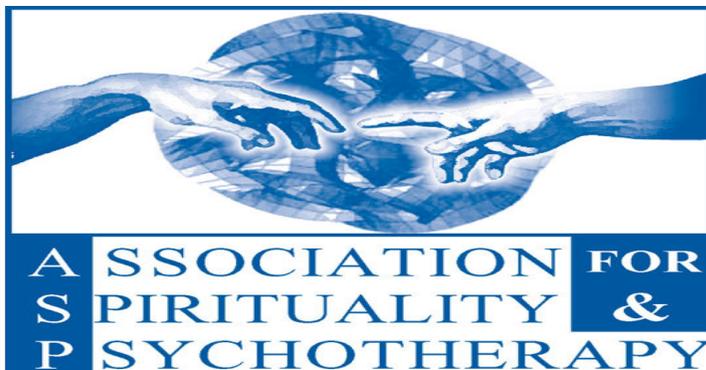


PSYCHOSPIRITUAL DIALOGUE

"The integrated pathway of spirituality and healing in psychotherapy"



250 WEST 57TH ST SUITE 501 NEW YORK NY 10019 212.582.1566, EXT 201
SUMMER 2008 CSPOFNIP@OPTONLINE.NET WWW.PSYCHOSPIRITUALTHERAPY.ORG CIRCULATION 4,100

THE SUBJECT OF THIS ISSUE OF THE NEWSLETTER IS
"ANXIETY, PANIC AND SPIRITUAL AWARENESS"
SEE PAGES 9-16 FOR VARIOUS ARTICLES ON THIS TOPIC.

REGISTER NOW
ASP's 2008/09 ONE-YEAR PROGRAM ON
Developing A Spiritually Informed Approach to Psychotherapy and Counseling
FOR DETAILS OF COURSE AND REGISTRATION FORM ◀ SEE PAGE 3

JOIN US AT OUR MONTHLY FRIDAY & WEDNESDAY NIGHT NETWORK MEETING
REFRESHMENTS
MEMBERS FREE; NON MEMBERS \$10.00
CHECK OUT OUR NEW MEMBER DISCUSSION FORMAT (IN 2009)
SEE PAGE 22
FOR A LIST OF FUTURE MEETING DATES, SPEAKERS & TOPICS
OR GO TO OUR WEBSITE WWW.PSYCHOSPIRITUALTHERAPY.ORG

ASP relies on membership dues, advertisements to this Newsletter and donations to keep this work going. Page 23 has our advertising rates and the Back Page is our Membership Registration Form. If you would like to receive email notices from us let us know at cspofnip@optonline.net and make sure you allow us access to your email server.

PRESIDENT'S LETTER BERNARD STARR PH.D.

It's traditional to ask an incoming president of an association to set an agenda or wish list for his or her term of office. ASP is fortunate to have had a succession of imaginative, competent and hard working presidents who have put the Association on solid footing. Since its founding in 1997 ASP has been a strong and influential voice in promoting the integration of spirituality and psychotherapy practice through high level programs, workshops, networking meetings and the establishment of a one year training program. That firm foundation is now well poised to expand its outreach and depth of offerings. I expect to carry the baton that was passed to me to continue the upward trajectory.

The one area that I intend to devote much of my attention and energy to during my presidency is a thorny one that stands in the way of wider acceptance of the vital role that spirituality can play in enriching psychology and psychotherapy practice. Despite efforts, and some success, at integrating the two domains—psychology and spirituality-- a standoff remains that can be traced to fundamental differences in assumptions about the nature of self and reality that are rarely directly addressed. My goal is to promote a dialogue that can find a common ground for a comprehensive understanding of human existence that truly includes both domains.

As a way of presenting some of my thinking on this issue, I'm offering the following reprint of one of my weekly columns for United Press International's Religion and Spirituality section.

Spirituality & Psychology: Marriage Or Friendly Divorce

An editor friend was once traveling from New York to Chicago for an American Psychiatric Association convention. When the stewardess on the flight discovered that most of the passengers were psychiatrists, she decided to hold a psychiatrist/shrink joke contest. Here's the winner:

A patient enters her psychoanalyst's office for one of her regular twice-weekly appointments and blurts out, "Doctor, I've been seeing you for seven years. You haven't said anything to me, and I'm not getting any better. In fact, I think I'm getting worse, and I'd like to end the treatment. She hesitated and added, "What do you have to say?" The psychoanalyst stared at her with his usual silence, prompting her to boldly repeat, "Well, what do you have to say?" The psychoanalyst finally responded: "No hablo Ingles."

This joke is no joke when that communication characterizes many of the intentions to integrate spirituality and psychology practice. Like the interaction of the patient and analyst, they are ships passing in the night — a dialogue with no common language or comprehension.

A similar absence of meaningful communication was evident recently at a conference I attended on Buddhism and psychoanalysis. The large plenary sessions and small-group breakout sessions were high-quality — the presenters were articulate and well versed in their subjects. But there was little direct communication, or even any effort to find common ground. The Buddhists spoke Buddhism and the

psychoanalytic participants spoke psychoanalysis — in other words, when facing each other it was, "No hablo Ingles."

At one of the breakout sessions, conducted by a prominent psychoanalyst and a Buddhist scholar/practitioner from a leading university, each spoke about their domain without any reference to an interface between the two. And the questions from the audience implicitly accepted or respected the chasm by strictly addressing one or the other domain — Buddhism questions for the Buddhist and psychoanalysis questions for the psychoanalyst. Since I assumed the conference was about getting beyond "No hablo Ingles," my frustration nudged me to pose a question: "Psychoanalysis is immersed in the personal self — all the things that we experience that analysts believe largely define who we are. The same is true for many other schools of psychology. Buddhism, though, seeks awareness and consciousness beyond the personal — or put otherwise, psychoanalysis goes into mind and Buddhism, and other spiritual traditions, go out of mind. Can you bridge that divide?"

First, the analyst acknowledged that psychoanalytic treatment examines personal experience in great depth. Clearly patients understand that and, therefore, talk about every nook and cranny of their "me" experiences. And the Buddhist agreed that Buddhism had little primary interest in the personal self except to note it in meditative awareness. He then added a remarkable comment that punctuates the great divide: "A Buddhist master might work with a student for years and never know any details of his work, family or personal life — even whether or not he has children or is married." It was clear that "No hablo Ingles" would hold fast that day — and that a universal language was nowhere in sight.

Given the divergent views of self and reality that divide spirituality and popular psychologies, we must ask: Is common ground possible? If not, then what is the meaning of integration of the two domains? Will the relationship between spirituality and psychology move toward marriage or remain a friendly divorce — cordial chit-chat but no touching — and absolutely no intimacy?

These questions must be faced head-on, if we are genuine about seeking a rapprochement between spirituality and psychology. But before we can even proceed, we must ask an even more threatening fundamental question: Does spirituality need psychology, and conversely does psychology need spirituality? Need implies incompleteness. In the case of spirituality and psychology, that translates into each domain acknowledging that *it doesn't have all the answers* — that there are open and puzzling questions. That's easy to say but more difficult to mean, especially since many spiritual traditions and psychologies claim complete and absolute knowledge, or that they are the only path to absolute knowledge. That may be the stumbling block that begs our attention. It also suggests the starting point for meaningful dialogue — right at the outset where "No hablo Ingles" must yield to one voice.

In my recently published book I introduce the term *omni consciousness*, which offers a bridge toward a universal language. I also welcome comments and suggestions on how to address the integration conundrum.

The Association for Spirituality and Psychotherapy (ASP)

A Non-Profit (501c3) Corporation

250 West 57th St., Suite 501, NYC 10019 www.psychospiritualtherapy.org email: cspofnlp@optonline.net 212 582-1566 x 201

ANNOUNCES

**The 2008/09 Course: Developing A Spiritually Informed Approach to Psychotherapy and Counseling
Register for the Monday Night Year-Long Program**

THE MONDAY NIGHT CERTIFICATE OF COMPLETION PROGRAM

Offers an in-depth exposure to psycho-spiritual theory and method. In addition, the process/project class provides a coherent structure intended to help each student develop a personal perspective regarding spiritually informed therapy.

Course Faculty	<i>ASP therapists and counselors experienced in a variety of spiritually-informed orientations</i>
Monday Nights Sept. to June 7:30 to 9:30 PM With 2 Saturday 3 hour classes	<i>Throughout the year 6 different Modules meet every Monday night for 4 weeks each for 2 hours a night: A process/project class meets after the conclusion of each module. (Two classes will begin at 8PM and end at 10:00 PM)</i>
Tuition	<i>\$1675 -71 contact hours - 10% OFF FOR ASP MEMBERS</i>
NASWNY CEU's	<i>Receive NASWNY CEU credits and a letter of completion.</i>

Developing a Spiritually Informed Approach To Psychotherapy and Counseling offers the participant a unique program for personal and professional growth in a community of experienced teachers and like-minded fellow students.

Teaching Philosophy:

The Association's teaching philosophy is based on the belief that spirituality is necessary for psychological healing. ASP is dedicated to deepening our students' inner spiritual awareness to enable healing to take place for both themselves and the patients they work with. We believe that a spiritually informed therapy, while working with common presenting problems, can be maximally beneficial for the individuals who seek our help. ASP is committed to helping students work in a more effective, fulfilling way with individuals, couples, families and groups.

Who should take this Course?

We invite analysts, psychotherapists, counselors, and other psycho dynamically oriented healing arts practitioners and ministers as well as individuals who have a spiritual and psychodynamic orientation to register for these programs.

General Learning Objectives:

- Provide a spiritual perspective on working with psychological issues such as depression, anxiety, addiction, somatic problems and relationships, as well as casting "spiritual light" upon them.
- Develop "spiritually-informed therapists" by providing sound theoretical bases and learning experiences that will broaden perspective and increase skills in diagnosis, treatment, therapeutic presence and listening.
- Provide opportunity for psycho-spiritual growth as it relates to personal and professional development
- Offer a professional community.

