the ultimate sense, there is something comical as well as tragic about all the pain and drama we put ourselves through. There is much spontaneous laughter and humor that occurs in hakomi therapy. It arises naturally whenever therapists are operating out of the faith that their clients are not sickies, crazies, or fragile beings. We are all creative beings who have what it takes to create a more hospitable world, just as we have created a harsh one. Laughter affirms a person's strength, wholeness, and creative capacities.

Fox writes, "The Via Negativa is the letting go and sinking that occurs in laughter ... A healthy Via Negativa will always include a powerful sense of humor, a recognition of how deep down we are divine jokes, cosmic jokes, and even our pain is not to be taken too seriously. To do so would deny pain its transparency." (p.153) He quotes the feminist writer Susan Griffin:

> She lets herself fall ... The room of the darkness of women. Where we are not afraid. Where joy is just under the surface. Where we laugh. Where laughter fills us utterly when we see what we thought was horrible. Where our demands are endlessly received. Where revelation fills us with glee. (p.153)

Sin, Safety, & Strength

> .There where clinging to things ends is where God begins. = Meister Eckhart
>
> .To be alive is to be burning. = Norman O. Brown.
>
> .By becoming skilled in our many letting-gos we are preparing for a gentle death, a relaxed entry into another realm. = M. Fox

Strength in hakomi and the Via Negativa, as suggested before, do not revolve around efforting, controlling, and coming out on top. Quite the opposite. Fox says, "The Via Negativa is not a stoical strength of gritting the teeth nor a macho strength of controlling the situation: it is a vulnerable strength, the strength to absorb, to receive the dark with the light, the pain with the

pleasure, a strength to keep on falling." (p.162)

Strength to fall is related to trust, a trust that the darkness leads to healing and wholeness. "Go your way. Your trust has saved you." (Jesus) Trust in turn is related to a an openness to sacrifice.

> Sacrifice is another kind of salvific power recovered in the Via Negativa. A sacrifice is a holy offering, traditionally a burnt offering, an offering that is consumed by fire. "To be alive is to be burning," Norman O. Brown says, and to sacrifice is to be so in love with being alive that one is willing to let go: to consume and be consumed, burn and be burnt, out of Eros and not our of nihilism or despair. This kind of willingness paradoxically requires an unwillingness, a letting go of will power and projects, in order to see creation ablaze. Here lies the sense of sacrificed regained. It is not an appeasement of the gods or of God, but a burning out of our own reluctance to let go. (p.163)

Sacrifice and pain are able to energize and heal us because they open us up to greater life, to the cosmos. Our pain can become cosmic pain. "Simone Weil advises us to 'identify with the universe itself.' This cosmic relationship heals for 'everything that is less than the universe is subject to suffering.' ... Suffering is built into the birth process of the entire cosmos. It has to do with sacrifice and yielding, with receiving and birthing forth ... Some suffering -- that which leads to birthing -- can be a blessing." (p.146)

In hakomi we often use the image of the midwife for the therapist. It is nice because it honors the organic process that is happening in therapy. It affirms that whatever is given birth belongs to the client. It also explains why some video tapes of hakomi therapy sessions can be boring. It is literally like child birth. There is a lot of waiting, a lot of salvific, organic, trustworthy waiting that can only be done by those who have let go of doing and artificial agendas. A lot of internal movement is happening during the waiting of childbirth or hakomi therapy. The one giving birth is aware of it. The midwife is aware of it. But to someone looking in occasionally from the outside, it might seem less dramatic. "What? You means she still hasn't done anything?"

In therapy, we likewise know that there are those transition stages where the fear of pain can arise and the person tighten against the movement that is wanting to happen. This is analogous with literal childbirth. Fox quotes an experienced midwife commenting on the transition stage of labor:

> A drastic change, may lead to panic or anxiousness if not properly supported and prepared ... As in the early stage of labor, she can assist only by relaxing. If she loses control, fights the contractions, she will increase her own fear, which in turn increases her discomfort. For most women, this is the most difficult stage because the interlude seems to threaten the loss of control, and momentarily at least, to be without fruit. (p.159)

Here we are talking about the not so easy aspects of sinking into divine pain and nothingness. There can be panic in sinking. "Here the refusal to trust, to trust the buoyancy of the water, of the darkness, of the pain, of the nothingness, of the God of nothingness, of our own body, own air, own lungs, own trust -- all this is sinful because it stifles our spiritual growth." (p.159)

"Clinging is sin in the Via Negativa. Clinging to ego and therefore refusing to let it go for deeper and more transcendent experience, clinging to control, to will power, even to religious control, to ascetic control in the name of spirituality, clinging to our sacred images of our sacred selves -- all this can be sin against the spirit of darkness and sinking." (p.160)

In psychological terms, those who are neurotic, those who are getting in their own way and take responsibility for it, are on the spiritual path. Those who have personality disorders, those who blame all their

problems on external factors and disavow responsibility, are clinging, self-justifying -- sinful. Sin in the Via Negativa is "the refusal to let go, the refusal to admit the need for receptivity in our lives and therefore the refusal to develop receptivity." (p.159)

Hakomi maintains a paradoxical stance in relation to sin, namely an attitude that sees clients as absolutely responsible and totally dependent. On the responsible side, it is acknowledged that nobody can be helped who doesn't want it, that everyone is responsible for his or her own growth. There are many dispositions that affect us, but none of them ultimately in a way that would make us robots. On the dependent side, it is assumed that fear, tightening, and clinging are a normal, organic part of the person's process, a cause for compassion, not condemnation. Fear is accepted as an integral life force. It is studied and used to find out what is needed to provide it the safety to let down. It is studied and used to allow it to lead awareness to the normally unconscious core organizing beliefs that stimulated it.

