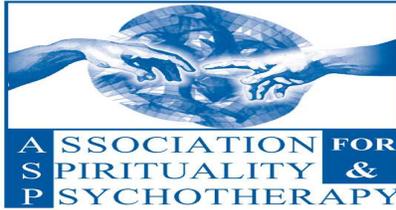


# PsychoSpiritual Dialogue

"The integrated pathway of spirituality and healing in psychotherapy"



250 West 57<sup>th</sup> St Suite 501

New York N Y 10019

Questions: 516.829.5027

SUMMER 2009

CSPOFNIP@OPTONLINE.NET

Diana Kerievsky, Executive Director

WWW.PSYCHOSPIRITUALTHERAPY.ORG

Circulation 4,300

## ASP Board of Directors

Bernard Starr, Ph.D., President  
Georgina Galanis, Vice President  
Jeffrey Gurian, D.D.S., Secretary  
Diana Kerievsky, LCSW, Treasurer  
Henry Grayson, Ph.D., Past President  
Samuel Menahem, Ph.D., Past President, Editor  
Kenneth Porter, M.D., Past President  
Bruce Kerievsky, A.B., Editor  
Tina Fellus, LCSW.  
Charlotte Wolovsky, LCSW  
Paul Cooper, M.S., N.C., Psy A, L.P.  
Aleta St. James

## ***Developing A Spiritually Informed Approach to Psychotherapy and Counseling***

See page 4 to learn about ASP's 2009/10 One-Year Program \*\*

***\*\*Calling all Alumni: Contact [cspofnip@optonline.net](mailto:cspofnip@optonline.net) to learn about our***

***Alumni Society of the Association for Spirituality and Psychotherapy***

The Subject of this Issue of the Newsletter is  
"What the World Needs Now"  
See Pages 8-15 for various articles on this topic.

***Our 2009 ASP Membership Drive is still on. Remember, we depend on Membership dues to keep this important work going. Go to the back cover for a registration form or to our website.***

Join us at our monthly Network meetings. See the President's Column for a brief description of the proposed new format of our Network meetings.

## President's Letter by Bernard Starr, Ph.D.

I'm delighted to report that our two recent conferences were hugely successful. "Psycho-spiritual Solutions for Uncertain Times: Antidotes to Fear and Anxiety" (March 1<sup>st</sup>) drew over 100 participants. Comments and evaluations forms gave the conference high marks, particularly for the diversity of the eight presentations that covered a wide range of theoretical perspectives and psycho-spiritual practices. Guest speaker Armand DiMele ("The Positive Mind," WBAI ) got the day off to a rousing start. ASP board member Jeffrey Gurian (also a noted professional comedy writer) MC'd the event adding an engaging and entertaining zing. Then, troubadour Scott Kalechstein (imported from San Francisco), performed musical parodies of the presentations making the conference a fun as well as a serious and informative event.

Equally successful was the Dr. Harville Hendrix workshop on April 2<sup>nd</sup>. The intimate workshop setting of 60 participants offered a rare opportunity for close interaction with the founder of Imago Therapy and the leading expert on relationships. Harville's workshop was gripping, informative, personal and entertaining. He's a masterful workshop leader.

On another front, we are experimenting with filming the monthly ASP networking meetings to make them accessible to all the membership, as well as other professionals around the globe. The March meeting on "Spirituality and Infertility" featuring Helen Adrienne with commentary by Aleta St. James was filmed by professional videographer Gloria Messer. It was an outstanding session. Helen Adrienne has been working with infertility issues from a psychological and spiritual perspective for more than two decades. Aleta St. James, an ASP Board member, added her riveting personal story. Aleta made world headlines in 2004 when at age 57 she gave

birth to healthy twins. We now have a DVD copy of the filming of Helen and Aleta that will soon be posted on our website. An edited version may also be broadcast on Time Warner and RCN Cable via Manhattan Neighborhood network (MNN).

If all that weren't enough, there's even more exciting news. ASP is in its best shape ever. We have received a substantial endowment from a benefactor that will enable us to take some bold steps that will place ASP in a leadership role in furthering the development of the emerging field of spiritual psychotherapy.

First on our agenda is to raise spiritual psychotherapy to a new level. When ASP (previously called CSP) was founded by Dr. Henry Grayson thirteen years ago psychologists, social workers, psychiatrists and other mental health practitioners were still squeamishly emerging from the closet where they hid their affiliations with spiritual traditions and practices. That process of coming out of the closet was first dramatically revealed to me at a seminal conference on Buddhism and Psychoanalysis that I attended at the Harvard Club in 1994. Organizers of the conference thought they might attract 50-100 professionals. They were surprised that attendance maxed out at 500.

There is a long history of suspicion of practitioners who expressed interest in spirituality, let alone actually incorporating it into their therapeutic practices. When I was in graduate school spirituality was a no-no that could promptly get you dropped from the program. Remember, it wasn't until fairly recently that Carl Jung achieved respectability. After his split with Freud and his embracing transpersonal concepts he was ostracized from traditional academic and professional circles and was widely considered a kook.

While distinguished therapists like Erich Fromm and Karen Horney had strong leanings toward spirituality, they never openly

expressed or incorporated those views into their psychotherapy practices or public presentations on psychotherapy. That was particularly puzzling in the case of Erich Fromm since he was well versed in Buddhism and had a close relationship with the great Zen Master DT Suzuki. In 1958 Fromm and Suzuki dialogued at a jointly hosted conference in Cuernavaca, Mexico that was transcribed into a book, "Zen Buddhism and Psychoanalysis." Jeremy Safran in his recent book, "Psychoanalysis and Buddhism: An Unfolding Dialogue," commented that Fromm, Horney and other therapists with spiritual leanings went underground and their views only resurfaced in the present more receptive atmosphere. He added that they understood that psychotherapy, in their day, was suspect enough and that remembering the fate of Jung they concluded that spirituality would only discredit them even more in the eyes of their colleagues who were desperately seeking scientific status.

So it's no wonder that practitioners flocked to ASP as safe haven for interacting with other spiritually minded practitioners. But that "wow" phase is over and we have decided that it's time to move beyond spirituality 101.

Toward that objective, starting in the Fall 2009, ASP plans to offer a regular forum for members to present ongoing cases from their practices to a leading psycho-spiritual practitioner and a panel of other psycho-spiritual therapists from our membership, as well as invited prominent guest therapists, writers and scholars. We are still in the discussion phase and have not finalized the format. We encourage and welcome your input and suggestions (you can send them to me at: [starrASP@aol.com](mailto:starrASP@aol.com)).

ASP is also inviting other cutting edge groups and institutions that address psychotherapy

and spirituality to join us in this exciting venture. Through a collaborative process we hope to establish a substantial body of knowledge and techniques that will advance spiritual psychotherapy to the status of a solid discipline.

To achieve our goal we recognize that there are many challenges and thorny issues ahead. Both psychotherapy and spirituality have a diversity of schools with conflicting concepts. It will be daunting to identify common ground that can pave the way to integration. But we are convinced that with the determination and creativity of our talented ASP members, and others who will join us, we will succeed.

## THE DIAMOND APPROACH OF A.H. ALMAAS

The Diamond Approach is a spiritual path of self-realization that develops our capacity to lead our lives with richness, wisdom, maturity and joy. It has been called "the most brilliant and profound synthesis of spirituality and psychology now available in the West." In preparation for a new Diamond Approach group starting in the tri-state area in 2010, a series of introductory workshops will be offered in the Fall of 2009:

### **1. Wonder, Mystery and the Secrets of the Night Sky: Embracing Not Knowing as a Doorway to our Depth:**

Nov. 7-8, taught by Leslie Chyten, Diamond Approach teacher, at Guest House (the East Coast Center of the Diamond Approach) in Chester CT (2 hours from NYC). For information: [www.guesthousecenter.org](http://www.guesthousecenter.org)

**2. A Series of Introductory Workshops at the N.Y. Open Center, Fall 2009**, to be led by senior students of the Diamond Approach. For information: Kenneth Porter, M.D. - [rokeisland@aol.com](mailto:rokeisland@aol.com)

**The Association for Spirituality and Psychotherapy (ASP)**

*A Non-Profit (501c3) Corporation*

250 West 57<sup>th</sup> St., Suite 501, NYC 10019 [www.psychospiritualtherapy.org](http://www.psychospiritualtherapy.org) email: [cspofnlp@optonline.net](mailto:cspofnlp@optonline.net) 516 829-5027

**ANNOUNCES**

**The 2009/10 Course: Developing A Spiritually Informed Approach to Psychotherapy and Counseling**

**Register for the Monday Night Year-Long Program Certificate of Completion Program**

Which 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.

<b>Course Faculty</b>	<i>ASP therapists and counselors experienced in a variety of spiritually-informed orientations</i>
<b>Monday Nights Sept. to June 7:30 to 9:30 PM</b>	<i>Throughout the year 6 different Modules meet on Monday night for 4 weeks each for 2 hours a night: A process/project class meets after the conclusion of each module for 2 hours.</i>
<b>Tuition</b>	<i>\$1675 –64 contact hours - 10% OFF FOR ASP MEMBERS</i>
<b>NASWNY CEU's</b>	<i>Upon NASWNY Approval: Student's will Receive NASWNY CEU credits for every contact hour and a Certificate 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 psycho-spiritual 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.