Teaching methods will include

- Relevant meditations
- Relevant Supportive Psycho-spiritual Readings
- Didactic presentation of theory, method and technique
- Case discussions
- Experiential exercises including practice therapy sessions
- Process papers including the development of personal perspectives on spiritually informed therapy.
- Project and Class Presentation.

Monday Night 7:30 to 9:30 PM	Monday Night Course Title	Monday Night Instructor	Monday Night Course Description
9/8, 2008 7:30 PM to 9:30 PM	Process/Project	Sam Menahem, Ph.D. & Diana Kerievsky, LCSWR	This class offers students the opportunity to experience a group setting which supports exploring and sharing spiritual experience, doubts, questions and practice in the context of "Integrating Spirituality." As part of the group process, each student will identify, research and develop a class presentation on a topic of particular personal relevance.
9/15, 22, 2008 8:00 to 10:00 PM	A New Philosophy of Therapy	Kenneth Porter, M.D.	We will review a new model of psycho-spiritual therapy and healing, which includes a new philosophy of therapy, model of the self, model of unhappiness, healing process and therapeutic technique, and will include experiential demonstration of the model.
10/6, 20, 2008 7:30 to 9:30 PM	Healing on a Heart Level	Jeffrey L. Gurian, D.D.S.	Utilizing STAR Therapy, an acronym for Spiritual, Transformational, Affirmative, Resonance Therapy we will cover healing methods using talk and touch to change the subconscious mind in order to help our patients conquer physical and mental limitations. There's an emphasis on teaching therapists & patients to honor and own their sensitivity.
Saturday, 10/18/08 Saturday, 11/15/08 10 AM to 1 PM	Psychotherapy as Enriched by Buddhist Insights & Practice	Lani Donlon, LCSW, ACSW	The theories and practices of both Western psychotherapy and Buddhist psychology and philosophy are interested in alleviating suffering and enhancing happiness. This class will draw from Buddhist insights and practices to provide practical understandings and techniques to benefit therapists and clients alike.
10/27/08 7:30 to 9:30 PM	Process/Project	Menahem/ Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
11/3, 11/10, 17, 24 2008 7:30 to 9:30 PM	Existential Metapsychiatry	Bruce Kerievsky AB and Diana Kerievsky LCSWR	The method of Metapsychiatry, created by Thomas Hora, M.D., centers on asking ourselves & our clients the Two Intelligent Questions: "What is the meaning of what seems to be? & "What is what really is?" For more information go to www.pagl.org and www.meaningandtruth.com
12/1/08	Process/Project	Menahem/ Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
12/8, 15, 22, 1/5 2009, 7:30 to 9:30 PM	Body Awareness & Movement	Tina Felluss, LCSW	The class will explore the intimate connection between mind, body, spirit and emotions through the doorway of body awareness & movement. Sensation leads us into our neuro-emotional pathways & is a guide to inner life & spiritual awakening.
1/12/09 7:30 to 9:30 PM	Process/Project	Menahem & Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
1/26*, 2/2, 9, 23, 2009 7:30 to 9:30 PM H. office	On Being and Becoming Whole	Lynda Klau, Ph.D	What does a psycho-spiritual therapy practice look like, day by day? Several practical and theoretical questions emerge for exploration and discovery. What role can spirituality play in the therapeutic process? How do we include the body and its language? How can we best integrate the personal and spiritual selves? We will use personal and professional issues through experiential lessons and discussion.
3/2/09 7:30 to 9:30 PM	Process Project	Menahem/ Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
3/9, 16, 23, 30, 2009 7:30 to 9:30 PM	Hypnosis, Meditation & Spirituality	Susan Lee Bady, LCSW, BCD	This didactic & experiential workshop will explore similarities and differences between hypnosis, self-hypnosis and meditation We will learn how knowledge of each can enhance our healing and spiritual capacities, with special emphasis on hypnosis.
4/13/09 7:30 to 9:30 PM	Process Project	Menahem/ Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
4/20, 27, 5/4, 5/11, 2009 8:00 to 10:00 PM	Synergetic Psycho-Spiritual Therapy: A Cohesive Model for Integration	Henry Grayson, Ph.D.	This class will present a model for integrating any of the systems of psychotherapy with any singular or combination of spiritual approaches. It will include findings from the perennial philosophy of the East and West, the new brain scan studies, the new physics, and energy psychology to create a synergetic and unified approach to psycho-spiritual therapy.
5/18/09 7:30 to 9:30 PM	Project Process	Menahem// Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
6/1, 8, 2009 7:30 to 9:30 PM	Class Presentation	Menahem/ Kerievsky	Class project presentation and group process with the CSP faculty of the yearlong psycho-spiritual experience.
6/15/09 Last Class	Graduation		Students and CSP Faculty

BIOGRAPHIES OF OUR FACULTY

Susan Lee Bady, LCSW, BCD, is trained in psychoanalytic psychotherapy, EMDR and hypnosis. She is an Approved Consultant with the American Society of Clinical Hypnosis, past director of the Hypnosis Institute of the Park Slope Center of Mental Health and past president and current vice-president of the New York Society of Clinical Hypnosis. Ms. Bady has been meditating with the New York Insight Meditation Society for the past six years. She is in private practice in Park Slope, Brooklyn

Paul C. Cooper, L.P. Member, training analyst, clinical supervisor and faculty National Psychological Association for Psychoanalysis, Institute for Expressive Analysis; Former Board member and faculty at the Center for Spirituality and Psychotherapy; Author of numerous articles on the integration of Buddhism and psychoanalysis. Paul edited *Into the Mountain Stream: Psychotherapy and Buddhist Experience* (2007. Jason Aronson, Pub.). He maintains a private practice in Manhattan and Westchester, NY.

Lani Donlon, LCSW, ACSW, a psychotherapist and teacher for 30 years, works with individuals, couples and groups in Hastings-on Hudson, N.Y. Initially trained in Gestalt therapy, she has integrated her many years of interest in and experience with Buddhist Psychology and Philosophy into her work. Those she has studied with include Thich Nhat Hanh, The Dalai Lama, Lama Surya Das, and Jon Kabat-Zinn – with whom she trained in Mindfulness Based Stress Reduction. She has also contributed to the Family Values chapter of Kabat-Zinn's book, "Everyday Blessings." She is currently a member of the Board of ASP.

Tina Felluss, LCSW, Is a practicing psychotherapist and workshop leader. She combines psychodynamic therapy with movement, body awareness and spirituality. She is an Integrated Kabbalistic Healer, a Certified Nia Instructor and has studied numerous body-oriented and energy therapies.

Henry Grayson, Ph.D., is the founder and Chairman of the Board of Trustees of the National Institute for the Psychotherapies. One of the current leaders in integrating spirituality, science, and psychotherapy, he is Past President of ASP. The co-author of three professional books, most recently he published *Mindful Loving: 10 Practices to Deepen Your Connections*, Gotham/Penguin Putnam), which was featured in the April, 2004 issue of Oprah Magazine, and the best selling 6-tape *Sounds True* audio series, *The New Physics of Love: The Power of Mind and Spirit in Relationships*. He has lectured widely across the U.S. and abroad., and integrates Eastern and Western spiritual thought and practices with the New Physics in a practice of psycho-spiritual therapy in New York and Connecticut. Dr. Grayson can be heard on the Mindful Living webcast show every Monday evening at 5PM at www.pncomm.net

Jeffrey L. Gurian, D.D.S., is a Clinical Professor in Oral Medicine and Oro-Facial Pain at NYU, and a Board Member of ASP since 1999. He developed a system of talk and touch known as STAR Therapy to treat stress related illness and depression often linked to TMJ-related symptoms such as migraine-type headaches, neck and back pain, vertigo, tinnitus, ear pain, facial pain and many other symptoms often not diagnosed as having to do with the Temporomandibular Joint. Dr. Gurian teaches a workshop called Energy Work for Actors, and has lectured at Energy Psychology conferences in this country and in Canada.

Diana Kerievsky, LCSWR, An analyst and Research Associate of Thomas Hora, M.D., for 30 years; Dr. Hora was the founder of the New York School of Metapsychiatry and winner of the Karen Horney award for contributions to psychiatry. He integrated existential psychoanalysis with his studies in Zen Buddhism and the Bible. Ms. Kerievsky practices both individual and group psychotherapy in Great Neck and New York City. She is the Curriculum Chair for the Center for Spirituality and Psychotherapy and the Treasurer of the Association for Spirituality and Psychotherapy as well as the Secretary of the PAGL Foundation (Peace, Assurance, Gratitude and Love) www.PAGL.org and www.meaningandtruth.com She has been published on group psychotherapy and conducted research on therapists' willingness to explore spirituality with their patients.

Bruce Kerievsky, A.B., was also an analyst and student of Thomas Hora, M.D., for 30 years. He was the editor of "Beyond the Dream" by Dr. Hora. Bruce's article, "Metapsychiatry And the Elusive Truth of Being," was published in the *Journal of Religion & Health* in the spring of 2000. He is the Treasurer of the PAGL Foundation and is on the CSP Board. Bruce is also the President of K2 Consulting Enterprises, a computer-consulting firm in Great Neck, NY. He is the Webmaster for PAGL.org, PAGLAssociates.com and PsychoSpiritualTherapy.org. To learn more about the Kerievskys go to www.MeaningandTruth.com

Lynda Klau, Ph.D. a licensed clinical psychologist and speaker, she has worked for over two decades with individuals and organizations as an integrative spiritual therapist, coach and holistic business strategist. A professional public speaker and published author, Dr. Klau conducts workshops nationally and internationally and has appeared on radio and television. She has been a board member of The Spirit of Work, and a former tenured Assistant Professor of Clinical Psychology at Ramapo College in New Jersey. Her unique set of skills and cutting edge tools for transformation (various forms of: meditation, voice and breath work, guided imagery, body therapies) form the foundation of her company Life Unlimited: The Center for Human Possibility. Her practice is based in New York City, where she lives. Find out more at: www.drlyndaklau.com

Sam Menahem Ph.D. is Past President of the Association for Spirituality and Psychotherapy (ASP). He is a practicing psychologist in Fort Lee, N.J., an adjunct professor at Columbia University and the author of two books; "When Therapy Isn't Enough," and "All Your Prayers are Answered." www.drmenahem.com.

