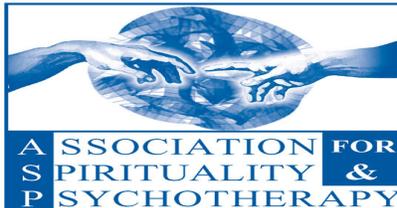


PsychoSpiritual Dialogue

"The integrated pathway of spirituality and healing in psychotherapy"



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ASPSpiritAndPsych@gmail.com

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Our 2012 ASP Membership Drive is on now. Remember, we depend on Membership dues to keep this important work going. For a registration form and to pay visit our website and click on the Membership link.

Please note that our Abbreviated Professional Directory appears in every Issue and can be viewed at the Newsletter Archive Link

The Subject of this Issue of the Newsletter is
"Is Non-Judgmental Awareness Possible and Desirable?"
See Pages 4 through 8 for several articles on this topic.

Green Initiative: In order to save trees and greenbacks, a PDF copy of all newsletters will reside on the psychospiritualtherapy.org archive web site for viewing and downloading in June and December of each year

The subject for articles for the next issue is:
"Do we create our own reality? To what extent are our lives under our control?"

**See page 3 to learn about ASP's 2012/13 One-Year Program on
*Developing A Spiritually Informed Approach to Psychotherapy and Counseling***

*"Going into graduate school has been such an exciting time for me, however, a year into my program I felt a little dissatisfied. Sometimes you get a sense that you are missing something from your education, or from life--you're not sure but it feels like there could be something more. After my first class at the Association for Spirituality and Psychotherapy, I knew exactly what that 'something more' was; I found just what I was looking for, and I could not be happier."
From a recent student in the One-Year Program*

To be notified about ASP Network Meetings, Events and to receive our e-Newsletter be sure we have your email and snailmail address. Send it to ASPSpiritAndPsych@gmail.com or visit our website. Starting in 2012, ASP will publish PsychoSpiritual Dialogue on its web site only, at the Newsletter Archive link. In Addition, ASP will send an e-Newsletter each month, with links to individual articles from our authors.

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John Marino By Sam Menahem, Ph.D.

It is my sad duty to inform our members of the passing of John Marino, husband of ASP president Mary Marino on January 8, 2012. It was my honor to be present at the funeral, where I learned a lot about this wonderful man. John was a Jungian analyst. He was well versed in psychoanalytic theory and helped many people during his career. In addition, I learned that he was also an accomplished musician, with not one, but two masters' degrees in music. His specialties were opera and jazz. Prior to becoming a psychoanalyst, he earned his living as a musician.

The funeral was an appropriate tribute to a warm and wonderful man. There was much music including a Bach requiem, Pete Seeger's song "Turn, turn, turn", Jazz and choral presentations. All of the music was wonderful, as were the eulogies by his brother, son Paolo, and Mary. The final speaker was a friend and fellow Jungian. He repeated the accolades of the others and then told a story of recently meeting John in a pub. They had several drinks together, until the speaker was almost under the table. He asked John how he was so alert and was answered by a simple shrug. Yes, the man was a pro all the way around. We all join Mary in mourning for her wonderful husband who now resides in spirit. "Here's to John Marino!"

Testimonial about the 1-Year Program By Peter Konrad

Thank you for this Program

- Confirmed many principles I've already believed
- Taught me many things I had no exposure to previously
- Reinforced the need for contemplation and meditation
- Helped me to develop a different view of my body
- Whet my appetite for further spiritual and clinical learning

Thank you faculty

Being around very knowledgeable people who have dedicated their lives and prioritized their purpose to explore life's meaning; live a life of purpose and dedication; and become effective human service clinicians has been a great part of my learning

Thank you Classmates

The environment of trust and mutual support that was developed here in the course of our meetings truly mirrored in an experiential way the benefit of the course content, allowing us to live the principles to which we were exposed. Clearly, the power of relationships as supports for our journey to be whole was manifested here.

This experience truly helped affirm my central task for the rest of my life—to become a vehicle for God's grace.

I am sure that if muscle tested (energy psychology) regarding my commitment to this central goal, it would show that I have been greatly strengthened.

The Association for Spirituality and Psychotherapy (ASP)

A Non-Profit (501c3) Corporation at 250 West 57th St., Suite 501, NYC 10019
www.psychospiritualtherapy.org email: aspspiritandpsych@gmail.com

ANNOUNCES The 2012/13 Course:

Developing a Spiritually Informed Approach to Psychotherapy and Counseling

THE MONDAY NIGHT Year Long CERTIFICATE OF COMPLETION PROGRAM

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

Course Faculty	<i>ASP therapists experienced in a variety of spiritually-informed orientations</i>
Monday Nights Sept. to June 7:30 to 9:30 PM	<i>Throughout the year 6 different Modules meet Monday nights for 4 weeks each for 2 hours a night: A process/project class meets after the conclusion of each module. All Classes take place in NYC at 250 West 57th St., suite 501</i>
Tuition	<i>\$1,800 –71 contact hours - 10% OFF FOR ASP MEMBERS</i>
NASWNY CEU's	<i>If Approved receive NASWNY CEU credits 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 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.

To View the Current Year's Curriculum, Visit

<http://psychospiritualtherapy.org/2011-2012%20NewOneYearProgram.pdf>

Or Call Dr. Kelly Murphy Mason Curriculum Co-Chair at 347-497-3741

The following section is dedicated to this issue's dialogue on "Is Non-Judgmental Awareness Possible and Desirable?" As usual, we invite all readers to offer their responses, which may appear in the next issue of the newsletter.