<b>Monday Night</b> 7:30 to 9:30 PM	<b>Monday Night</b> <b>Course Title</b>	<b>Monday Night</b> <b>Instructor</b>	<b>Monday Night Course Description</b>
9/14, 2009  7:30 PM to 9:30 PM	Process/Project	Sam Menahem, Ph.D, Diana Kerievsky	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.
9/21, 10/5, 10/19, 10/26, 2009  7:30 to 9:30 PM	Integrating Spirituality and Psychotherapy	Sam Menahem, Ph.D	Cognitive-Behaviorism, Psychoanalysis, Humanism and Transpersonal theories will be compared and contrasted with clinical examples. How Karen Horney and the "Pathwork" material are used to integrate prayer into psychotherapy. Understanding and using the "law of attraction" will be explored along with the secret behind "The Secret." The psychodynamics, metaphysics, and practical applications of "The Course in Miracles" will be explored.
11/2, 2009  7:30 to 9:30 PM	Process Project	Diana Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
11/9, 11/16, 23, 30 2009  7:30 to 9:30 PM	Cognitive Spiritual Therapy: An Existential Approach:	Bruce Kerievsky AB and Diana Kerievsky LCSWR	This class will focus on how "Metapsychiatry," a psycho-spiritual method, created by Thomas Hora, M.D. teaches how to discern one's "Mode of Being In the World," i.e. what secret values we cherish" by utilizing the "Two Intelligent Questions." "What is the meaning of what seems to be?" & "What is what really is?" For more information go to <a href="http://www.pagl.org">www.pagl.org</a> and <a href="http://www.meaningandtruth.com">www.meaningandtruth.com</a>
12/7/09 7:30 to 9:30 PM	Process/Project	Menahem	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
12/14, 21, 2009, 1/4, 1/11 2010, 7:30 to 9:30 PM	Cancer Dancer	Tina Felluss, LCSW	The term "cancer survivor" locks your mind in a negative space. How do we assist someone to move beyond seeing themselves as a victim of any deadly disease? In this course we will examine the physical, emotional, mental and spiritual elements that need to be addressed to initiate the healing response. We will use movement as a means of accessing those deeper parts of ourselves – with the goal of making ourselves "spiritually bigger" than the disease.
1/25/2010 7:30 to 9:30	Process/Project	Diana Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
2/1, 2/8, 2/22, 3/1 2010 7:30 to 9:30 PM	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.
3/8/2010 7:30 to 9:30 PM	Process/Project	Dr. Menahem	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
3/15, 3/22, 4/5, 4/12, 2010 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.
4/19/10 7:30 to 9:30 PM	Process Project	Diana Kerievsky	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
4/26, 5/3, 5/10, 5/17, 2010 7:30 to 9:30 PM	Psycho-Spiritual Energy 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.
5/24/10 7:30 to 9:30 PM	Process Project	Dr. Menahem	Integration of Course Material through Group Process. Discussion of student projects for Year End Presentation.
6/7, and 6/14, 2010 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.
6/21/10 Last Class	<b>Graduation</b>		Students and CSP Faculty

## BIOGRAPHIES OF OUR FACULTY

**Susan Lee Bady, LCSW, BCD,** is trained in psychoanalytic psychotherapy, EMDR and hypnosis. She is President of the New York Society of Clinical Hypnosis, an Approved Hypnosis Consultant with the American Society of Clinical Hypnosis and past Director of the Hypnosis Institute of the Park Slope Center for Mental Health. Ms. Bady has been meditating with the New York Insight Meditation Society for the past 10 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 is the Chairman of the Board of Trustees of the National Institute for the Psychotherapies. As one of the current leaders in integrating spirituality, science, and psychotherapy, he is the Past President of the Association for Spirituality and Psychotherapy. 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. A frequent lecturer, he 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.pnrcomm.net](http://www.pnrcomm.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. He integrated existential psychoanalysis with his studies in Zen Buddhism, Judeo Christian teachings and other wisdom traditions. Diana practices both individual and group psychotherapy in Great Neck and New York City. She is the Curriculum Chair for the Association for Spirituality and Psychotherapy's One Year Program "Developing A Spiritually Informed Approach to Psychotherapy and Counseling." and is a faculty member as well. Diana is the Executive Director and Treasurer of ASP. She is the Secretary of the PAGL Foundation (Peace, Assurance, Gratitude and Love) [www.PAGL.org](http://www.PAGL.org) Diana has 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](http://www.MeaningAndTruth.com)

**Lynda Klau, Ph.D.** is a licensed clinical psychologist, coach and speaker who 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, is on the Board of Sec Rough Riders, a chapter of Toastmaster's International, and was 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](http://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](http://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 2009/10 year is \$1,675. (10% OFF FOR ASP MEMBERS)**
- **All Payments are made to ASP.**
- **\$200 Deposit Due by 8/1/09. ASP will retain \$50 Administration fee if deposit is returned.**
- **Full payment due less deposit by 8/20/09 or 50% due by 8/20/09 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: \_\_\_\_\_ Website \_\_\_\_\_

\_\_\_ I AM REGISTERING FOR THE ONE YEAR PSYCHOSPIRITUAL COURSE (64 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: ASP c/o Diana Kerievsky, 7 Arrandale Avenue, Great Neck, NY 11024 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, 212-289-7431.

***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: \_\_\_\_\_

The following section is dedicated to this issue's dialogue on "What the World Needs Now" As usual, we invite all readers to offer their responses, which may appear in the next issue of the newsletter.

### **What The world Needs Now By Sam Menahem Ph.D.**

Anyone living anywhere in the world –barring a few troglodytes-knows that there are massive problems confronting humanity. Financial collapse affects almost everyone. At worst, people are losing their jobs, homes and visible means of support. The ranks of the homeless are increasing... Others are losing their retirement savings and can no longer afford to retire. Others are drastically altering their life styles to barely make ends meet. Entire countries are going bankrupt. Credit and interest are almost non-existent. In other spheres of life, the reports are equally bleak. Global warming is melting polar ice caps and causing the seas to rise. Cities may be under water in just a few years. The entire world trembles before a few terrorists who blow people up in the name of God. Many live in fear that a terrorist might get a nuclear device and kill millions at once. Economically, politicians are printing more money-temporarily hoping that the "economy" will turn around. Environmentally-alternative energy sources are promoted. To fight terrorism, terrorists are captured and tortured in an effort to control hatred. Are these ultimate answers? Or are they stop gap measures? What would you do if you had magical powers to fix everything? What does the world need now?

I believe Dionne Warwick gave us the answer in her 1960s song-

"What the world needs now...is love sweet love."

In other words, we need a massive shift in consciousness. We need to let go of fear, anger and underlying guilt (unconscious self hate). As soon as we let go of fear, anger and guilt... the love, underlying physical reality will take over. This is not a romantic love-as depicted in pop culture-that is lust. This is the universal Godly love that connects all physical beings. This is the ground of being, the Buddha nature which is our ultimate source. Normally, as physical beings, we are not really in touch with our deeper, spiritual nature. We are primarily concerned with physical well being

(health), pursuit of pleasure, and avoidance of pain. Physical needs drive us. We are afraid we will not get what we need-food and shelter or what we want-pleasure. We may also be angry that what we need and want eludes us. Finally, we may feel unworthy of attracting what we need and want (guilt).

Most people are in denial of guilt. They say, "What do I have to feel guilty about?" That is because they are using the word in its narrowest sense. They are seeing guilt as a bad feeling because they did something wrong. I am using guilt in its widest sense. Its source is childhood. A normal toddler is narcissistic. He or she thinks everything happens because of them. So if a parent is unhappy, or anything goes wrong, it is because of them. Who had perfect parent with no issues of their own. So the problem is nearly universal. The vague bad feelings (guilt) are pushed into the unconscious. However, the guilt lingers and often forms a background of primal guilt, shame or self hatred in many---if not most---people. This guilt requires punishment. The punishment is seen as anything bad that happens. But the guilt is usually unconscious, so it often leads to anger, as in "I didn't do anything bad, so why does everything go wrong for me?" This can lead to resentment--blaming the world for everything, and self pity. There is an AA saying, "Poor me, poor me, pour me a drink." So addictions of all kinds may develop too. This vicious circle goes around and around, resulting on a mass scale to war, poverty, a bad economy and even environmental damage. People mired in guilt, anger, fear and self pity are not pulling together to help the Earth. Rather, they are selfishly exploiting the Earth, in a frantic effort to get a little pleasure before they disappear from the Earth. So what is the answer?

Obviously there needs to be a shift in the consciousness of masses of people. We all need to find ways to let go of guilt anger and fear. As one lets go, a new form of consciousness evolves. If we treat each other and the Earth kindly, we feel better. As we realize that we can spend the money we have confidently, we will not fear the economic future. Rather we will tap into the natural abundance that can be drawn to each of us through the law of attraction. But the law of attraction is not simply visualizing a Lexus. It is about realizing that spirit is the primary reality. God is. Love is. I am that I am. The material world then becomes a

training ground for the fundamental laws of the universe, spiritual laws. We develop a spiritual consciousness and spiritual values. Success is then defined not by our bank accounts, but by the kind, loving way we live our lives. Try this reframe of life. You will like it!

As this spiritual cognitive shift occurs for more and more people, the physical world will make a comeback-but that is not the main point. We are all here for a reason- to shift from material to spiritual values. Let's go!

**Report on a What-The-World-Needs Slam  
April Fool's Day, 2009  
By Michael Grosso Ph.D.**

Who said hard times depress creativity? It's simply not true. Who could have predicted it would spread that fast? A budding epidemic of a new kind of slam. Instead of the open mike poetry slam, people suddenly began holding forth on the question: *what does the world need?* The masters of the earth led us into the present global mess, so we the underlings, the angry, frustrated public started to run out into the streets, shouting, "The world needs this or that," and before you know it, the impulse to complain and protest and rant began to organize itself into a movement.

And so it was that I stumbled upon a garage space (it was nothing more) somewhere South of Houston Street (in the Big Apple) called the Off Off Off Broadway Theater of the Mind.

Synchronicity! I was just on time for a What-The-World-Needs Slam. I stepped inside the dimly lit garage and scanned the taut (and a few gleeful) faces of those who had assembled there for the occasion. I was told it was happening all over the city, and spreading everywhere! So here was my chance for a scoop.

Suddenly a spotlight focused on a standing mike at the center of the garage. A somber but genial man stepped under it and said: "You know the rules. Come on up here and slam us with your ideas! Get it off your chest! Tell us what the world needs!"

He stepped aside and immediately a young man, cheery-faced and grubby, grabbed the mike.