Kenneth Porter, M.D., is President of ASP and is a spiritually oriented psychiatrist and psychotherapist who does individual, group and couple psychotherapy. He is a teacher of Buddhist meditation for NY Insight Meditation Center, and is a student of Kundalini Science and of the Diamond Approach of A.H. Almaas.

REGISTRATION FORM

PLEASE STATE YOUR LEARNING OBJECTIVES FOR THIS COURSE ON A SEPARATE SHEET OR THE BACK OF THIS FORM.

PLEASE NOTE THE FOLLOWING IMPORTANT DETAILS: ASP MEMBERS TAKE 10% OFF

- Course fee for 2007/08 year is \$1,675. (10% OFF FOR ASP MEMBERS)
- All Payments are made to ASP.
- \$200 Deposit Due by 8/1/07. ASP will retain \$50 Administration fee if deposit is returned.
- Full payment due less deposit by 8/17/07 or 50% due by 8/17/07 and 50% of the balance due six weeks later (a letter of commitment to pay final balance will be required upon receipt of the initial 50%).
- 50% refund, less deposit, of tuition before first class begins.

PLEASE FILL OUT THIS FORM AND MAIL IT IN: ** IT IS IMPORTANT THAT YOU PRINT CLEARLY

NAME _____ Degree _____

ADDRESS _____

CITY, STATE, ZIP _____

DAY PHONE _____ EVENING PHONE _____

EMAIL: _____

___ I AM REGISTERING FOR THE ONE YEAR PSYCHOSPIRITUAL COURSE (71 contact hours)

PAYMENT METHOD: __ CHECK __ MONEY ORDER__ CREDIT CARD: MAKE CHECKS OR MONEY ORDER OUT TO ASP

MASTER CARD # _____ EXP. DATE _____ SIGNATURE _____

VISA # _____ EXP DATE. _____ SIGNATURE _____

AMEX # _____ EXP DATE _____ SIGNATURE _____

MAIL REGISTRATION FORM TO: NIP C/O ASP: 250 WEST 57TH ST. SUITE 501 NY, NY 10019 or
FAX it to 516-829-2132

Questions: CALL Diana Kerievsky, LCSW, Curriculum Chair, 516 829-5027; Sam Menahem, Ph.D., Curriculum Co-Chair 201-944-1164; Kenneth Porter, M.D., Curriculum Advisor, 212-996-5036.

**NO I CANNOT ATTEND THE COURSE BUT PLEASE PUT ME ON YOUR MAILING LIST:
Fill out the Form Below.**

Please Print Clearly and mail it to the address above: Attention: Diana Kerievsky, LCSW, Curriculum Chair

NAME _____

Title _____ Degree _____

ADDRESS _____

City, State, Zip _____

Phone _____

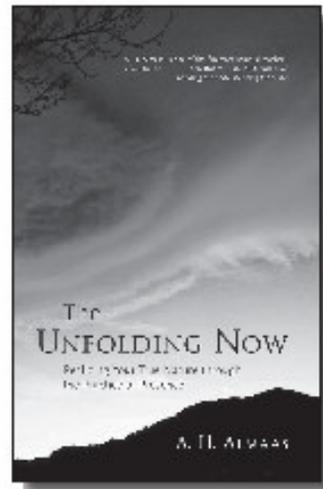
Email: _____

A. H. Almaas

“THE UNFOLDING NOW: REALIZING YOUR TRUE NATURE THROUGH THE PRACTICE OF PRESENCE”

A BOOK TALK

Sunday, September 28, 2008



7:00–9:00 PM • Book signing and reception 9:00–10:00 PM

The Synod House of the Cathedral of Saint John the Divine • Amsterdam Avenue at 110th Street

\$30 per ticket / \$100 donation per person for reserved seating in front-side sections.

All profits will go to support the purchase of a Center for The Diamond Approach on the East Coast.

To purchase tickets: Print your name, email address and phone number. Send it with your check made out to *Ten Directions* to Cornelia Wathen, 24 Woodland Rd, Stone Ridge, NY 12484-5567.

Join A.H. Almaas for a talk based on his new book, “THE UNFOLDING NOW: Realizing Your True Nature through the Practice of Presence,” released in June of 2008. A.H. Almaas, the author of fourteen books, is the pen name of A. Hameed Ali, the originator of the Diamond Approach to the realization of our true nature. Since 1976 he has guided individuals and groups through his school of inner work, the Ridhwan School, which has branches in California, Colorado, Boston, New York and Europe.

In *The Unfolding Now*, A. H. Almaas presents a particular method of self-observation and contemplative exploration that he calls inquiry, by which we learn to live in the relaxed condition of simply “being ourselves,” without interference from feelings of inadequacy, drivenness toward goals, struggling to figure things out, and rejecting experiences we don’t want. Almaas explores the many obstacles that keep us from being present—including defensiveness, ignorance, desire, aggression, and self-hatred—and shows us how to welcome with curiosity and compassion whatever we are experiencing.



“The Diamond Approach is a superb combination of some of the best of modern Western psychology with ancient and spiritual wisdom. I recommend the Diamond Approach as probably the most balanced of the widely available spiritual psychologies/therapies.”
—KEN WILBER

“The work of A. H. Almaas places him among the greatest psychologists alive today.”
—JACK KORNFIELD

Diamond Approach® is a service mark of the Ridhwan Foundation.

For further information contact:
Cornelia Wathen at corneliawathen@earthlink.net
(845) 657-4137, www.ahalmaas.com &
www.GuestHouseCenter.org

For information concerning Almaas’ **Quasar Retreat** in Boston, September 17–21, 2008
visit www.ridhwan.org/school/involved/publicevents.html



Being the Moment: Contemplative Psychotherapy Experiential Study and Supervision Group

Drawing from Buddhist and Psychoanalytic principles, this group is open to all mental health practitioners who are interested in integrating spiritual and clinical practices in a no-nonsense, non-sectarian and hands on way by attending to the present moment. We will engage in a supportive and experiential approach to working with those who seek our help. Each weekly group session will include a period of silent meditation, discussion and intensive group supervision based on processing the transference and countertransference dynamic and its emergence in the group process.

About the Group Facilitator:

Paul Cooper, LP, NCPsyA: Long-time Zen practitioner; licensed and certified psychoanalyst; Dean of Training, training analyst, clinical supervisor and faculty member: National Psychological Association for Psychoanalysis; Board of Directors of ASP and of the International Federation for Psychoanalytic Education; Editorial Board: *Psychoanalytic Review* and *Groundwater Journal of Buddhism & Psychotherapy*. Author of numerous award-winning poems and articles; Co-editor: *Religion and Psychotherapy: Many Paths, One Journey*; Editor: *Into the Mountain Stream: Psychotherapy and Buddhist Experience*. Paul Cooper maintains a private practice in Midtown Manhattan and in Westchester.

Groups Limited to six members and meets weekly for one and one-half hours. Participants will have ample opportunity to present clinical work in a comfortable and supportive setting.

For more information and enrollment contact Paul Cooper at 212.779.2425.
choshi108 @ AOL. com

Location:	Murray Hill East
Start Date:	Thursday, September 18th 7:30 - 9:00 PM
Fee:	\$40 for each one and one-half hour session

Hear DR. HENRY GRAYSON
The Mindful Living Show

weekly
ON THE PROGRESSIVE RADIO NETWORK
Go to
PRNcomm.net

Live at 5:00 p.m. Mondays, or listen to the archives at any time.

Dr Grayson discusses topics such as world wide spirituality, the new physics and other sciences, energy psychology, brain scan and trauma studies, and implications for psychotherapy, healing, and relationships.

He has dialogues with authors, such as:

Marion Woodman, Ph.D.	Joan Borysenko, Ph.D.
Gerald Epstein, M.D.	Kenneth Wapnick, Ph.D.
Bessel van der Kolk, M.D.	Gary Renard
Sharon Saltzberg	Sam Menahem, Ph.D.
Margaret Merrifield, M.D.	Andrew Cohen
Nancy Cobb	Mark Epstein, M.D.
Larry Dossey, M.D.	Adam Crane
Kenneth Porter, M.D.	Byron Katie
Jeffrey Rubin, Ph.D.	
The Kerlevskys on Thomas Hora, M.D.	

Available in the archives or
Copies can be purchased at Henrygrayson.com.

The following section is dedicated to this issue's dialogue on "Anxiety, Panic and Spiritual Awareness" As usual, we invite all readers to offer their responses, which may appear in the next issue of the newsletter.

Panic, Anxiety, and Spiritual Awareness

By Sam Menahem, Ph.D.

I will never forget my first panic attack. I was sitting in the Hayden Planetarium in New York City, December 1973. The lights went down. I completely freaked out. I popped up and said to my girlfriend, "I have to leave!" The feelings seemed to come "out of nowhere," unrelated to anything. I ran out. She followed and asked what was wrong. I said "I don't know; I just have to get out of here. Let's go home." She drove me back to my parents' house in Queens where we were visiting for the holidays. I was sure I was going to die on the 59th Street Bridge (I was **not** feeling groovy). My heart was pounding. I was hyperventilating. My girlfriend (who later married me the next year anyway-despite this "mishegas") called a local friend who suggested calling her doctor. Somehow we got the doctor on the phone. His diagnosis: "anxiety attack." The term panic disorder did not exist yet.