The brilliance of Kurtz's methods are in how they support defenses as opposed to attacking or challenging them. The defenses are used as avenues for deepening a person's process. Resistances that are seen by some therapies as obstacles to overcome that bog down all progress are used by Kurtz as royal roads to the unconscious. Paradoxically, honoring resistances for their wisdom leads to seemingly magical speed in getting beyond them. Hakomi therapists working gracefully with others continually confirm the wisdom that perfect love casts our all fear, and with it, the sin it produces. In hakomi dragons are not a chaotic force to be conquered. They are a living, organic system to be fearlessly approached, in the faith that they will calm down when they are enabled to get what they need. Again, force leads to drama and noise. Mindfulness leads to sensitivity, letting go, and satisfaction.

The satisfaction we let down into becomes a source of strength and power. "Strength is, after all, a letting go of weakness, of self-pity, of puerile shame, of fear to be different or to be ourselves. Such strength saves. Not only oneself, but others." (p.164)

A final way Fox talks of sin is the sin of projection. "Projection is the refusal to let be, to let others be different, be surprising, be themselves. This refusal to let be comes from an inner refusal to let oneself be, to be with oneself -- the essential spiritual gift learned from solitude." (p.160) To be able to work without artificial agendas or preferences, therapists themselves need to participate deeply in the blessings of gracefull solitude. Our own emptying and healing, our own being, becomes our greatest instrument in ministry.

The Politics of Pain

As with the Via Positiva, Fox also understands a number of political implications that follow from taking the Via Negativa seriously.

"A healthy experience of letting pain be pain is always a schooling in compassion. Pain destroys the illusions of false, that is elitist, pleasures. It burns from the inside out. It therefore sensitizes us to what is truly beautiful in life." (p.143)

"As the poet Angelus Silesius put it in the seventeenth century, "There are no objects for compassion because there are no objects." By dropping or letting go of worlds of subjects/objects, we sink into a consciousness of interdependency and indeed transparency. Our experiences of transparency and synchronicity are experiences of no-thing-ness, and vice versa. As we allow this truth to penetrate us more and more deeply we begin to realize the truth of compassion: to relieve another person's pain or to celebrate another's joy is to relieve one's own pain and to celebrate one's own joy. Here the unnatural boundaries between inner and outer, personal and social, I and you, truly melt, and we return to a micro/macrocosmic relation to existence." (p.152)

"An energy derived from suffering is the manner in which letting pain be pain links us with others.. All social movements and organizations were born of pain. Not privatized pain or pain kept to oneself or the

wallowing in one's own pain, but pain shared. Unemployment shared. Unjust taxes shared. The evil, bitter taste and experiences of racism, of sexism, of ageism -- all shared. Today it is the pain of nuclear war that people enter into by meditation and reflection and storytelling that is birthing that social movement that can -- if it is not too late -- finally put an end to war as a means for solving human conflict. Nonviolence is born of the shared experience of the pain of violence." (p.1435)

"In our times, salvation would include a recognition of the need to let go: the letting go of crazy military projections and nuclear madnesses; the letting go of nation-states and their rights to control us; the letting go of narrow and parochial political systems and unjust economic systems. The letting go of war itself as a totally unreasonable and humanly insulting way to solve differences; therefore the recognition of the obsolescence of war that the nuclear age is trying to teach us before it is too late. The letting go of patriarchy which creates one-sided citizens of women and men alike and culminates in violent living and violent relationships. The letting go of satisfaction with the way things are for the poor, the homeless, the starving, the ignorant, the sick -- yes, and with the way things are with the too-wealthy, the too-powerful, the too-knowledgeable. Clearly the political implications of salvation as liberation are tremendous for the Via Negativa." (p.166)

Summary

"In this entire reflection on letting pain be pain, I must emphasize how important it is that we not glorify pain or cling to our pain or wallow in our pain. That is not letting pain be pain -- that way lies letting pain be our boss. That way lies sado-masochistic manipulation. The purpose of letting pain be pain is precisely this: to let go of pain." (p.147)

"The emptying and letting go of the cross was a prelude to an ever greater birth, just as our letting-gos are followed by creativity. In moving on from the Via Negativa we journey into Path III, the Via Creativa. We take delight in letting go even of letting go." (p.172) ((Part three of this series, that on the Via Creativa, will be in a forthcoming edition of the Forum.))

"When we are ill we feel separated and isolated from those who are well. We sense a profound difference in our 'space quality' — the sense of relatedness and connectedness with all else evaporates and we feel closed in, and fragmented from those around us. When we are sick we become a Newtonian object: a bit-piece stranded in a flowing time."

Larry Dossey, M.D.
Space, Time and Medicine

"When the mind is disturbed, the multiplicity of things is produced, but when the mind is quieted, the multiplicity of things disappear."

Ashvaghosha
The Awakending of Faith

"The Eastern mystics tell us again and again that all things and events we perceive are creations of the mind, arising from a particular state of consciousness and dissolving again if this state is transcended."

Fritjof Capra
Tao of Physics

"...relativity and quantum theory agree, in that they both imply the need to look on the world as an undivided whole, in which all parts of the universe, including the observer and his instruments, merge and unite in one totality...The new form of insight can perhaps best be called Undivided Wholeness in Flowing Movement... In this flow, mind and matter are not separate substances. Rather they are different aspects of one whole and unbroken movement."

David Bohm
Wholeness and the Implicate Order