"Well, I want to thank the Off Off Off for giving me an opportunity to expound on what I think the world needs.

"Go ahead!" somebody shouted impatiently. "We're waiting for you!"

"What the world needs is love, love, LOVE!"

"Whadya mean by love?" squeaked somebody.

"Love and do what you will! If you got love, you'll do the right thing!"

"But how do you get love? How do you keep it?" said the squeaker.

"You are love; so you can't lose it. If we all lived in love -- any shape or form will do, thank you! -- the world would be a better place. If you can't see that, you're just a dummy!"

"But what about all the different kinds of love -- love of beauty? Love of money? Love of power?" bellowed another malcontent.

Then a middle-aged woman with blazing eyes leaped into the spotlight and slammed us with her totally different vision. She disagreed with the lad who believed that love was our savior.

"Listen to me, folks," she said, "when I was young I believed that love was a big thing. I still do in a very ironical way, but what I think the world needs is something else -- you know what it is!"

"Tell us!"

"Justice!" (*Pause, looks around suspiciously.*) That in my opinion means doing away with demented, greedy, fear-mongering, *evil* capitalism. Let Karl Marx's *1848 Economic and Philosophical Manuscripts* be required reading for all schoolchildren in America, from the eighth grade on! That's my message, comrades! And that's what I think the world needs!"

"Get outa here you commie!" shouted a short, wiry male. He seized the mike from the socially progressive lady, and said: "You listen to me! It's commie poison like what we have to get rid of once and for all! It's a slam, right? (*He shakes the mike.*) I'll tell ya what the world needs -- America! The true America of Manifest Destiny! The torchbearer of freedom! The world needs our

torches! We need to burn out all the rot, the cancer -- fry the cesspool! What the world needs is the power of America! God and the Stars and Stripes and Apple Pie and the Ten Commandments!" The man paused and just waved the mike in the air.

"I'll take that!" said another man with a trim black beard. "A blood letting! That's what the world needs," he said in a shockingly calm, almost reassuring tone of voice, and looked about for reactions.

"I agree with the lady who thinks the world needs more justice. Here's my message about what the world needs."

"You're taking too long," barked a complainer from the shadows.

"I'll get to the point then. Justice won't be done till we round up the criminals that dragged us into war and drove us into economic disaster. Round 'em up, I say! Get them off the streets and into the jails. And then the trials. And then off to the prisons with them! And then -- if we're talking about justice -- *executions!* Lots of them!"

His tone in saying all this was so good-natured that the crowd quieted down for a moment -- fascinated by the sight of such a strange guy.

"Isn't that a bit extreme?" cried a young woman with a tremor in her voice.

The man with the black beard paused, and said: "Yes, it is extreme. But what the world needs must be extreme. The world is sick, *in extremis* -- it needs *extreme* medicine. You have to make a vivid impression. Sorry, young woman, Machiavelli was right! It is better to be feared than loved. What we need is a new and completely reliable fear. Now I don't personally relish the idea of mass public slaughter. But here is my contribution, and I mean it sincerely. There is no other way to refresh the national spirit. Without some shocking image of terrifying justice blasted deep into us, we'll quickly forget. We'll backslide! I repeat! What the world needs is *justice* -- but with a vengeance!"

The man then bowed and handed the mike to a woman who sprang into the light. She had an ordinary comeliness but when she smiled her face lit up. "Hey people, I don't know what planet that last guy comes from, but I believe he that lives by

the sword dies by the sword. I also believe that to forgive is an act of divine imagination -- that's why it's so hard, and that's why we're trapped in the nightmare of history."

"Holy shit!" shrieked the squeaker with amazement. The mysterious smiling woman paused; I have to admit I was impressed. I said to myself, her name must be Sophia.

"What does the world need?" she said. "Wisdom -- what else? Have you forgotten that there was such a thing? What the world needs is to listen to what has been said and look at what has been seen. It was taught by Gilgamesh long ago: the great adventure, the metaphysical journey, the search for the true self and the plant of immortality. Travelers, and star children, let's go! Oz is calling! All the signs point in this direction. Come on, leave your old self behind and let's go!"

I was entranced by the lady's radiant self-confidence. The truth that can save the world is within us! But the spell was suddenly broken. An elfin old man strode on to the stage, and commenced screeching; he looked like an oversized owl: "Listen to my words," said the owl man, "I'm a nihilist -- but that's a good thing! I want to share it with you all."

"You mean you're a pervert? Anything goes, huh? God is dead -- huh" sniped a lanky freak in his face.

The old man continued: "All of you -- you all have the same problem. You believe in truth. And you believe things *too hard*. A *nihilist*. . . (*he paused and thought*) is somebody who finds it refreshing *not* to believe in grand sweeping truths, *not* to submit to any one story. *Not* to be taken in by big lies, myths, ideals, whatever you call them."

"Go away, nihilist! We don't want you in our town -- you'll infect the young! You'll bring down all our institutions. You'll put us out of work -- if we had jobs."

"And what's wrong with that? *That* is the aim. To be out of everything. To quit. Listen to me folks! There's a little truth in everything and everybody -- but nobody has it all! And nobody has most of it. You all have teensy-weensy bits of it. I've said it numberless times! We'll never know the truth about anything really important and never be perfect in anything that really counts. Nothing is worth

fighting for, sacrificing for, dying for, or even living for. It's all a con. Study the Void -- you'll see what I mean. Someone has his hand in your pocket this very moment. Someone is making a fool of you for sure. So break out! Become a nihilist and drop all the bullshit!"

"No, never!" came a frightened chorus of voices.

"Repeat after me the holy mantra . . . Nihil! Nihil! Nihil!"

The poor guy was growling and sputtering but rather like a genial, shaggy old dog.

"Hey old man, what the world needs it needs *right now!* Speed! Speed! We need to speed everything up. We're racing toward the Unexpected! We're rushing toward a Singularity! Get out of the way old man."

I couldn't make out who said that, but the one word "singularity" stuck. I was starting to feel dizzy from all the slamming. I was overwhelmed by all the good ideas, which seemed to cancel each other out.

Well, the world for sure needs lots of *different* things.

It all depends on how you're situated *in the world*: how educated, well-off, personally free -- all sorts of concrete things that define you.

I wondered about these slams. Is there really "a world" or "the world" or are there six or so billion soul worlds?

What's needed by affluent folk in a powerful democracy may not be needed by the destitute, the shattered and dislocated by war, the anonymous class of the disenfranchised.

One person's need is another's self-indulgence.

If I had gone up on that stage and sounded off, I would have spoken about a revival of romanticism and return to the earth. But that wasn't my job; I was there to report on a new fad of our Hard Times -- What-The-World-Needs Slams. Recommended!

## **What the World Needs Now: Generosity and Generativity**

**Alexis Johnson, Ph.D.**

**alexis@intentionalLiving.com**

**www.intentionalLiving.com**

The world financial meltdown has scared most of us, affected all of us and harmed many of us. Poorer countries are literally starving as a direct consequence of the breakdown of trust that has stopped the necessary credit flow our system requires. In this country 5 million people have lost their jobs. David Whyte puts it so poetically: it is as if the cold hands of this financial season have touched every last monetary stream and rivulet, and frozen them over.

When we freeze up in fear we lose our greatest asset – our ability to think generously and generatively, thereby imagining new solutions and new possibilities. Each of us needs to think creatively first for him/herself and then for the community. If there is one thing this financial meltdown emphasizes it is that we are all connected. Anyone belonging to ASP knows this in his/her soul, but the rest of the world just got a little clearer about this ultimate truth. But we still need to start with ourselves: what I can do to manage my fear and the reality of my situation and then what practical steps can I take to reestablish trust in my community?

My first impulse when frightened financially is to spend nothing: to buy the least expensive food at the supermarket, to quit giving, to drive my car only when absolutely necessary. When I relax a little, lean back and look at these automatic responses, there is nothing generous or generative about them. I freeze and I try to freeze the world around me. When I touch my more generative and generous side, I find different responses. I recall Michel Pollan's advice about food: eat mostly plants, be willing to spend more for local and quality. When I remember that advice, I end up at my local winter indoor farmer's market. There are only a few vendors: two women who have greenhouses upstate and grow some tasty leaves for salads and have lots of root vegetables. Another has every variety of mushrooms you can imagine. There is a guy who comes 2 hours from western MA with all sorts of organic meats and dairy. The milk is better than any I have tasted since I lived in England as a young child. At this small crowded space, I meet some neighbors, see lots of smiles and friendly faces. I don't know many

of the people, but the feeling there is great. I leave feeling good about spending my money, supporting small farmers and meeting people in my community. By recalling Pollen's words I help myself into the state of being I am calling generative and generous.

Gifts are another arena that has attracted my attention these last months. I love to find and give the right gift. The truth is most of my friends don't need 'things'. So my solution is to have people over for a meal. I don't mean a dinner party, I mean something much simpler. Cooking for friends is a gift both for me and for them. It is so much cheaper than even most diner meals and the quality is enormously different. We can sit around the table, talk endlessly, laugh a lot and they can wander home whenever they want. The conversations are far more important than the food. Parker Palmer, the Quaker writer and retreat leader says: *that truth is an eternal conversation about things that matter, conducted with passion and discipline. Truth cannot possibly be found in the conclusions of the conversation, because the conclusion keeps changing.* I love that idea – that as we sit around the table we give each other the gift of truths and our conclusions and therefore our possibilities keep changing.

The grandkids do need 'things' and here I have to think in terms of money. What can I give? What is appropriate, particularly now that our incomes are reduced and our retirement is so compromised? Each birthday and holiday for the last few months I have had to decide on the 'right' amount. Even though our retirement is halved they still need things now and I want them to have some of those things. Can I trust that impulse and not regret it later? Generativity and generosity mean giving both of myself and my financial resources.