But he was right on the money. I slept for 12 hours and woke up exhausted. All I could think of for the next few weeks was: "I never want to feel that way again." Unfortunately, when I returned to graduate school in San Diego, I felt worse. I would be driving to school and feel like I was going faster than the car. I was panicking on and off all day, most days. This was way more than just anxiety, a vague general sense that something is wrong or fear without an object. Unable to afford therapy, I spoke to a fellow psychology student, explaining what was happening. He said, "So let me get this straight. You are 3,000 miles from home, starting graduate school and planning a wedding, and you wonder why you are freaking out?" His words rang true. I was changing so many things in my life that I was losing my identity. I didn't know who I was and the new identity wasn't formed yet. I was overwhelmed by too much change at once. I found a student therapist and worked it out over time. I returned to my anxious but not panicked mode of being. A few years later, the term "panic disorder" came into use, and I knew that I had experienced it. I began to specialize in treating people with panic disorder and agoraphobia (the fear of leaving a self defined safe area). I knew the panic territory well, from personal experience.

I decided that the panic was always related to death, or the obliteration of the physical body and an overwhelming of the conscious ego's ability to cope by using its usual defense mechanisms (repression, denial, projection, rationalization, etc.) As I began to work with a lot of panic disordered patients I found something interesting. They rarely attributed their symptoms to fear of death. They merely wanted to run away from or control the sensations of panic (rapid heartbeat, shortness of breath, dizziness, light headedness, fear of loss of bowel control, etc). This is the fight-flight syndrome-the body's natural way of staying alive in the face of real danger, like a saber toothed tiger. I would often argue, "But can't you see that you are afraid of dying?" "Nope," they would reply. I was later to realize that it was important for them **NOT** to realize the ultimate cause of the panic. That might lead to spiritual growth. But I get ahead of myself.

Years passed and I learned gradually how to deal with anxiety and panic. I took the psychological approach as far as it could go. I learned how to progressively unravel the so-called "false self," a mask people often wear to pretend that everything

is all right. I learned cognitive control techniques, like the “stop!” technique, rational emotive therapy, in vivo and systematic desensitization and hypnotherapy. I even recommended medication (for others-not myself) at times. Still, the elusive nature of anxiety and especially panic attacks eluded me. Gradually, I shifted gears from “straight” psychology to spiritual psychology. I learned a lot from “Seth,” “A Course in Miracles,” and mindfulness meditation. I had anxiety now and then, but no real panic attacks. I thought I was putting it all together nicely, until another crisis hit. In November of 2002, seemingly “out of nowhere,” I developed shortness of breath, which wouldn’t go away. I thought I had asthma. Even when I couldn’t walk a few feet I refused to go to the emergency room. Finally, I acceded and had a heart attack in the emergency room.

I came very close to dying. The doctors found two very blocked arteries and did angioplasty with 2 stents. I still was touch and go, but I made it, thanks to the good medical treatment and the many prayers of my friends. At first, I was elated, answering my hospital phone with a cheery, “Center for Miraculous Healing.” I got well enough and came home, only to learn that my challenges were just beginning. The first night at home, I got in bed and began to tremble uncontrollably. Yes, my old friend panic disorder was back. Panic is fear of death after all. Away from the “protection” of the hospital I was in terror of dying. I felt completely out of control. I had to get back into control-but how???

So my problem was thus: the symptoms of a panic attack and a heart attack are very similar. How can I tell the difference? Good question. So I went back to a wise therapist and realized that I was trying to use “spirituality” to **CONTROL** my body, its symptoms, and ultimately to live physically as long as possible, perhaps forever. I didn’t want to see “the other side” unless I had to. Spiritual awareness, I learned, is not for that purpose. Actually, true spirituality is learning how to let go and let be. True spirituality is about realizing that we are truly all from one source. I call it God; others prefer Spirit or the Buddha nature. But whatever we call it, **we are it**. Its nature is love, peace and Oneness. It is the opposite of panic and anxiety. It is pure peace, pure potentiality, expressing itself through each and every person and the myriad wonders of nature.

There is an enemy of this pure peace though. A Course in Miracles calls this enemy the “ego,” that sense of separate being that seems to inhabit, control and preserve the body. It is the “me” that we usually relate to, a composite of all our experiences, relationships, memories and emotions. However, we are “much more than we think we are” said “Seth,” (channeled by Jane Roberts), one of my first spiritual teachers. “Aha,” I reasoned, “this is what the Buddhists teach also.” As long as we identify with the ego and body, we will suffer. We must follow the eight fold path to peace. My ego tells me I must control all symptoms to insure the survival of my body. If my body dies, I might be obliterated, along with all my precious relationships and memories. All my spiritual theories might be (in the words of my most difficult patient ever) “bullshit.”

So the answer to the question, “How can I tell a panic attack from a heart attack?” is that I can’t really know for sure.” The more I “realize” the blessedness, Oneness, and peace of my eternal consciousness, the less I will panic. However, my “ego” is very stubborn and often creates panic and fear. I must take these “symptoms” and use them as spiritual lessons, part of the great cosmic lesson plan. Now, when I have a symptom, I ask myself the two intelligent questions of Dr. Thomas Hora, “What is the meaning of what seems to be?” And “What is what really is?” As I answer, I often realize the true Oneness of all things and relax. If my ego has the upper hand that day I take a tranquilizer! But I know that is just a temporary measure until I realize spiritual blessedness. Then, if I need the emergency room I can go. The one time I really needed it, I went. I don’t know how I knew, I just knew. I wasn’t ready to die five years ago. I don’t feel ready to die for a long time. When the time comes, I think I will know it, and accept it. I will know through spiritual awareness that I am more than just this aging hippie body. I will know that the death of the body isn’t even real. Until then, I meditate, pray, practice self awareness, use affirmations, do self therapy and most of all remind myself to laugh. Life should be fun, a great cosmic chuckle. Any good one-liners should be forwarded to me at smenahem@aol.com. I always need new material. Panic doesn’t stand a chance in the path of a good joke.

Did you hear about the Shetland pony that got laryngitis? It was a little horse.

Namaste.

Peace.

References

"A Course in Miracles", Foundation for Inner Peace, 1976

Hora, Thomas, "Healing through Spiritual Understanding", Pamphlet, PAGL.org

Roberts, Jane, "The Nature of Personal Reality", Prentice Hall, Englewood Cliffs NJ, 1974.

Necessary Anxiety By Paul Cooper, LP, NCPsyA

Anxiety provides the fuel for psychic and spiritual growth and frequently indicates that something important is going on. As a signal, this anxiety is a necessary component for both psychotherapy and spiritual practice. St John of the Cross, for instance, speaks of "the dark night of the soul" that one must go through, which he captures beautifully in his poetry.

I no longer live within myself
and I cannot live without God,
for having neither him nor myself
what will life be?
It will be a thousand deaths,
longing for my true life
and dying because I do not die.

The world spiritual literature is filled with graphic vignettes that depict the anxious desperation of the spiritual seeker close to the edge of realization. For example, D.T. Suzuki writes:

At first the seeker knows of no way of escape, but get out he must by some means . . . before him there yawns a dark abyss. There is no light to show him a possible way to cross it . . . the only thing he can do in this crisis is simply to jump, into life or death, but living he feels to be no longer possible. He is desperate, and yet something is still holding him back; he cannot quite give himself up to the unknown . . . Here begins a new world of personal experiences, which we may designate 'leaping' or 'throwing oneself down the precipice!' (1994: 52).

Both psychoanalysis and Zen demand that one permits all experiences. Anxiety is no exception, especially the deepest and most primary form: existential anxiety, which comes with the realization of the transitory nature of human existence. So essentially, we need to 'suffer' our experience. For instance, from the clinical perspective, the British psychoanalyst Wilfred Bion notes that "People exist who are so intolerant of pain or frustration (or in whom pain or frustration is so intolerable) that they feel the pain but will not suffer it . . . The patient who will not suffer pain fails to 'suffer' pleasure and this denies the patient the encouragement he might otherwise receive from accidental or intrinsic relief" (1970: 9).

For Bion, psychotherapy requires suffering the fact that anxiety exists for both self and other. From the dual perspective of practicing monastic and psychoanalyst, Vivienne Joyce writes: "If human beings are to acquire a little more respect for suffering, the demand is to be truthful about misery and catastrophe. Respect for suffering is the path to transformation and is essential to both the treatment and the cure" (2005: 110).

Similarly, the Buddhist term *dukkha* acknowledges the primacy of suffering. The *Bodhisattva* vow, the Buddhist commitment to save all sentient beings, acknowledges the suffering of both self and other. On this point, the Zen teacher, Robert Aitken observes that "... *suffering* is an ambiguous word that can also mean *permission*" (1994: 50). Quoting the New Testament, Aitken writes, "Suffer the little children to come unto me," Jesus said. Let it come, let it happen. The whole world is sick; the whole world suffers and its beings are constantly dying. *Dukkha*, on the other hand, is resistance to suffering. It is the anguish we feel when we don't want to suffer" (Op. Cit.: 50).

Practical Application:

Both therapist and patient can collude in resisting suffering, for instance, with hasty prescriptions for meditation. The problem is that such interventions can be quite effective. Why do I describe something that can be effective as a problem? Because such prescriptions also seal over the openings that genuine spiritual practice engenders and values. As a result, the anxiety necessary for the spiritual journey is sequestered out of awareness or is diffused and lost. Here is an alternative.

When a patient expresses anxiety with the process, I use meditation in an exploratory rather than in a palliative way. The palliation usually occurs as a side-effect. Typically, I will ask: "Is the anxiety that you are feeling tolerable or intolerable?" It is quite rare that a patient will tell me that the anxiety is intolerable. I think that the question itself, which conveys my interest, concern and commitment to face any emotional state with the patient, goes a long way. Perhaps s/he has lived a lifetime without the unsettled presence of another who shows interest and takes difficult feelings seriously. (The prescription of meditation simply as a palliative might send the message that I can't or won't tolerate the impact of her feelings.) I then ask the patient to simply sit with the feeling and not be concerned about describing, or explaining it and above all not to try to rationalize it, but to simply sit quietly and see what evolves into awareness. The results can be quite varied, simply amazing, and move the therapy in new, deeper and fruitful directions. This process repeatedly verifies for me S. Suzuki's (1970) observation that true peace is the peace that we find in the midst of turbulence.

References

- Aitken, R (1994). *The practice of perfection: The paramitas from a Zen Buddhist perspective*. Washington, D.C: Counterpoint (1997).
- Bion, W. (1970). *Attention and Interpretation*. London: Karnac Books.
- Joyce, V. (2005). Faith links. In M. Bakur Weiner, P. Cooper, et. al. (Eds.), *Psychotherapy and religion: Many paths, one journey*. (103 – 132). Montvale, NJ: Jason Aronson.
- Suzuki, D.T. (1994). *The Zen koan as a means to attaining enlightenment*. Rutland, VT: Tuttle.
- Suzuki, S. (1970). *Zen mind, beginner's mind*. New York: Weatherhill.

Anxiety, Panic and Spiritual Awareness **By Bruce Kerievsky**

Anxiety arises from wanting something or being concerned that we will not get what we want. If it is mild in intensity, then it can be beneficial by keeping us alert and attentive to whatever the issue might be, for some of our interests can be legitimate and existentially valid. But when it becomes aggravated and disturbing to the extent

that it adversely affects functioning and the overall quality of consciousness, most often when associated with troublesome interests or values, it needs to be examined and understood.

Panic is an extreme form of anxiety in which a rush of unsettling thoughts overwhelms our equanimity and frequently obscures awareness about what is happening to us. Likewise, it calls for contemplation to determine its provenance, address its consequences, and find an alleviating truth.

Spirituality consists, at least in part, in elevating awareness of our hidden thoughts to full revelation, followed by a sincere and humble evaluation of their validity. Being spiritually minded means that we know that the quality of our lives depends utterly on the quality of our consciousness and that we need to consistently subject our mental content to careful scrutiny.

Spiritual awareness is precisely the antidote to anxiety and panic. By becoming conscious of our underlying thoughts, we clearly see their connection with our perturbed state and have the opportunity to redirect our attention toward more wholesome and integrative ideas and values. In doing so, we move from an agitated "what should be" mindset to a grateful "what already is" mode of being.

Anxiety and Spirituality **By Michael Grosso Ph.D.**

It sometimes helps to begin with the etymology of key terms. Etymology takes us from the abstract to the concrete, helps us excavate images from the colorless world of generalities. The concrete and the image in turn are personal; persons, of course, suffer and are the ones who need "tending" or *therapeia*. Etymology also brings us back to poetry, in the sense of *making*, such as image-making, or using metaphor, i.e., "meaning-transfer."

So let's begin with the etymons,¹ the "true" roots, of our two master terms: anxiety and spirituality. Etymologically, the roots of *anxiety* and the roots of *spirituality* are intertwined in the ground of experience. *Anxious* is related to a Latin root, *angere*, from the verb "choke," "oppress." It is also

¹ *Etumos*, in Greek, means "real," "true."

related, as we can see, to *anger*. The clinical sense of anxiety, which cuts across many disorders (see the DSM-IV, pp. 424-511), is primarily associated with fear. The etymology shows the common ground of anger and anxiety. Another cognate of *angere* is *anguish*, or *angustus*, “narrow,” “tight,” and linked to *angere*, “squeeze,” “strangle.” Then we have the medical term *angina*, “a condition marked by a suffocating, oppressive pain or discomfort” (Shorter OED). In *angina pectoris*, the pain is in the chest, arms, and neck, due to poor blood supply to heart muscles. The imagery drawn from our etymons reveals anxiety to be a global concept, uniting the mental and the physical; it is a natural response to whatever physically or symbolically contracts the life of the heart, the organ of inward feeling and of vital circulation.

Now look now at the terms *spirit*, *spiritual*, *spirituality*. For starters, many nowadays prefer the word spiritual to religious, and I can see why. Religion (threats of hell, suicide bombers) is often the *cause* of anxiety; spirituality, thought of as the breath of life, when genuine, is likely to *relieve* anxiety. One prefers spirituality to religion as one prefers the atmosphere of open air to the atmosphere of a tomb. In the etymon of *spirituality*, we have a Latin word-root, *spirare*, to “breathe,” which root is related to *inspire* and *expire*, in short, genius and death. Spirituality is the breath, the source of life, understood as physical *and* mental. You can verify for yourself the therapeutic power of this imagery. Anxious? Take a deep breath – and then take another. It’s the simplest way to flee the black hole of anxiety; I find it impossible to feel anxious in a *state of inspiration*. After a trying experience, a close call, instinctively, we take a deep breath; equilibrium is restored.

From this common observation, we may point to the spirit in its superphysical guise, as in the inspiration of the Jewish prophets, or the systematic control of inspiration called yoga (*pranayama*) of India and China, and many related traditions. More is involved than the air we breathe, but also will and intelligence, our non-literal *spiritual* powers. Inspiration (related to *pranayama*) seems a kind of harmony of vital physiology with will and intelligence; the most reliable way to battle the constrictions of anxiety.

A secondary sense of *anxious* connotes *eagerness*. We are anxious (we say) to win, to succeed, to triumph, to possess something; this is desire

driven, bitten, all-consuming. This mess is what lies at the root of our existence; what the Buddha believed to be the cause of human suffering (*dukkha*). The conflicted composite called the “self,” entangled in a web of anxious desire, is doomed to suffer. Freud writes: “The ego is the actual seat of anxiety.” The Freudian ego or Buddhist “self” is stuck in constant struggle: with other people (the “superego”), with one’s internal nature (the “id”), and with impersonal external nature. As the Buddha observed, anxiety (*dukkha*) is inseparable from normal ego-bound existence. As long as we function as normal, active, robust egos, however obtuse or brilliant, anxiety holds sway. Our experience is filtered through the smoke and mirrors of illusion, fantasy, and repression. No doubt, it’s a matter of degree, but we can’t get rid of anxiety as long as we’re stuck in the pincers of the ego.

Face up. The fictions we call our Egos are at the mercy of uncontrollable others, an unknown inner environment, and an all-devouring external nature. The situation at first glance looks hopeless. Nevertheless, the “ego” is the one corner of reality that we can do something about; we can tinker with it in various ways. Everything outside the ego, as Epictetus said, is beyond our control; what is under our control is how we deal with our lot, our interpretations of events and circumstances.

The question then is: Is it possible to “unseat” the ego that’s causing our anxiety? In short, disengage, put out of commission -- destroy if need be -- this thing that throws a pall on existence? Undoubtedly, it is possible, though by no means easy. It seems that we can shift the ego out of anxiety gear in three distinct ways.

The first is the way of the hero, the way of intoxication through power -- as history shows, a way beyond good or evil. One strives to enlarge one’s ego to such dimensions of greatness and achievement that the anxiety, perhaps still clamoring *sotto voce*, seems left behind in a dust of glory. For all practical purposes, the heroic self-affirmers transcend anxiety – or seem to. This is a way open only to the few: the creative giants of culture and the master criminals of the earth.

The second way is more appealing because it’s spiritual, available to just about everybody, even the least gifted or mighty among us. In this case, one doesn’t strive to create an ego magnificent

enough to bend the will of the world to oneself. One banks on the more elegant experiment of dismantling the ego. One attempts the supreme magic trick of making it melt into nothingness, and learning to blend blissfully with all that is.

Of course, this mystic way is harder to follow than the way of the hero. It is slow, boring, anonymous, though it has one great virtue: just seeing it as a possibility can keep the dogs of angst at bay. It's a 24/7 venture, but works best when one is indifferent to success or failure. Trying to dismantle the ego is an ongoing adventure, full of ups and downs, lush and dry spells. A step by step operation, the goal is likened to reaching "the other shore" -- what the Sufis called *fana*, annihilation; the Buddhists *sunyata*, emptiness; Meister Eckhart, "the nothing"; the Cabala, En Sof, "divine nothingness." This is a radical method for unseating the ego: the aim is complete transcendence, deconstruction. The method is *radical* because it tries to pull up anxiety by the "roots" of its being.

The last and third way of dealing with ego-anxiety is through rousing the soul of Panic, which is anxiety at its most intense, an onrush of hyper-intense fear, shortness of breath, nightmarish constriction, pressure on the chest, fear of going insane, of losing control – an attack, a seizure.² The third way is to confront and exploit the transpersonal forces that assault us during these attacks, attacks that are nature itself, beyond good and evil, godlike and invasive. The ego is jarred from its perch.

The ego is our problem because it is the seat of anxiety. Pan and Nightmare attack the ego; the ego is overwhelmed by the force of terror. The ego is raped by the God Pan. This is the antipodes of the mystic way where, with a thousand small humble efforts and releases of effort, we struggle to dismantle the root organ of anxiety. In the divine invasions of Pan, our egos are attacked; they cry out in fear of imminent psychosis, fear of loss of control, of being overwhelmed. Panic is the terror we feel of the death of the ego. A strange logic is at work: no panic without ego; panic attacks ego; panic frees ego by overwhelming ego.

Panic – understood through its etymons -- conceals a way to transcend the ego and unseat anxiety. What could this mean? Here is a clue from a

dream: I was standing with a bunch of strangers around the rim of a smoldering volcano. I understood there was a game going on. "Jump in," somebody said, "and you'll be surprised." Panic seized me, and I took a flying leap -- into the volcano. But instead of falling into it, I fly away and wake up laughing. The clue? You have to enter into your anxiety to ferret out the transforming spirit.

When Pan invades the scene, he scatters all the forces of nature into disarray, which make for reversals of fortune. Panic is a kind of arrested inspiration, which is why it's so full of creative possibilities. Once seized by panic no one can predict what will emerge as victorious. The chain of causality is devious and unpredictable. For example, Syrinx the water nymph fled in panic from Pan -- the goat-man, monster-God. In her wild flight she tumbles into a bed of reeds, and her body is transformed into reeds. Pan collects and makes them into a panpipe, a flute to make music with. The flute is a means to and symbol of controlled inspiration; and music is a form of spirituality, consciousness and breath fused, the antidote to Panic.