The causes I love also need resources. I have had to cut back, but not quit giving completely as my fear would want me to do. It is such a balancing act – to give a little as an act of trust, of faith that if we all give a little, the trust that is the foundation of all economic systems will reemerge and those rivers David Whyte spoke of will thaw and flow again. We are told that consumerism represents 70% of our economy; assuming that is so, then giving no money to causes and kids, would not only be harming them, but harming the collective as well.

As I live in exurbia, the car is a big deal. I can't walk to a store of any kind. I can walk in nature and have my soul restored, but when I want something to eat or go to the dentist, I need to get in the car. I can be organized about it. I can keep lists and drive as little as possible, but drive I must. What I have decided here is to not be tight about it, but to accept that driving is a part of my life. I remember part of the AA motto: accept the things you cannot change. Well so far some driving is a part of my week; it does not have to be a part of each day, but it does have to be a part of each week. Here I can be generous to myself, relax and trust that it is OK to drive when I have to. Perhaps with that sense of trust, another idea or possibility will come to me.

Like everyone else I must walk the line between there is nothing I can do that will make any difference and I must do something grand and world changing in order to matter at all. As usual, the truth requires doing what I can do, even if it is not grand and trusting that others will do the same.

### **Non-Self-Confirmatory Role Models by Bruce Kerievsky**

Prompted by a colleague's laudatory mention of him, I recently began reading some work by David Foster Wallace, a highly regarded novelist, essayist and teacher who committed suicide at 46 late last summer. The brilliance of his writing, suffused with the most copious and insightful observation of a dazzling variety of subjects, never dimmed by his use of many words whose definitions I do not know, reveals him to have been blessed with a particular revelatory genius, one whose limits I am still exploring.

His departure made me acutely aware of how much the world is suffering from a lack of healthy, inspiring role models. Wallace was reported to have been a life-long victim of clinical depression<sup>1</sup>, for

---

1 Depression is defined in Metapsychiatry as stubborn attachment to the idea that what is wanted is forever unattainable. It can be healed by redirecting interest and attention toward the good that already exists.

2 According to the only tale, a fictional one entitled "The Depressed Person," that I found indirectly referring to his condition, he chose to make the eponymous individual female, explicitly stating at the outset of the story that the origin of the subject's depression was unknown. The chronic, perhaps indicative, habit described in the narrative, was excessive concern about what other people thought about her, including her therapist and her support group.

which he received extensive psychochemical and electro-convulsive treatment. What a tragedy that, whatever his private demons, there was no one in his life who could more than temporarily rouse him from such miasmal despair.<sup>2</sup>

Of course, our parents are our principal role models in life, and none are so perfect in understanding that we do not enter adulthood without extensive crazy misconceptions about life, self and others. The manifestation of enlightened awareness, unencumbered by self-confirmatory charisma, is so rare that few of us ever encounter or are awakened and uplifted by it. Instead, the world is flooded with hero-worship, which all too often elicits envy, jealousy and the disturbing torrents of comparison thinking.

To meet and consider the non-personal, non-conditional, benevolent way of the spiritually evolved is a gift to be ardently appreciated. The existence and presence of such individuals or even fleeting moments of equanimity indicate the feasibility of attaining an issue-oriented perspective on life, where one is not interested in confirming his or her own being in response to the universal existential dread of non-being, but is rather focused on discerning and enjoying the good available to perception.

Existentialism and phenomenology have revealed to us that much of the activity of our lives is involved with our fear of death, of our annihilation, of the destruction of what we consider our being, of being ignored by others and thereby made into nothing. They have shown us that we individually have secretly held sets of values. Those values constitute and govern our way of being, what the psychiatrist Ludwig Binswanger called our "mode of being in the world." Further, this cherished perspective tends to determine our perceptions, thoughts and experiences in life. And so, the underlying, fundamental trepidation that our existence is imperiled induces us to assert ourselves, to have some feeling of importance or worth. The urge to have others acknowledge and recognize us in the way we would like can dominate our lives. And because self-centered thinking is so prevalent and so accepted, only the wise are aware of its constricting effect.

The spiritual teacher with whom I studied was one who was able to rise above the inclination toward what he called "self-confirmatory ideation." At least in my presence, he exhibited no interest

whatsoever in ever speaking about himself, even to the extent of claiming that "Dr. Hora isn't even here," when confronted with an inquiry to speak about himself. He once wrote an article entitled "On Meeting a Zen Master Socially," which I suppose presented a description of and the rationale for such a transcendent orientation. He used the phrase "being a beneficial presence in the world" to explain the values, qualities of consciousness, and ultimate purpose of human existence.

Many were his students who would say, "Dr. Hora saved my life." We were dazzled by the insight that he communicated in discerning the invalid values to which we clung and were embarrassed but chastened by their revelation. The individual example, calm authority, assurance and wisdom that he manifested inspired us to contemplate the ideas that he expressed about the spiritual nature of reality; over many years such scrutiny enabled us to attain some measure of dominion over our own self-confirmatory habits.

Earlier this year I attended the funeral of an 80-year old man, a fellow congregant at my temple, who was trained as an aeronautical engineer, but spent most of his working career as a businessman and manufacturer. He was a gentleman, born in Vienna, but raised and educated in England, who consistently exhibited the humble, generous, kindly, thoughtful, good-humored, intellectually curious character and egalitarian spirit of a "beneficial presence," the term my teacher used to describe the qualities of a spiritually enlightened being. A singular individual indeed, as all the eulogies attested.

The comforting tendency is to wish that there were more genuine spiritual guides or examples able to function as role models for us. But the lesson implicitly (and sometimes explicitly) taught by such seers is that each of us needs to understand the values that free the soul from its ruminative rut of self-confirmation. For although the confluence of abundant spiritual understanding may be rare in individuals, we are all exposed to joy, peace, gratitude, love, and harmony upon occasion, which help us to elevate our thoughts. In that sense, if we are receptive to such transformative values, we may become models of spiritual excellence both for ourselves and for others. What the world needs now.

Rest in Peace, David Foster Wallace.

## **What the World Needs Now Is Our Wholeness** **By Lynda Klau, Ph.D.**

These days, there's been a lot of talk about the power of collaboration to help create a better world. The importance of collaboration can't be underestimated. But before we learn to successfully collaborate with others, we must learn how to collaborate with ourselves. By this, I mean that we need to embrace a larger definition of who we are, which takes into account our "wholeness." By living from our "wholeness," listening to all parts of ourselves and to others, we generate the possibilities of true collaboration and begin to build a better world.

### **What is our "wholeness"?**

In someone who lives from their "wholeness," the personal self is rooted in a healthy relationship with what can be called the universal self. The universal self is that place in us that directly accesses a loving wisdom beyond conditioning. This intuitive "gut" self knows our own intrinsic goodness and self-love, and also recognizes it in others. When we remain sufficiently connected to the universal self, we're anchored in a larger perspective that allows us freedom from the issues that arise within the personal self.

Ideally, the personal self and the universal self work together as partners and co-creators. It is important to avoid getting stuck in either. Rather, we must differentiate and then integrate them into a larger perspective that takes into account our particular conditioned beliefs and our vast unconditioned awareness. This is what it means to collaborate with ourselves and to be whole.

### **How can we live from our "wholeness?"**

Over the years, I studied as many different modalities as possible, from psychology to spirituality to body-therapies and coaching, to help other people reclaim their wholeness and manifest it in the world. One powerful way to embrace our wholeness, however, is "mindfulness."

Originally derived from the Buddhist tradition, but increasingly applied to a wide-spectrum of Western modalities for mental and physical well-being, "mindfulness" is the practice of bringing our awareness to what is happening in the present. This refers to what is occurring for us internally (our thoughts, feelings, and beliefs) and externally (the environment around us) from moment to moment. Mindfulness is a radical wake-up call to become

conscious of all parts of ourselves, shedding the light of clarity upon the unconscious behaviors, thoughts, and beliefs that have been running us.

This place of clarity offers another perspective from which we can compassionately witness whatever is occurring in the present without judgment or identifying with limiting feelings and beliefs. This allows us to be aware of our personal self's conditioning without getting stuck in it, increasingly opening us to the inspiration and wisdom of the universal self. This is how mindful awareness helps us reclaim our wholeness.

### **Collaborating From Wholeness**

Once we've embraced our "wholeness," we're ready to collaborate with others in a way that truly honors this place in all of us.

The highest potential collaborative experience arises when everyone involved possesses his or her individual wholeness while participating in a collective experience. Even if just one person collaborates from a place of wholeness, the conversation will still be transformed, accessing a wisdom beyond the sum of the individuals involved.

Just as the key to embracing our "wholeness" is listening to all parts of ourselves without judgment, the key to true collaboration is mindful and respectful listening to ourselves and others. This kind of radically open communication can be called "courageous conversations." These are the conversations that are challenging to have with ourselves and others.

One way to think about "courageous conversations" is mindfulness applied to the art of communication. The key to having a "courageous conversation" is listening to all aspects of a conflict with openness, clarity, and compassion, without getting stuck in our own conditioned thoughts and beliefs. This involves embracing any voice or perspective with love and the willingness to understand.

When we listen openly, clarity will come and the path will reveal itself. It may appear very different from what we might have expected before the conversation began. From here, we begin to build true collaborative visions, strategies, and actions, whether for our work environment, our family lives, or even the most crucial social issues of our times.

Let us hold the vision that we are heading toward a new world, held and guided by wholeness and unconditional love.

Lynda Klau, Ph.D.

Life Unlimited: The Center for Human Possibility  
Licensed psychologist; business coach;  
psychological coaching, speaking

<http://www.drlyndaklau.com>,

[Lynda@drlyndaklau.com](mailto:Lynda@drlyndaklau.com), 212-595-7373

Follow me on Twitter:

<http://twitter.com/drlyndaklau>,

Join my network on LinkedIn:

<http://linkedin.com/in/drlyndaklau>

The following article was inadvertently omitted from our last issue's dialogue on "Speaking about Love." As usual, we invite all readers to offer their responses, which may appear in the next issue of the newsletter.