Pan(ic) that attacks and terrifies us also frees up the powers of life, the gods of nature, and the spirits of places. Follow Hillman and Roscher through the poetry and mythology of Pan and the Nightmare, and you run smack into a gaggle of archetypal powers. *Panic* comes from the old Greek Arcadian god, Pan: half-man, half-goat, the god of grottos, springs, dells, of nymphs and muses, of the universe of *ta erotika* – "love matters."

This was Nietzsche's way of release from the enervating Ego: emotion used to fuel ecstasy, *panolepsia*, "possession" by Pan and the nymphs: by Eros, Apollo, Dionysus. It was the way of the poet, the artist, the lover, and the lunatic. The moon goddess, Selene, consort of Pan, presides over the night side of nature. In this third way we court the embrace of the Powers; the ego is made light, buoyed up on the wings of the energies of Pan. This may not be for everybody. Lovers of the Arcadian Pan are polytheists of imagination, anarchists of the divine. But there is a redeeming message: the damned and the cursed, the misfits and the monsters – even You and I – can escape the pincers of anxiety, find a way to resist the tyrannical Ego.

² See *Pan and the Nightmare* by James Hillman and Wilhelm Roscher (1972)

Michael Grosso, Ph.D.
Division of Perceptual Studies
University of Virginia
Grosso.michael@gmail.com

Orionic Healing: Transforming Anxiety

**By Janna Zarchin, LMFT
Christa Schorn LCSW**

Our thoughts are key factors in creating the kinds of experiences we have in our lives. The kinds of thoughts we have and the images and feelings they create for us in our inner world result in the images and experiences we have in our outer world. Many people who suffer from anxiety hold the belief that they are not safe. They do not feel safe in their bodies, in their homes, in their relationships, in their world. They feel out of control. They are uncertain about their futures. They do not feel protected.

Anxious thoughts repeat like a mantra of sorts, and create their own energy which results in fear. Fear creates constriction in our lives. We tend to do less, think less variety of thoughts, close our hearts, and shut down possibility. Anxiety contracts one emotionally, mentally, and spiritually. Anxiety results from being disconnected from oneself, and the peace that is Spirit on every level. When the fear is addressed the contraction of spirit is addressed and the person can begin to relax and expand. This results in receipt of the resources of the greater Spirit, and the greater whole of the web of life.

In any healing, it is Spirit that does the healing, whether it's the person's own spirit, or the Spirit of the greater whole. In the case of the person, their attitude, willingness, and ability to trust that there can be a different outcome is important. Their own spirit can heal them if they can be open to new possibilities. In the case of the greater Spirit, this aspect draws on the connection we all have to each other, and our ability as spiritual beings to draw on the resources of the Greater Whole (the Divine).

We are co creator with the greater Spirit which allows us the authority to make the connection. We can call on, and invoke Spirit directly through the use of intention, prayer and the creation of sacred space. Sacred space raises the vibration further by the sanctity of the environment, which is a "clean" place energetically. It is this sanctified space that

we can relax and allow the healing to occur as the vibratory rate raises with the influx of peace.

So it is with the Orionic Healing System: The change factor is Spirit, operating through the person's higher Self. Orionic Healing is a technique which addresses the specific negative thoughts which create the anxiety but does so by connecting the client with their Higher Self and with the Spirit of the Greater Whole directly as it works on multiple levels simultaneously.

Orionic Healing addresses specific thoughts that create the anxiety. The process is calming in itself. "It has been described as a "mini-vacation." People come away with the relaxation and peace that they don't usually feel. What is calming allows their spirit to expand, and their life to begin to change.

As Orionic Healing was designed to lift and transform negative thoughts we have found it to be helpful for clients with anxiety. Some case examples include one client who was afraid to travel far from her home without a "safe person" being with her, had constant panic attacks, and tended toward agoraphobia. She had one Orionic session almost two years ago. Since that session she has not had a panic attack, has learned she can now calm herself, and is able to travel far from her home without a safe person. She has been able to travel over bridges, which was a concern for her as well. She is grateful for the relief she has received and the ability to be able to function in such a different way in her daily life as a result of the session.

Another client had anxiety about her body and her life, as a result of being a child of a diabetic who was always ill. Her parent had body parts amputated, which the client had to attend to on many occasions. As a grown up, she had a lot of anxious energy around anything to do with her body. Two weeks after her initial session she went out and bought a bathing suit. This healing accorded her so much relief that she no longer had anxiety around her body. After subsequent sessions dealing with other anxiety related thoughts she no longer reacted in such an anxious way. This became very noticeable to her friends and family as well as to herself.

While Orionic Healing sessions often address issues connected with trauma, the sessions are not re-activating or re-traumatizing. The client lies fully

clothed on a massage table. Lying under the sacred geometric Orionic Symbol begins the process of connecting with the Orionic Frequency. This brings the client into the session and opens his or her heart to welcome and receive the changes that are to come. The use of color and the sound on the body raises the vibration of the physical body. The Sacred geometry in the system, matched with specific tones made vocally, increases the client's receptivity to the healing. Symbols made over the body of the client also activate specific intentions the practitioner is holding, which contribute to changing the disruptive thought to a more harmonious one.

Orionic Healing is synergistic in the use of its components. The tools utilized are powerful on their own. They are more powerful energetically when combined, to produce a result that is greater than the sum of its parts.

In working with clients, there are many ways to help them feel connected to Source. Spiritual psychotherapists already use methods such as meditation, centering, breathwork, creating a Safe Place through visualization, EMDR and many others to help their clients connect inward.

Some individual components of the Orionic Healing System can be used separately with clients. Spiritual therapists can help clients be aware of their Higher Self and learn to call on it using visualization. Once clients learn to call on this Self when needed, they can begin to feel a measure of control over their anxiety. Another important factor used in Orionic Healing is Intention. As a therapist we can set treatment objectives with Spirit before the session, just as we do when treatment planning on the cognitive level. We can also help our clients to do the same with their own goals. As therapists, we seek to set a certain space for therapy work. Setting sacred space takes this concept even further and can be easily integrated into a therapy setting. It changes the therapy session into an invitation for Spirit to enter and take the healing to a more Divine level. This can be done with the simple addition of a small altar of sorts containing a candle and one or two other special meaningful items. The difference this makes is for the therapist, who holds a new kind of space in their intention and their energetic field.

Therapists have the opportunity to learn how to integrate the components of the session by

becoming trained practitioners of Orionic Healing. In addition to learning it for use with clients, therapists can also benefit from being able to make profound changes in their own lives using this system. This can include using this wonderful tool for going beyond what they think is possible in their own lives.

Some topics that will be included in the training are: how to connect with Spirit and invoke it; stepping into the role of co-creator; translating the intentions into healing; removing the obstructions in the therapists own energetic field; and enjoying the miracles that occur after the session!

To find out more about the Orionic Healing System, please visit our website at www.orionichealing.com.

THE ANSWER, MY FRIENDS, IS Good News for the Planet in 2008 By Ken Porter, M.D.

For many of us, spirituality is defined as the capacity to identify with something more meaningful and more real than the ego-self-personality. Sometimes this is called Being, the Ground, God, Essence, Christ Consciousness, the Tao, Buddha Nature, Brahman, or the Absolute. But it can also include concern for our community, our country, the world.

If our hearts are open, when we turn on the TV, read our papers, or go online, we are confronted with information that pains us, saddens us, or may even cause us to feel powerless and despairing. How can we keep our hearts and minds open and not be overwhelmed by unbearably painful emotional feelings?

We could remember the astonishing unpredictability of human history. Who would have thought 200 years ago that slavery would be eliminated in the U.S.? Who would have thought 100 years ago that women would obtain the right to vote? Who would have thought that the Iron Curtain would come down in 1989, that communism would begin to fade in the Soviet Union and that the country would break apart? That peace would come to Ireland and El Salvador? That apartheid would end in South Africa?

Second, we might recall that one of the ego's basic mechanisms of psychological defense is splitting –

the tendency to believe that things, or we ourselves, are either all good or all bad. It is one of the major tasks of psychological and spiritual maturation to overcome this basic tendency of the human mind, which, contrary to popular psychiatric thinking, is definitely not confined to those individuals we label with the pathological diagnosis of “borderline personality disorder.” Or – maybe at our core, until we mature, we are all borderline! It is for this reason that Carl Jung famously stated, “I fear the splitting of the atom far less than I fear the splitting of the human psyche.”

So our task is to hold painful and contradictory emotional and intellectual experiences in our consciousness simultaneously, without privileging either “the good” or “the bad” – to follow, as Aristotle and Shakyamuni Buddha taught, a “middle way.” This task is not made easier by the fact that, for many people, horrible news seems more exciting than beautiful news. Hence the media favor the horrific, in order to make a profit.

To correct this, I'd like to present the Gospel – the Good News – about the world, dateline 2008, culled from various sources in the media in the last few years:

WAR: In the last 13 years the number of major wars has declined by 80%.

FREEDOM: Between 1976 and 2002, the number of dictatorships in the world has gone from 90 to 30.

CHILDREN: The year 2006 was the first year that mortality for children under age 5 decreased to less than 10 million per year.

POVERTY: From 1981 to 2001 the number of people in the world living in dire poverty – usually defined as living on less than \$1/day – actually declined by 400 million, representing a decline from 32% to 21% of the world's population.

ECONOMY: The micro-credit movement, started by Nobel Laureate Muhammad Yunus, has given away \$100 million in small loans to Third World entrepreneurs, with a 98% repayment rate. Total food production in the world has increased 300% in the last 50 years.

LIFE EXPECTANCY in the world has increased by 40% in the last 50 years.

DISEASE: The number of HIV-infected persons receiving donor-supported anti-retroviral drugs has increased from 0 in 2000 to close to a million today.