### **"The Difference Between I Love You and Whatever"**

**By: Paul C. Cooper, L.P., NCPsyA.**

I was once invited to a party at a yoga center in 1979. It turned out to be a birthday party for one of the residents who I had never met. In fact, the only person whom I barely knew was the delightful woman who had invited me. At some point, after the typical birthday toast of organic carrot juice laced with ginger, the birthday fellow professed his deep love for all of us through his repeated assertion "Love ya, love ya, love ya." I wondered how could he love me, if in fact it was part of this all encompassing "ya" as we had never met! This pronouncement seemed to confirm the yoga center's founder, Swami Satchidananda's frequent assertion that "It is easy to love the world, not so easy to love one person." It seems to me that "love ya" belongs to the former; "I love you" belongs to the latter more difficult prospect that the swami was speaking to.

By nature, I am not a person who uses the word "love" lightly and therefore reserve it for a few individuals. Eric Fromm, in his popular book *The Art of Loving* distinguishes between the passive state of "being in love" and the active state of "loving," which requires personal commitment and responsibility. There is, as I see it, no person attached to either end of "Love ya" and no personal commitment. "Love ya" serves as an example of

what the sociologist Phillip Slater (1970) addresses in his book *The Pursuit of Loneliness*, which is an intelligent and powerful critique of individualism, isolation, violence, competitiveness, and the national addiction to technology. He notes the co-opting and depersonalization of love by the advertising industry and asks, "How can anyone love after hearing that 'Cars love Shell'?"

"I love you" is active, direct, committed and personal. There is a subject, an object and an affective action/ state that ties the two together. The psychoanalyst Otto Kernberg describes this relationship between self, other and affect as the basic building block of psychic life with respect to all affect states; love is no exception.

Several years later, I attended one of the first major conferences on Buddhism and Psychotherapy held at a Tibetan Buddhist Monastery just outside of Woodstock, N.Y.

During an informal lunch, another participant said that "you can't work successfully with any patient unless you can feel deep love for them." I was troubled by this comment because as a fledgling analyst-in-training, I was finding myself plagued by distinct feelings of hatred for a particular patient so I respectfully asked "what if you hate a patient." The "patient lover" became agitated asserting "that's impossible!" I assured her that hatred was not impossible and was my honest feeling. She became increasingly more disturbed as more people at the lunch table joined in with the discussion and questioned this insistence that love is the only appropriate feeling with regard to any and all patients. Does this become a case of the impersonal "Love ya"?

Fortunately, the British psychoanalyst Donald Winnicott's now classic paper "Hate in the Countertransference," (1949) created the space and validation for the authentic and unique responses to each individual patient, in the "I" and "you" dyad even when hate predominates. Zen teaches that relative feelings such as love and hate, as deep as they may be, ultimately merge beyond the point of distinction. "I hate you" thus transforms into "I love you" in an oscillating dynamic. For example, in the context of rage and passion, we find raging passions and passionate rages. As I noted elsewhere, experientially through Zen practice, "I sit with rage and find myself opening into passion or perhaps passion opening into what I imagine is "the me." Rage, passion's

seal and signpost, opening and/or closing – lock and key. Zen's gateless gate. "Mu" Barrier and entrance all in one. Can rage intensify and burn through enough of me to reveal itself as passion? Can one grow through rage, past rage's destructiveness until it burns itself into passion? . . . Rage, passion's burning bush. The deadliness of rage can feed the aliveness of passion. Raging passions, passionate rages. The serpent swallows its own tail and dissolves into infinity." (2007, p. 142).

Love and hate are primary manifestations of passion / rage. If one openly embraces hate in the therapeutic situation, and tolerates what the British psychoanalyst Wilfred Bion describes as the emotional turbulence and seemingly catastrophic nature of true emotional transformation, then as therapist and patient, together we might find our way to love, we might learn something about our selves and more importantly, something about our patient. This requires non-judgmental acceptance of all experiences. Hate in the countertransference is a non-verbal communication of something the patient can't tolerate or verbalize. It is given to us in the spirit of communication. It is given in trust that we have the capacity for non-judgmental acceptance. Acceptance is an expression of "I love you" being as it is.

#### References:

- Cooper, P. (2007). *Into the Mountain Stream: Psychotherapy and Buddhist Experience*. NY: Jason Aronson.
- Fromm, E. (1956). *The Art of Loving*. NY: Harper & Row.
- Slater, P. (1970). *The Pursuit of Loneliness*. Boston: Beacon Press (1990).
- Winnicott, D.W. (1949). Hate in the Counter-Transference. *International Journal of Psycho-Analysis*, 30:69-74.

Paul Cooper, LP is the Dean of Training at the National Psychological Association for Psychoanalysis and he serves on the ASP Board of Directors. He maintains a private psychotherapy practice in Manhattan and in Irvington, NY.

## What is Poverty? By Nancy Rosanoff, Ph.D.

When Peter LeJacq, Maryknoll Missionary doctor to the poor and ill in Africa was asked: "What motivated you to give up a comfortable, middleclass lifestyle here in New York to live poor in Africa?" he answered: "I'm not poor. I may not have material things in my life, but I'll never be poor. I have an education and I have self-esteem. The poor that I serve in Africa and in other places around the world have neither and they suffer."

In business circles it is said: "My bank account may be empty, but I'm not broke." This is an important distinction between the amount of a current material commodity, and the unlimited resource of who we are.

Father Peter points out that poverty is not a lack of material things, it is a lack of accessibility to the internal resources that are possible. Without being educated with the idea that it is possible to learn, reason, see the larger perspective, communicate ideas and be inspired, there is hopelessness. These capacities, while available to all, need to be encouraged, uncovered, mentored and realized in every individual.

With all the fear generated around the loss of money and the loss of jobs in the current economic climate, it's valuable to remember the resources that cannot be lost: intelligence, clarity, attentiveness, integrity. These qualities cannot be bought or sold and they cannot be downsized. Although we have noticed that they can be ignored, even by the most educated of us!

These internal resources are true gold. Openmindedness and clarity lead to good ideas. Attentiveness and gratitude lead to solutions. Integrity leads to fulfillment. This is our real wealth, both individually and collectively.

It is the application of these qualities by individuals in both small and large situations that will turn around this economic crisis. Without these, no matter how much money is poured into the problem, our economy will remain "poor" and "broken."

When overwhelmed with fear we lose awareness of our internal resources and we become unavailable to good ideas, solutions and opportunities. We stop

being attentive to the tasks at hand and dwell in the land of worried distraction.

All that can result from a fearful state is more fear. This is the poverty of consciousness. We become focused not on the issues, but on "poor me." "Something bad is happening to me!" "Who is going to help me?" "Who is to blame?"

When there is awareness of the unlimited resourcefulness of our being we focus on the issues: "What is happening? What is needed? What is the intelligent, loving, honest response?"

Often the most honest response when job, money or health is lost, is to recognize that we don't know what to do. The intelligent response is then to take internal action. Be still.

"Not knowing" is the beginning of wisdom. Internal resources begin to show up when given room.

This is wealth. Seeking enlightened approaches when we are filled with fear represents the true wealth of our being. It is always available, always affordable, and is never depleted.

Nancy Rosanoff  
email: [nancy@rosanoff.com](mailto:nancy@rosanoff.com)  
phone: 914-769-7226  
blogsite: <http://www.thelisteningplace.com/shownotes/>

**The MARI  
(Mandala Assessment Research Instrument)  
By Michele (Shelley) Takei, Ph.D.**

"Pick six cards you like and one you don't like," the psychologist said to me.

I looked at the thirty-nine cards that were spread out on the white table before me. Each card, about the size of a playing card, was clear plastic with a different black symbol printed on it.

I seemed drawn to some symbols rather than others –and after a couple minutes, felt comfortable with my selections.

Then she handed me about the same number of color cards. The range of colors seemed to be present, from primaries and pastels to darker shades.

"Now, find the color that "goes with" with each of the symbols you have chosen, including the one you don't like," she said. She showed me how a color card could be put behind a symbol card so that the color showed through the symbol in various ways.

This seemed to be a little harder. Colors that I thought I liked didn't always look right behind a certain symbol. Finally, I was satisfied.

She then asked to me think of an issue. "You don't have to tell me what it is. Just think about it and look at the cards again." She handed me the symbol and color cards that hadn't chosen. "As you think about the issue, look again at the cards. Allow yourself to be drawn to two cards that seem to represent guidance for your issue and then, again, choose color cards that seem to go with the symbols you choose."

It wasn't hard to think of an issue. It came to mind immediately. I had just started a doctoral program. I was also married, the mother of two teenage children and I worked full time! I was really struggling with whether or not I could actually do the work that would be required for my Ph.D. I felt guilty - thinking I should wait until my kids were in college. I went back and forth between thinking I should quit my job and just do my doctorate or quit the program and stop feeling guilty.

So, although I didn't share anything with the psychologist, I had no problem coming up with an issue.

She then placed the six symbol cards and colors that I liked and the symbol and color that I didn't like on a large board that she called the Great Round. It had twelve stages arranged in a circle, as well as one stage in the middle.

There were actually three symbols at each stage. I could see that she placed all my cards, except the guidance cards on the same corresponding symbols on the Great Round.

Then, she began to tell me about myself. It was amazing! She immediately picked up that I was beginning something new. She also picked up on the struggle –and many other things that made so much sense.

I confirmed that she was absolutely right – especially about the issue I was struggling with. "I

just don't know what to do." The words just poured out of me. "I keep going back and forth. I wish I knew what to do."

"Well, actually you do....." she said, as she placed the guidance cards, that I had chosen earlier, on the Great Round.

"Your guidance cards indicate that you feel intuitively that you should stay in the program. It also seems to indicate that you have the energy and will or assertiveness to do it." she said, as she showed me where my guidance cards fit on the Great Round.

I was amazed –and relieved. In one hour she had not only identified exactly what I was struggling with, she had provided a solution!

She laughed when I told her this. "This isn't *my* solution –it's *yours!* This solution came right from your own intuitive guidance. You can trust it."

The MARI (Mandala Assessment Research Instrument ) is a projective tool that reveals a picture of consciousness. It is based on the concept of the mandala that was made popular by Carl Jung.

A mandala is a pencil drawn circle on a piece of paper. The directions for completing it are "Surprise yourself." Using pastels or colored pencils, a person just fills in the space.

Art therapists have long known that mandalas are pictures of present consciousness. There is meaning, on an other- than -conscious level, in the placement of the shapes and the choice of colors in the mandala.

Similarly, we respond intuitively to symbols. Symbols predate language, culture and even time, and are so basic to our sensing that we often aren't aware of how we respond to them on a conscious level.

For example, people who are beginning or ending something, feeling a need to defend themselves, or are functioning at full consciousness typically draw symbols that reflect those stages. The MARI then reveals at least five levels of psychic information.

Each **stage** represents a developmental step in human consciousness presented in a more standardized way.

There are three **symbols** at each stage -each representing a variation of that stage. For example, the three symbols at the stage of Beginnings can reveal whether or not the person is literally 'ready to go,' whether they need support to begin or are passively waiting to be helped.

**Color** adds additional meaning relative to the cognitive, emotional, physical and spiritual aspects

The **full synthesis of the interpretation** is revealed in the way that the symbols and colors relate to each other.

The **guidance cards** provide the intuitive guidance of the subject relative to an issue in his or her life.

The MARI makes short-term therapy a very real and viable possibility.

The MARI is vital, flexible and synergistic assessment tool that is as unlimited as the people who take it. The MARI provides immediate and multi-leveled information about adolescent and adult clients in almost any therapeutic setting. Its non-verbal format is non-threatening, and even enjoyable for the client. It can be used by anyone who works with others or wishes to better understand themselves.

Importantly, it is the only instrument that can identify and address the deepest mystical and spiritual states.

Michele (Shelley) Takei has a Ph.D. in Transpersonal Psychology. She lives in Raleigh, and teaches Psychology and Counseling classes in both traditional and transpersonal contexts. Shelley also offers MARI assessments at Creative Resources Center, located near Wake Med. She can be contacted at (919)821-1223 or [mari4info@aol.com](mailto:mari4info@aol.com).

### **Spiritual Experiences of Mental Health Professionals And Their Clients** **Rev. Karen E. Herrick, Ph.D.**

Have you had one? Has something happened to you that you're afraid to share for fear someone will label you "crazy?" And, yet, if you share with someone else who's had an experience like yours, there's a wonderful exchange of energy and substance that goes beyond cultures that happens

between the two of you! What ultimately makes the reality of spiritual experiences real is consensus.

30-50% of the populations in the United States and England have had spiritual experiences, which suggests that they are normal phenomena (Cardena, Lynn & Krippner, 2000). The November 3<sup>rd</sup> issue of *Newsweek* stated "90% of Americans say they have experienced these things that science says do not exist..." (Begley, 2008, p. 56) and the Jan & Feb 2009 issue of *AARP Magazine* stated "Events with a-million-to-one odds happen 295 times a day in America" (Newcott, 2009, p. 54). A miracle is another type of a spiritual experience.

Perhaps, at the May 13, 2005 ASP/CSP Conference you attended a presentation by Karen Herrick on spiritual experiences and were part of her research where the objective was to demonstrate that through an educational experience that taught about spirituality and spiritual experiences, a person could be taught to recognize these experiences.

Herrick's study was based on 104 responses received from a sample of 133 attendees (78% net return) at educational workshops on Spiritual Experiences and Psychotherapy. Participants self-selected this experience by attending. The methodology consisted of pre- and post-test questionnaires administered after the presentation. A follow-up survey was given by telephone or through the mail within the following year.

Fifty percent stated that the definition "A spiritual experience is the transcendent relationship between the person and a Higher Being, a quality that goes beyond a specific religious affiliation," was most influential to them from the workshop. The study showed an increase in learning about spiritual experiences and in recognizing such experiences in their clients. There was also a statistically significant increase in identification of Near Death Experiences by the professionals in their clients.

Eighty-seven percent of attendees stated that a personal spiritual experience had affected their life in a positive way. It was also indicated that respondents need further training in recognizing the differences between spiritual and psychotic experiences. Rich comments from the qualitative research showed that the workshop was a confirmation and reminder of what the professionals already knew and that mental health

professionals need more networking opportunities in order to have conversations among themselves, which may increase their learning about spiritual experiences.

### Why Is A God Needed?

One question "Why is a God needed" was answered in *The Big Book* published by Alcoholics Anonymous (AA). In Chapter 4, entitled "We Agnostics," he states, "A lack of power was our dilemma. We had to find a power by which we could live and it had to be a *Power greater than ourselves*" (p. 45).

He taught the members of A.A. to go beyond skepticism and develop faith, when he wrote, "And who could comprehend a Supreme Being anyhow? Yet, in other moments, we found ourselves thinking, when enchanted by a starlit night, "Who, then, made all this?...We found that as soon as we were able to lay aside prejudice and express even a willingness to believe in a Power greater than ourselves, we commenced to get results, even though it was impossible for any of us to fully define or comprehend that Power, which is God" (p. 46).

William James (1961/1902) studied spiritual (or mystical) experiences of individuals who "felt the presence of God's spirit" (p. 69). He called these experiences religious or conversion experiences. He gave three characteristics of these experiences to assure one what they had gained as a consequence of conversion:

- The loss of all worry
- The perception of mystical truths unknown before.
- A radical change in the appearance of the world (p. 202).

"William James concept of psychology, a true science of the mind, based on the existence of the mind itself in the form of a study of human consciousness, also evaporated" (Beichler, J, 2003, p. 38). In the United States, it was replaced by behaviorism, psychodynamic and psychoanalytic psychiatry. His book *The Varieties of Religious Experiences* (1961/1902) is read now more by theology students than those studying psychology even though he liked to joke that "the first lecture in psychology he ever heard was the first one that he gave" (Blum, 2006, p. 75).

### Difference between a Spiritual and a Psychotic Experience

One of the biggest differences in psychosis and a spiritual experience is that with a spiritual experience one can choose to move in and out of the spiritual state. With psychosis, this is not the case. A psychotic hallucination usually has no basis in fact whereas a spiritual experience is individual and usually gives an answer to the person having it. Also, with a spiritual experience, the person has a good ego and can tell you the same story over and over again. The story doesn't change. Shorto (1999) states, "One of the tip offs to psychotic delusion, which has been known since James's time is grandiosity. A mystic who is a person who has experienced a spiritual experience is humbled by his experience and the psychotic inflated" (p. 71).

### Communication with the Dead

William James's colleagues presented a report in 1898 in Paris at the International Congress of Experimental Psychology, which was "the statistical inquiry into the spontaneous hallucinations of the sane" (p. 25). The original reason for this report was to examine the evidence for telepathy, which is the sending and receiving thoughts and emotions from one person to another or others sometimes through great distances. Telepathy was described by this report as: "that thoughts and feelings in one mind are sometimes caused by the influence of another mind, conveyed somehow otherwise than through the recognized channels of sense" (p. 26). Blum (2006) stated that due to the work of the Census of Hallucinations, "All concluded that death-day apparitions occurred in startling numbers. In other words, they stated that a ghost appearing after the person dies is a proven fact" (pp. 182-183).

Some verbatim responses from both of Herrick's groups regarding communication with the dead were:

- "That we are 'attached' and 'in communication with' others whether or not they are physically present to us.
- That although I have always been very open to the idea of life after death, since my experience, there is no doubt.
- Enjoy life and love. In the end of life, we are reunited with our family."

### Spirituality Group

Herrick used the work of William James, Carl Jung, Abraham Maslow and Stan Groth to run a spiritual group of seven members as part of her PhD

research. This pilot group was to last only twelve weeks, meeting once a week for one and one-half hours. The group lasted for three years with the purpose of the evaluation for the PhD lasting one and one-half of those three years.

These attendees studied spiritual material and discovered how the members developed together through spiritual experience, language and personal growth. The spirituality group members seemed to be in consensus that they were all souls attempting to be enlightened. They were devoted to changing, being tolerant, non-critical, feeling energy and goodness from and towards each other.

They felt this was a form of "therapy" they had never seen placed into action before. (They were told this was not a therapy group but a spirituality group.) They believed they were all "weird," accepted by each other and not judged as crazy by anyone in the group. They stated they felt the "God within them" and that this God came from previous and new knowledge, which helped them feel connected to Spirit from this process.

While not particularly speaking about daily "problems," a connecting spirit seemed to find the members in their daily lives where they could manifest certain of their thoughts and set them into motion. A momentum or a flow was established between them in and out of the group process.

The spirituality group members showed it may be common for attendees of only one workshop, like the survey research group, to underreport spiritual experiences when asked to describe in only one reporting. Continued research needs to be completed in this area and future presentations at conferences will be timely because people are interested in spiritual experiences. In August, 2005, *Newsweek* and *Belief.net*, an Internet source on matters of faith, in an article entitled "In Search of the Spiritual" 1,004 Americans were asked how they worship and what they believe. What was discovered about these Americans was that they had "a passion for an immediate, transcendent experience of God" (p. 49.)

Rev. Karen E. Herrick, PhD, has shared her clinical expertise for the past twenty-plus years in her private practice by lecturing throughout the United States on dysfunctional homes, grief, loss and dissociation. Karen completed her PhD from Union Institute & University in Cincinnati, Ohio with a specialization in Spiritual Psychology. She is a

member of the Board of Directors of the Academy of Spirituality and Paranormal Studies Inc. in Bloomfield, CT ([www.aspsi.org](http://www.aspsi.org)). She is the author of the book *You've Not Finished Yet* (2006). Please visit Karen's web-site and blog on spiritual experiences at [www.karenherrick.com](http://www.karenherrick.com).

#### Bibliography

A. A. World Services, Inc. (Ed.). (2001). *Alcoholics Anonymous* (4<sup>th</sup> ed.). NY: Alcoholics Anonymous World Services, Inc.