CLIMATE CHANGE: 32 major U.S. corporations, including Shell, GM, Xerox, AIG, Ford, Dupont, Alcoa, Conoco Phillips, Chrysler, Dow Chemical, GE, Shell, Pepsico have created the U.S. Climate Action Partnership to support national legislation to decrease global warming by 60-80% by the year 2050. Three of the largest U.S. banks – Citi, J.P Morgan-Chase, and Morgan-Stanley – have created a carbon risk management protocol to guide their investment in the direction of decreasing global warming. Goldman-Sachs has created a \$1 billion program to support green energy. The Environmental Defense Fund has been working with 14 major corporations, including Walmart (\$1/2 billion), Hewlett-Packard, Kravis Kohlberg Roberts, and UPS, to increase protection for the environment. The European Union has set a goal to reduce greenhouse gas emissions to 20% less than the level of 1990 by the year 2020. The 40 largest cities in the world have banded together to fight global warming through the Large Cities Climate Leadership Group. (These cities produce 80% of the world's greenhouse gases.) California has mandated a cut in greenhouse gases of 25% by 2020.

CHARITABLE DONATIONS: Bill Gates' foundation, funding programs in education, population and health, is in the process of giving away \$32 billion. Investment genius Warren Buffet has pledged that on his death an additional \$32 billion dollars will be given to the Gates Foundation. Bill Clinton's program of Global Initiative received pledges of \$7 billion in 2006 for programs in health, economic development, leadership, reconciliation and climate change. Virgin Atlantic CEO Richard Branson has pledged \$3 billion to fight global warming. Hilton executive Barron Hilton will be contributing \$2 billion to social justice programs, and Ted Turner's foundation has given away \$1/3 billion for programs in social justice in the last 17 years.

LEADERSHIP: In a project initiated by rock star Peter Gabriel and Richard Branson, twelve world leaders – including Nelson Mandela, Desmond Tutu, Kofi Annan, Jimmy Carter, Muhammad Yunus, and Mary Robinson (former President of Ireland) – have begun meeting since 2007 as a group entitled “The Elders,” to explore ways of

providing enlightened leadership to the world. The United Nations, with the leadership of economist Jeffrey Sachs, has created a set of 8 Millennium Development Goals for the world, dealing with the issues of poverty, hunger, disease, gender injustice and education. This includes the goal of halving the number of individuals living on less than \$1/day, and providing universal primary education, by the year 2015. These goals have been endorsed by all the nations of the world. The recent Breakthrough Summit of the Women, Faith and Development Alliance included 70 organizations who committed \$1 billion to increasing gender equality and poverty reduction.

So – progress is being made.

“We do not choose the status of spiritual insight or political or economic conditions that will be the context of our lives. We are, as it were, thrown into existence with a challenge and a role that is beyond any personal choice. The nobility of our lives, however, depends upon the manner in which we come to understand and fulfill our assigned role.” (Thomas Berry, *The Dream of the Earth*)

ASP Members' Message Board

There are 2 ways for current ASP members to join the ASP Message Board:

- 1- Go to <http://health.groups.yahoo.com/group/AssocSP/> and request membership.
- 2- Contact Paul Cooper (pshaku@aol.com), moderator of the message board, and request membership

The message board is open to all current ASP members to participate in dialogue and to post relevant information such as announcements of conferences, workshops, or talks. We also allow the submission of relevant articles, which will be posted and announced upon their approval. *[Please keep in mind that the message board is not meant to promote any individual's private practice]*

Post Hypnotic Suggestion by Dan Brown related by ASP's Faculty Member Susan Lee Bady, LCSW to Elaine Dill, LCSW a student in the One-Year Course On Spiritually & Psychotherapy

When conditions are not what you would want them to be, you will be able wherever possible to change them for the better. When, for the moment, things cannot be changed, you will be able to accept them calmly, realizing that anger and frustration would be making you miserable all for nothing. It would be nice if things were going the way you want, but if they are not, it is not terrible, horrible or catastrophic. You will be able to accept the situation and determinedly work to improve it.

Book Review Escape Your Own Prison By Bernard Starr, Ph.D. Reviewer , Sam Menahem, Ph.D.

“Escape Your Own Prison” is a delightful journey into human consciousness. Bernard Starr is a masterful teacher, explaining why so many people are unhappy and how to correct this situation. In short, we are unhappy because we are dominated by “ego,” our experiential self. We develop this ego from personal experience, thinking that it is all we are. We then cling to this limited, negative version of ourselves, due to familiarity and fear. The ultimate solution, which can lead to happiness, is to become aware of our deeper self, which he terms “omni-consciousness.” This is a very apt term, as it includes the syllable “Om,” which meditators know is the sound of oneness and completion. It also includes the sound “ah” which Wayne Dyer says is the sound of creation. (Ah-do-noi, Allah, Buddha, Krishna). This lovely term for the one true Source of Being becomes the crux of the book. We are encouraged, exhorted and convinced that contacting the deeper self is the only way to transcend the limited and unhappy reign of the individual ego.

Dr. Starr begins his inquiry into achieving happiness with his early efforts to strengthen his ego though traditional, Freudian and other psychotherapies. In later chapters, he points out the weaknesses (and occasional strengths of various psychologies). For example, Primal therapy glorifies the emotions and ignores the deeper self. Cognitive therapy is good because it emphasizes rationality. It is actually subtly spiritual, which is one of its strengths. As I was reading his critiques, I was reminded of the classification of therapy into “four forces” (behavioral, psychodynamic, humanistic and transpersonal). Each of the first three forces mistakenly puts the private separate small self or ego at the forefront. They then try to patch up the weaknesses so the ego can survive and even prosper in a hostile world. On the other hand, “fourth force” therapies emphasize the Oneness of all Being. Further, contacting and living in this oneness in peace becomes the central goal of therapy. Spiritual enlightenment replaces egocentric happiness as the goal of therapy and life. We are not here to glorify or strengthen the narcissistic ego. We are here to learn to live peacefully, which is accomplished by being aware

of the Omni consciousness. We must learn, says Dr. Starr, to be in the world, but not of it. A particularly impressive chapter is entitled, "The Spiritual Emergency of Aging." In this chapter, the author points out that the ego becomes most desperate as the increasing years make it feel like it is "running out of runway." (a term used by one of my 60 year old patients). With less and less time for glory and decreasing physical strength, a state of emergency is often declared. The only real solution is turning to omni-consciousness.

Escaping the ego prison at any age requires a complete re-orientation from the social programming we are all subject to from birth on up. Whether we believe we are products of nature (the human condition) or nurture (our upbringing) we must change our emphasis from success and striving in the material world (which rarely brings lasting happiness) to the peace of identification with our nourishing source, omni-consciousness. To use Dr. Starr's metaphor, we must see that the energy source, like electricity, is primary to the refrigerator which is fueled by the electricity. We think we are the refrigerators and forget our source of energy. We must turn to the deeper Omni-consciousness to be truly happy.

How is this hard work to be accomplished? The main technique mentioned is meditation. Although the author likes Zen meditation, any form will do, as long as it gets the practitioner in touch with the deeper self. Through diligent practice, we can then learn to live in the moment as a participant observer, watching our knee jerk reactions to things, but not taking these reactions too seriously. In short, we come to know, after a while, that we are not just egos; we are the deeper Omni-self. By identifying ourselves with the Omni-self we gradually lose interest in the false goals of the ego. Beyond working with meditation, Dr. Starr recommends spiritual affirmations. He lists eleven affirmations. My favorites are "I am complete; there is no more of me to be found or created" And, "I will not be lived by my emotions." All the affirmations are expressions of the desire to be the higher self and move away from distracting ego goals.

"Escape Your Own Prison" comes closer than any book I know to defining the path of spiritual growth achievable through meditation and psycho-spiritual therapy. It defines the mission of the Association for Spirituality and Psychotherapy (ASP). It is thus, highly recommended for any spiritual seeker.

Celestial Connection by Bruce Kerievsky

The popular National Public Radio program "Car Talk" recently broadcast an amusing story highlighting the (possible) power of prayer. In a feature called "Stump the Chumps," the two hosts, Tom and Ray Magliozzi, call someone that they had given advice to in a previous program to see how their guidance worked out.

In this instance they called a woman who had lost the only key to her second-hand Saab and had been quoted \$2,000 by the local Saab dealership to replace the key and the computer controlling it. The brothers suggested that if the woman found a Saab-trained mechanic, they were sure that she would not be charged nearly as much.

On the follow-up call, the woman explained that she had been so distraught about being unable to drive her car that she had told everyone she knew about the missing key. People in the small town where she lived helped her look on the train tracks, her loss was announced at the town's bingo game, and her mother told her that she would pray to St. Anthony for its return.

Meanwhile she located a Saab-trained mechanic who quoted her \$600 to solve her problem, explaining that the existing computer had 3 vacant slots into which he could insert a replacement piece of electronics and avoid the cost of a new computer. That relieved her somewhat, but before she arranged with him to replace the key, she received a phone call. It was someone in town who had found her key.

She called her mother to tell her the good news. Her mother replied that she was not in the least bit surprised, that she knew that her prayers would be effective. Her daughter responded that she appreciated the fact that her mother had a far better "celestial connection" than she did and was grateful for her help.

The Heartprint Effect: Changing the Emotional Climate in Ourselves and the World.

By Karen Trueheart, M.A.

A few years ago I gave a fanciful talk called "Lighten Up" to a group of women in my hometown. I began with a passage from Tom Robbins' book *Wild Ducks Flying Backwards*. As synchronicity would have it, I came across the same passage as I was preparing this article. Not wanting to ignore an obvious sign from the divine, I offer it to you as an introduction to "The Heartprint Effect."

"Our purpose is to consciously, deliberately evolve toward a wiser, more liberated and luminous state of being, to return to Eden, make friends with the snake and set up our computers among the wild apple trees."