Beichler, J. E., Ph.D. (2003). From Spiritualism to Spirituality, The Scientific quest to explain the psychical aspects of human nature. *The Academy of Religion and Psychical Research Annual Conference, 2003, 27-50*.

Begley, S. (2008, November 3). Why We Believe. *Newsweek*, 56.

Blum, D. (2006). *Ghost Hunters*. NY: The Penguin Press.

Cardena, Etzel, Lynn, Steven Jay & Krippner, Stanley (Eds). (2000). *Varieties of Anomalous Experience: Examining the Scientific Evidence*. Washington, DC, American Psychological Association.

James, W. (1961/1985). *The Varieties of Religious Experience*. NY: Macmillan Publishing

Newcott, B. (2009). The Mystery of Miracles. *AARP Magazine* 54.

Shorto, R. (1999). *Saints and Madmen*. NY: Henry Holt and Company.

Sidgwick, E., Sidgwick, H., Johnson, A., Myers, F., and Podmore, F. (1894). The Report on the Census of Hallucinations. *Proceedings of the Society for Physical Research* (pp. 25-422).

At a gathering in the United Nations DC-I Building Sharon Hamilton, Sacred and Transcendental Arts, a working group under the NGO Spiritual Values and Global concerns hosted a very special guest, Bhakti Charu Swami Maharaja.

Published December 2008 in ISCKON news  
International Society for Krishna Consciousness

[http://news.iskcon.com/node/1503/2008-11-29/bhakti\\_caru\\_swami\\_addresses\\_un\\_group\\_new\\_york](http://news.iskcon.com/node/1503/2008-11-29/bhakti_caru_swami_addresses_un_group_new_york).

### **All the Little Things about Life By Sasha Kerievsky**

Life is as simple as the weather  
As amazing as a circus  
As sad as a tear  
As upsetting as a baby crying  
As creative as a painter  
As unique as someone's idea  
As graceful as a dove  
As colorful as a parrot.

Life is full of life.  
Life is full of death.  
Life is full of love.  
Life is full of change.

There are storms, ice and fog.  
There are oceans, cities, rain forests,  
and forests.  
And there are so many small things.  
People should stop and smell the  
flowers.  
And they should go outside and play  
Instead of watching TV when they have  
nothing to do.  
Because even though there's so much  
going on,  
You have to grab on to a little piece of  
life.

And when you think "I want more!"  
When you hate the gray skies,  
You should think of the people who don't  
have anything.  
Because life is a gift.

**Bhakti Charu Swami Maharaja**  
**"Open your Heart like a Flower" 🌸**  
November 2008, United Nations, NYC  
by **Georgina Galanis**

What does one expect when they meet a holy man in a saffron robe? And how does one allow an infusion of that sort to settle and take root in oneself? With the fragrance of a newly blossomed jasmine field, **Bhakti Charu Swami Maharaja** graced our bland 14th floor conference room DC-1, with a transmission of darshan --a light of hope to be imprinted on ones psyche and soul. His answer is a simple one--"Open your heart like a flower."

The room will never be the same again for if the walls could speak they would echo ... There was no pretense of political unrest, just a luminous glow surrounding his presence, which he generously left behind. His holiness had a warm upturned smile that reflected golden into the iris of his eyes, into corners of the room, to seep into the hearts of those present, a gift of committed activism. "Whatever little I can ..I will" he humbly urged, "This is not a time to be complacent, it is a time to respiritualize our world."

Each person approached Swami Maharaja with their contribution of thought and perspective of which he openly addressed as if you were in a private room with him. What does the "I am I" mantra speak of asked one? How can I make a difference? asked another. How do we go beyond boundaries and when? His message was simple, personal, and joyfully lit. There were tears of happiness. There were frustrations and confessions. There were deep sacred directives and diverse insights exchanged.

He spoke of our crisis, the world's problem rooted in spiritual debt, and of the need for harmonious unity and the integration of religion and science. He imparted practical daily concepts and applications such as japa, a meditation on a mantra that delivers the mind from matter, awareness of self and the misunderstanding of reality. Gently one petal at a time fell open, as he sowed most lovingly the seeds of consciousness at our table. Sat=eternal x Chit=consciousness+ Ananda =joy for the Supreme Father.

Heart filled gratitude to our host, Sharon Hamilton who with little time and resource and without pause, cultivated the perfect spiritual garden possible for our encounter with Swami Maharaja -- Her effort

was truly a selfless gift to us all. Her invited guests included the beautiful Kamania with her exuberant kirtan, an energetic prayer through chanting that added joyful vibration to the tapestry of this healing experience. Alongside the sustenance of his holiness's words, were deliciously prepared Indian delicacies and prasada that we all shared at a table dressed with silk and gold threading. Surely this appearance allowed God Power and divinity to blossom once again at the United Nations, as a reminder of the " e pluribus blossoms within" that we all can nurture, individually and globally.

**E PLURIBUS UNUM – Origin and Meaning of the Motto Carried by the American Eagle--the new nation's official emblem**

"E Pluribus Unum" was suggested by the committee Congress appointed on July 4, 1776 to design "a seal for the United States of America."

sei deha kare tara cid-ananda-maya aprakṛta-dehe tanra carana bhajaya

**SYNONYMS:** sei deha--that body; kare--makes; tara--his; cit-ananda-maya--full of transcendental bliss; aprakṛta-dehe—in that TRANSCENDENTAL BODY; tanra--His; carana--feet; bhajaya--worships.

**Translation**

"When the devotee's body is thus transformed into spiritual existence, the devotee, IN THAT TRANSCENDENTAL BODY, renders service to the lotus feet of the Lord.

**Sacred Dance**  
**By Daniel L. Merchant LCSW**

Sacred Dance is a ritual practice by which we can engage and participate in mythical and spiritual realities. The cultures and traditions where sacred dance is practiced know it to be a source of healing and transformation. We find evidence for this form of dance in the pre-historic Neolithic paintings of the Hoggar Mountains of Northern Africa, in ancient Greek vase paintings depicting Dionysian Ceremonies, and in biblical Old Testament references, to name just a few.

There are three primary styles of sacred dance: processional, circumambulatory, and ecstatic. All three dance forms are a means for the individual and the community to align and join themselves with their divinity.

Ecstatic Dance, a term which I use interchangeably with the term Trance Dance, is a particularly powerful form of sacred dance, which can move the dancer into an alternate state of consciousness. This trance state creates an entrance into what some cultures would call the other world, the spirit world, or the dreamtime. The western psychological equivalent is C.G. Jung's concept of the collective unconscious, that part of the unconscious and its archetypal patterns shared by all humanity. This is a timeless world where the soul travels each night, the dream world. This is a world of guardians, ancestors, animals, gods, goddesses, and the darker figures that live within us. This is the world of the "others."

The dancer dances with the intention to engage the others that emerge into consciousness. In some cases, the dancer embodies the other physically and as a personality. It is the contact and the engagement with the other that transforms the consciousness of the dancer. This understanding of transformation is similar to C.G. Jung's claim that the collective unconscious produces archetypal forms in its function to expand consciousness and to deepen the connecting link between them.

There are three components to ecstatic dance. First, the dancer must move into an alternate state of consciousness, a trance state, whereby the deliberate ego is suspended and the activation of imagination can take place. The other world, the collective unconscious, and its images become accessible. The music, the rhythm, the deep breathing, dancing and the focus on the internal world support and deepen the experience. Second, the dancer must develop their capacity to see the others. This is done by staying with the image that appears and becoming more aware of the details of that image. Third, the dancer must engage the others, opening to intuitive communication, dancing with them, embodying them, and, sometimes, being possessed by them.

Ecstatic dance is practiced throughout the world today. The Sufis dance to merge in union with God. In the Afro-Caribbean religions like Santeria, Candomble, and Vodou, the dancers dance so they might be possessed by the Gods. When this happens, the ones possessed and those who engage them may receive various kinds of healing. The Kung people of Southern Africa dance to link themselves with the ancestors who dwell in the sky

and to activate the "num" energy contained within them. The energy rises within the dancer heating the body and causing profuse sweating. This energy has the capacity to heal the sick and those who come in contact with the dancer-healer who generates it. The various indigenous groups of North America practice ecstatic dance. One example is the Sundance ceremony of the Lakota Indians of the plains. The dancers dance for several days, enduring extreme ordeals. The main practices are staring into the sun the entire day, piercing the breast or the flesh over the scapulae with wooden skewers which are attached to a central pole in the center of the dance area with rope, or dragging buffalo skulls which are attached, again, to the dancers scapulae with wooden skewers and drug around the dance area. When piercing, the dancer is committed to dancing until he is able to break free of the tethered skewers, requiring that they be torn through the flesh. At the end of the dance the dancer has acquired sacred power, and has communicated with The Great Mysterious. The sacred power heals the dancer and can be passed on to heal those who are sick.

The ecstatic state has been sought by many cultures as a means to visionary experience. Practices such as vision quest, sweatlodge, intensive meditation, and shamanic journey are a few of those that have been developed for this purpose. Ecstatic dance can be included among these. Lowering the threshold of consciousness is essential in all of these, and various techniques have been used to create this condition. Once the trance state is evoked, the other world appears and the unconscious contents flow. The images which come from the other world contain wisdom and power. C.G. Jung claims that these unconscious images have the capacity to heal us.

Today, there are many variations of trance dance other than the traditional ones discussed above. One such variation is known as a RAVE, a dance party with techno music and lightshow. Firedance and Burning Man are two major dance events in this country that take place annually. These variations have components of trance dance, ecstasy, trance, and vision, but they lack the sacred parameters and intentions of traditional trance dance.

Ecstatic dance requires specific conditions, which create a sacred space and clear intentions for the dancer. With these conditions in place, the dancer usually reports experiencing a level of trance and

being transported into the other world. Through imagination, the dancer encounters parts of themselves, ancestors, animals, Gods and Goddesses. At the end of the dance, there is a sense of aliveness, clarity, and well being often reported. Some people report a positive shift in their perception of old and solidified situations from their life. Ecstatic dance as sacred dance is a practice that enriches the dancer, deepening their connection, each time they dance, with the center of creation, the core of their Being.

*A Trance Dance event is being discussed for the fall. Those who are interested please contact Daniel for further details.*

Daniel Merchant, LCSW, has a private practice in New York City. He teaches and facilitates two workshops, Ecstatic Dance and Imagination: The Healer Within. For more information or questions contact him at his website at [www.danielmerchant.com](http://www.danielmerchant.com)

#### Bibliography

Jung, Carl G. *Memories, Dreams, Reflections*.

Recorded and ed. By Aniela Jaffe. Trans.

Richard and Clara Winston. New York:

Vintage, 1989.

Natale, Frank. *Trance Dance: The Dance of Life*.

Rockport, MA: Element, 1995.

Oesterley, W.O.E. *Sacred Dance In The Ancient World*.

Mineola, NY: Dover Publications, Inc, 2002.

Ryan, Robert E. *Shamanism And The Psychology Of C. G. Jung: The Great Circle*.

London: Vega, 2002.

### **Meaningfulworld Mission to Sierra Leone 2009 "Smile for Sierra Leone J ...as they smile for you, despite their tragedy." Dr. Ani Kalayjian, Founder ATOP**

Walking through the streets of Freetown, Bo, Gobaru, & Pujehun in Sierra Leone one witnesses the horrors of the evil war from 1997-2000 which resulted in hundreds of thousands of deaths, houses burned, parks destroyed and enormous damages to the countries infrastructure. Most of all this devastation on the surface does not seem to have destroyed the indomitable human spirit, and the monumental commitment to serve that its native people portray. Meeting and working with Sierra Leoneans, one would easily feel at ease as their warm smiles, kind hearts, and honest approach is ever present. On first introduction, you would not know what they hold courageously inside. Once one begins engaging deeper with the survivors, talking with them about their experiences of war, their loss, anger, fear and uncertainty loom large in the silence between each story and the emotions provoked in the telling. Suppressed anger is rampant, jostling brother-to-brother mindless atrocities, mutilations, and killings. Fear and uncertainty is evoked when relating to the future. Perhaps, they say fearfully, "the war could happen once again, soon."

Meaningfulworld's Association for Trauma Outreach and Prevention (ATOP), organized and implemented by Dr Kalayjian and the US team, is the first Meaningfulworld Humanitarian Outreach Project (MHOP) of 2009. MHOP's goals were to assess the psychosocial and spiritual needs of the surviving community and to train outreach teams in three areas; to conduct collaborative mental health research; to define and access underlying tensions and to address the needs of the surviving communities in Sierra Leone. We express our gratitude to the collaborators in Sierra Leone, including Njala University, campuses in Freetown and Bo, The Psychosocial Network, and Saving Lives Through Alternate Options (SLAO.org )

The first Meaningfulworld Humanitarian Outreach team comprised of Dr. Kalayjian, Dr. Ken Suslak, Rev. Dana Mark, Julie Lira, and Gen Zado-Dennis, the videographer. The team was also joined by Judith Lahai-Momoh the Director of SLAO.com, a US based non profit working in that region. The Njala University Chancellor Prof Rhodes stated, "Your arrival and your work in Sierra Leone is very timely, as the signs of violence are still erupting all

around us. Your teachings and trainings will be invaluable for us and your continued collaboration in future projects is much needed.”

The first two days were spent assessing the physical and human destruction. The next two days the team was busy giving an intense two-day training to the community of faculty and students in Freetown at Njala University. The team traveled next to Njala University both in Njala, as well as another campus in Bo for training at the Community Health Center. Then the MHOP team traveled to Gobaru and Pujehun where they worked with children, adolescents, and adults using draw-and-tell therapy techniques and movement therapy.

As Rev. Dana Marks affirms: “The trip to Africa was full of the contrasts of challenge and success. When I think about it deeply, it was and continues to feel like an emotional balancing act, stressful, sad, but full of laughter, hope, empathy, and meaning, combined with compassion, love, patience, personal growth and much more..”

The preliminary findings of the assessments done by the team indicated high levels of Post traumatic stress disorder (70%) in adults and children, and 35% in the local mental health professionals and psychosocial rehabilitators.

The following were themes that were consistently expressed by the survivors: destruction, horror, killing and mutilations. Horrific accounts were expressed one after the other. One survivor’s three siblings were beheaded and their heads delivered on sticks; another survivor’s aunt was publicly crucified and then set on fire; a third woman survivor, who was at the time a 14 years old adolescent was raped publicly and repeatedly ridiculed and humiliated; and a fourth survivor was sold to a Nigerian Peace keeping soldier and forced to have children by him, finally managing to escape the horrors several years later. These experiences caused feelings of enormous sadness, grieving, anger, shame, humiliation, frustration, fear, and uncertainty in the survivors.

These expressions of survival further humbled the team and filled them with admiration for the enduring spirit of the people before them. Julie Lira put it so well when she reflected, “Africa was beautiful and horrific all at once. I have to say the things that I will treasure the most from my trip are the beautiful people of Sierra Leone, their stories, and seeing their God light through their eyes; I so

admire their resilience in spite of all that they suffered and endured.”

Lessons learned were: Importance of their family support, that everyday living is a survival, the value of serving others, desire and hunger for education, and the value of forgiving. As for the Meaningfulworld Team, lessons were multiple. According to Julie: “I learned the human spirit is a strong thing that if accessed can guide us all thru a lot of trauma, and I will never forget the poverty, the lack of basic necessities. How in one moment man can do this much harm to another man over greed is abhorrent. But most of all that the power to make changes lies within each one of us.”

According to Dana the lessons were of gratitude and appreciation: “We (on this side of the world) do not realize how wonderful it is to have running water, flushing toilets, electricity and paved roads...thank you, thank you, thank you.. We also do not have the pleasure of knowing how beautiful it is to live off the land, growing our own fruits and vegetables as well as catching our dinner.” Ken Suslak, expressed these lessons: “Above all, humility, awareness of one’s limitations and strengths in making a difference, the power of forgiveness when accompanied by social justice, the value of compassionate listening to these stories and the need to share them with the world.”

The MHOP team has established the following groups within Sierra Leone: Green Future for SL (BO branch) to address the environmental needs of their communities; a men’s group to encourage expression of feelings and for promoting inner peace, Meaningfulworld club to promote peaceful community where people are moved by love, forgiveness, unity, while celebrating differences and most of all service to humanity.

Future collaborative goals were set forth with Njala University, Meaningfulworld, and Fordham University. This collaboration will start with

1. Internships and externships
2. Fulbright exchanges
3. Telesupervision
4. Collaborative research
5. Collaborative publications
6. Policy improvements

Challenges for growth are ever present as Sierra Leone is dealing with multiple issues since a post war recovery that began in 2000. Many of the

global humanitarian assistance stopped since the war had ended, but the country needs continued guidance and support. Many of the international NGOs have left the country, and not much of recovery has taken place. Corruption is rampant, poverty continues, infrastructure is very poor, illiteracy is very high, and lack of basic human needs is shocking, specifically lack of running water, electricity, cooking gas, paved roads, public transportation, just to name a few.

Meaningfulworld has succeeded in its mission by:

1. Providing opportunity for release of emotions and provide opportunities for awakening;
2. Providing empathy and validation
3. Helping survivors recover or discover lessons learned for self growth, empowerment, and meaning-making
4. Establishing several groups to promote Meaningfulworld's mission
5. Helping share the value of forgiveness
6. Sponsoring a project for improving the Njala University Library
7. Providing survivors with hope and with the ability to reframe their experiences
8. Providing the surviving community and its local rehabilitators with new and healthier tools for stress reduction through assertiveness, movement, and meditation
9. Providing resources, books, and web links
10. Providing models for cooperation
11. Sowing seeds of service to the surviving community.

The Meaningfulworld Humanitarian Outreach team was welcomed home by Vice President of Development, Georgina Galanis, who empathically observed: "I did hear the joy reflected in your emails ...the sadness for loss of human value through the devastation of war, the gratitude for what we all have here, and the hope we can all be, when we share as a common human value and aim, 'To live a good life in love multiplied and shared.'" So happy to hear you have returned safe and blessed....I can't wait to see you all and hear your stories...sending you all admiration for your commitment realized. I wish you all rest and rejuvenation."

The team will be disseminating its work through publishing, research and DVDs, locally, nationally and internationally. We invite you to continue to "Smile for Sierra Leone" as they smile for you

despite their tragic history ..... and please don't hesitate to send your generous donations to be part of the change you want to see. The work has just begun in Sierra Leone, We need to continue it, and we need your unconditional and genuine involvement and support.

Changemakers, committed service professionals and laypersons wanting to join our Meaningfulworld Humanitarian Outreach missions upcoming in 2009-10 please register for our 7 month certificate training.

#### Information

**Founder, Dr. Ani Kalayjian**

**drkalayjian@gmail.com Curriculum Enrichment**

#### Advisor

**Georgina Galanis geocolors@gmail.com**

**Link to web site**

**www.meaningfulworld.com**

### **THE ASPIre NETWORK**

***"Where Aspirations meet Inspirations"  
Fall -Winter Series 2009-10***

In order to better serve our growing community beginning in the Fall of 2009, ASP will present its monthly ASPIre Network Meetings, on alternating Wednesday and Friday evenings

As stated in the President's Letter, since we are still in the planning phase and have not yet finalized the format, we encourage and welcome your input and suggestions (you may send them to [starrASP@aol.com](mailto:starrASP@aol.com)). Hence our schedule is incomplete as to date, location, and participants. Please visit our web site, [www.psychospiritualtherapy.org](http://www.psychospiritualtherapy.org), to obtain the latest information.

#### **ASPIre Network Chair**

**Georgina Galanis**

**Committee**

**Tina Felluss**

**Lynda Klau**

**Paul Cooper**

**Bernard Starr**