Deep down, all of us are probably aware that some kind of mystical evolution...a melding into the godhead, into love...is our true task. Yet we suppress the notion with considerable force because to admit it is to acknowledge that most of our political gyrations, religious dogmas, social ambitions and financial ploys are not merely counterproductive, but trivial. Our mission is to jettison those pointless preoccupations and take on, once again, the primordial cargo of inexhaustible ecstasy. Or, barring that, to turn out a good thin-crust pizza and a strong glass of beer. "

In this prolonged season of war and violence on every level, it may seem insensitive, even irreverent, to be quoting Tom Robbins' take on conscious evolution and the meaning of life. But perhaps, just maybe, looking lightheartedly at the world we have created can be a way to see it more clearly so we can more wisely respond to the choices before us. Do we continue to participate in the proliferation of trivial pursuits? If so, Eve's efforts to feed a bit of wisdom from that infamous tree to the curious, wanting child in all of us will have failed. Or, do we choose to take on the primordial cargo, the task of sowing the seeds of peace and joy in our own hearts, use the gift of reason to come up with meaningful solutions to the challenges that face us and act wisely to create a global climate of love. And, oh, by the way, in the process perhaps save us from the real possibility of moving off the endangered species list only to join the dinosaurs, dodos and Yangtze River dolphins on the list of extinctions.

OK, you might say. "Sure, I want to be happier, less stressed out, more carefree. Sure, I want less violence and more peace in the world. Sure I want to help prevent our planet from turning to toast.

Sure, I want a better, safer world for my grandchildren. So does every candidate for political office and contestant in the Miss America pageant. But the problems are so huge and nothing I do seems to make much difference. Boy, do I know how that feels. Driven by my own deep despair for all creatures great and small and frustrated by my repeated attempts to "make a difference" on a grand scale, I have been guided to look for a deeper truth and a different strategy. Perhaps my insights will be helpful to you, too. Or, perhaps not.

First, let's consider the possibility that money, power and dogma have outgrown their usefulness. In fact, all this competitive, righteous striving, in combination with increasingly advanced technologies to advance our positions and gratify our material desires, are, just possibly, making matters worse. The Dalai Lama has commented that in his travels he has noticed that, in spite of tremendous poverty and disease, the people in the third world seem happier, more peaceful, less stressed out and anxious than those of us "more fortunate" citizens of the developed countries. Hmmm. Now that's interesting. And when Gandhi was asked what he thought of Western civilization he said, "I think it would be a good idea." Perhaps these are signs that we might benefit from looking for a different way of being and doing.

Second, as mental and spiritual health professionals we know one key to positive change is self-responsibility. So we might ask ourselves, "How am I personally contributing to co-creating the world we live in? How might I live life differently?" We can take our cue from the environmentalists. In response to the climate crisis, environmentalists are asking us to assess our "carbon footprints" and by living differently, work toward making that footprint eventually disappear.

The question for us in the spiritual and psychological professions could be, "What is my heartprint?" To be able to answer that question we need to know what exactly is a heartprint. Expanding on children's author P.K. Hallinan's definition, a heartprint is the impression made by every feeling, thought, word and deed. At every moment we are generating heartprints. Anger, fear, ignorance and hatred make heartprints. They leave their mark within us and when picked up by the mirror neurons in others or acted out unconsciously, they affect others...and the ripple effects expand in ever widening circles. Without

feeling these destructive emotions deeply, thinking clearly and using their energy and information wisely, these heartprints cause much of the world's pain and anguish, creating the emotional climate we live in today.

Of course, heartprints generated by compassion, patience, respect, love and understanding also affect the inner and outer climate of humanity and we create these, too. They are the sunshine generated by our deepest nature, out of Robbins' primordial ecstasy. What is needed today is a climate change, a shift in emotional atmosphere. By feeling deeply, thinking clearly and acting wisely we can create the heartprints for humanity. We can create an emotional climate change on an individual, community and global scale. Sound too overwhelming, too daunting, and too downright impossible? Maybe not. Here's a radical idea. Maybe we've just been working too hard at trying. Maybe we need to be more like butterflies.

In the scientific theory of Chaos there's a concept called The Butterfly Effect. You may have heard of it. According to The Butterfly Effect a butterfly gently fluttering its wings in Tokyo affects the weather in New York City. Now that's real interconnectedness. And according to the scientific finding on the neurological basis of social intelligence, there is an emotional equivalent, what we could call the The Heartprint Effect. Climatologists have used The Butterfly Effect to help us understand our participation in global warming and inspire us to change our behavior. By understanding The Butterfly Effect we can see how small actions like planting a tree, changing a light bulb and dialing back our thermostats really do make a difference. By understanding the existence of "The Heartprint Effect" we can really begin to take in, to own our individual importance in the movement to create a more peaceful, sustainable world. We can flutter our inner wings and change our internal climate. And, in our personal and professional lives, this climate change can create environments that will help others do the same. "Be the change we want to see in the world," Gandhi said. Understanding The Heartprint Effect could take something that seems almost impossible and help make it easy (well, let's not go overboard. Easier.) Think of it. With every flutter of our hearts and minds we contribute to the emotional and mental climate of the world. If this is so, we can make changes for the better.

Gandhi said that we have the potential to solve the challenges in the world. The Dalai Lama has said that if we want peace in the world, we must first make peace with ourselves. Tom Robbins is saying jettison the trivial. If we use this collective wisdom in combination with the concept of The Heartprint Effect, perhaps we can rest more easily knowing that just a simple act of kindness contributes to global peace. In the Buddhist tradition, metta meditation –the repetition of "May I be kind. May I be peaceful. May I be free from suffering." is practiced first by the practitioners for themselves. And in traditional practice the student is not given permission to offer metta to others until the teacher is sure the student can make this offering, not out of need, but from a full and open heart. When using this practice in a Christian context I might combine the mantra with the suggestion that my students imagine how Jesus would have treated them and practice behaving like Jesus. So, if nothing else, let's be kind to ourselves. Enjoy a good thin crust pizza or your personal equivalent. Notice what brings you joy and fills you with peace. Then perhaps notice how, when you are feeling this way, your way of relating to the world changes.

Bill Moyers was interviewing the Dalai Lama for his documentary "Spirit and Nature". They were sitting outside on a warm, New England afternoon and it was lunchtime for the mosquitoes still in residence. Bill Moyers was protected by his sport coat, but His Holiness, in traditional Tibetan monk's robes, had one arm exposed. Sure enough, this did not go unnoticed. When the critter buzzed and landed, His Holiness paid no heed, then, slowly, gently shook his bare arm. This prompted Bill Moyers to quip, "I would have killed it without thinking. What makes you so tolerant?" To this His Holiness replied, laughing, "It all depends on how I feel. It's just a little blood. No problem. If my mind were agitated, my response might be different."

Now let's get practical. How can I be the change I want to see? How can I participate in an emotional climate shift? Here are a few things to consider. Some of these will seem obvious. Could you try just one and let us know how it worked at: www.heartprintsforhumanity.com?

1. Learn to feel deeply, think clearly, and act wisely.
2. Practice being kind to yourself.
3. Give yourself the gift of time enough to do what brings you joy.

4. Flutter your heartwings. Smile at yourself and everyone else.
5. Let someone ahead of you in traffic or on line.
6. If you feel moved, become an activist.
7. Petition for the inclusion of social and emotional learning in our schools.
8. Encourage our professional organizations to take a stand and support the scientific findings linking violence to the emotional climate in America.
9. Visit www.heartprintsforhumanity.com for information and links to other sites.

Upcoming Networking Meetings New Format to Begin in Winter Meetings

<i>Date</i>	<i>Speaker</i>	<i>Topic</i>
June 27 th Friday	Paul Cooper, MS LP "Into the Mountain Stream"	Panel Discussion
July	No Meeting Scheduled	
August	No Meeting Scheduled	
September	To be Announced	Trauma
October	Shelley Takei, MARI	MARI Creative Resources
November	Lynn Jericho + Handmade Global Arts	Inner Christmas

Heartprints for Humanity is a public awareness and education project to help people discover ways to nourish their minds and hearts. By embarking on this journey, each of us can bring more happiness to our own lives while contribution to a more sustainable and harmonious world..one heartprint at a time.

Karen Trueheart, MA, is an East-West spiritual counselor and contemplative practice teacher in Rochester NY.

Nurture Your Heart's Vision

**Holistic, Energy-based Bodywork for
Balance + Vitality + Awareness**

*Support
forward
movement
in your life*



*Creative
expression,
Align body,
mind & spirit*

Call for brochure & 15 minute consultation

- **Polarity Energy Balancing**
- **CranioSacral Balancing**
- **Tera Mai Reiki** • **Focusing**
- **Emotional Freedom Technique**

Michael Edan, RPP, RPE, is a registered Polarity Practitioner and Educator through the American Polarity Therapy Association, having taught at the NYC Open Center and Lourdes Wellness Center in NJ. With 15 years experience in the holistic field, I facilitate the creative process of embodied living with safety, integrity and humor.

**Sessions available in Manhattan
845-943-1879**

Label Reads: **Beauty Meditation in a bottle**

.....As i was meditating today these thoughts came to me on Beauty....

To the unsung Quasimodo heroes and unseen beauties of our world, let us manifest them in physical, spiritual and ecological balance.

i place my personal intent on
releasing the inner light beneath veils of oppression,
actively listening to the silent voice of perseverance
lost in unprecedented violence and gender imbalance.
the beauty of our inner child with hair flowing in the breeze.
Empowering the impressionable and meek by way
of reflection

Nurturing a gentle will to wash away any mask
not true to the authentic you.
Preserving the burgeoning purity and character of young girls
as they blossom and illuminate their beauty
from within into grace-filled wisdom-hood without....
..To instill young men of today with the courage and
gentleness
to seek a view on what beauty really is -- in this mad media
confusion
through a process of awakened awareness
and rightful balance of the divine feminine within themselves
and the divine masculine within each of us.

Helen Keller, with her fingertips saw only potential.
The ageless and the divine illumination of the soul
An authentic love of the wabi sabi of beauty,
the flaw that makes one beautiful beyond skin deep.

A reminder how our presence
can act as a shining mirror of self honoring and acceptance
to ever include kindness in everyday ways,
for we know not from where
this scarred heart or beloved face has returned. i served beauty
perhaps it was something more....

sappho and georgi