The Existential Challenge of Non-Judgmental Awareness **By Bruce Kerievsky**

The non-judgmental state of consciousness is admittedly unnatural. Imbued from birth (or perhaps even earlier), we all adopt certain values during the course of our lives. Those values seemingly induce us to judge others by how well or inadequately their values and behavior conform to our norms, hopes and expectations^{1, 2}. Rare indeed are exemplars or instances of non-judgmental awareness and hence opportunities to learn of its personal and societal importance.

Yet many of us have glimpsed or heard or read stories of individuals exhibiting such presence and its beneficial effect on those surrounding it. There are even the Zen Buddhist suggestion (imperative?) to "Cherish no opinions" and the biblical admonition to "Judge not, lest ye be judged." And we all readily recognize that we ourselves dislike being judged.

Yet we persist in judging ourselves and others. Our society invites it, extolling gossip, opinions, and controversy at every turn, in every medium of communication. So we have plenty of excuses for succumbing to it.

Nevertheless, cessation from judging individuals is vital for our mental health and equanimity. For psychotherapists it is an especially essential practice, for the profession is charged with facilitating better mental health. For individual redemption from judgmental thinking, the Indian spiritual teacher,

¹ It is perhaps worth mentioning that as I began writing this essay, I was confronted with an actual instance in which I engaged in, and was put down for, judgmental awareness and behavior.

² I have not yet shown this to my wife, in expectation that her response would be, "You're out of your ____ mind to think that you could write anything on non-judgmental awareness."

Krishnamurti, advised attaining a consciousness of "choice-less awareness."

Of course, judgment is necessary in life. We need to assess ideas, choices, policies and procedures to adopt, work performance and other issues that arise. The key to discriminating legitimate judgment from tyrannical opinion is whether it is personally oriented or not. Beneficial judgment never accuses people of wrongdoing. It may correctly indict behavior so long as it dissociates such malfeasance from individuals and their characters.

We all well know the deleterious effects that our own judgmental attitudes produce in our lives. It is only by retaining awareness of its harmfulness that we become motivated to refrain from it. We need such abstinence to become our habitual way of being in the world.

To cultivate non-judgmental awareness, to overcome the innate tendency toward personal judgment, meditation is the necessary practice. Mindfulness inexorably brings to consciousness our concerns of the moment, enabling us to observe and discern whether interpersonal judgment is involved. When we have become utterly convinced of the perniciousness of such thoughts, our ease in relinquishing them will be less problematic. The challenge lies in sustaining such awareness throughout our wakefulness.

Condemnation could also be lessened by appreciating the fact that everyone has the inherent right to be wrong. Compassion for others' misunderstanding can further be valued to mitigate our proclivity toward judgments.

An example of the therapeutic effectiveness of non-judgmental awareness was described to me by a friend and fellow student of Metapsychiatry. She met a woman in a

restaurant who was troubled by something. Our friend sat listening for the entire meal without saying a word while her companion spoke continuously about various matters bothering her. At the end of the meal, the woman told our friend that she couldn't adequately express how much she had been helped by the way in which she had been listened to.

When Thich Nat Hanh was asked what he would do if he had but a few minutes left to live, he replied that he would meditate. Perhaps this response indicates that, just as Christian thought encourages ceaseless prayer, so constant meditation may be required to effectively maintain a more continuous state of non-judgmental awareness.

**Non-Judgmental Awareness
Is it Possible or Desirable?
By Sam Menahem Ph.D.**

At first glance, the idea of becoming non-judgmental seems like a utopian fantasy. How can we not exercise good judgment in our every day affairs? Isn't it important to weigh things carefully and make good decisions? Shouldn't we be careful about who we associate with? Shouldn't we delete e-mails from Nigeria promising us a great deal of money? Shouldn't we look both ways before we cross a busy street? Shouldn't we fight against war, poverty and injustice? Obviously, we are not talking about doing things that are injurious to ourselves and others. We have to use "judgment" to take care of our physical being and those close to us. What we are really talking about here is the desire to look at ourselves without presuming that we did a wrong or bad thing. Of course, we can take responsibility for our own decisions. We can change any decision we make-without condemning ourselves. Why not? Otherwise we fall victim to emotions like self-hate and depression. I call it the "shoulda-coulda-woulda syndrome." I "should" have done things differently-so I am an idiot.

The situation gets even worse when we judge others. Now we are directing our judgment outward-leading to anger. "They" should have done things differently-preferably our way! We know better than they do about whatever it is. So we are angry at them. Maybe we even hate them. We have little or no control over them; so we may feel powerless and even angrier. This is the state of many interpersonal relationships and the world at large today. When we judge ourselves we get depressed. When we judge others-we get angry. Sometimes we get afraid of retaliation from those we are judging. We call this anxiety. Around and around we go feeling guilt, anger and fear. Individually we keep therapists busy. Big pharma is happy to sell us tranquilizers and anti-depressants. So perhaps judgment is good for the economy. On a global basis, judgment leads to minor problems like violence, terrorism and war. My country is better than yours. If you disagree with me, I will invade and conquer you. My religion is the best and only true religion. Convert-or I will kill you. Maybe a lot of judging isn't as good as we think it is. Maybe no matter how smart we think we are, we need to step back and allow differences in others. Perhaps the beginning of non-judgmental consciousness is tolerant behavior. Tolerance of other people and other ways can only help people get along better. Do we need to go any farther? I think so. Is it really possible or even desirable to walk around this crazy world thinking that everyone is okay? Perhaps the field of psychotherapy can lead the way in this area.

Back in the 1950s, Carl Rogers created a new type of psychotherapy. He called it "client centered" therapy. He felt that the client centered therapist should be totally open to the patient and his or her problems. The ideal client centered therapist was supposed to cultivate, genuineness, non-judgmentalness and unconditional positive regard. These qualities in a psychotherapist are generally well accepted now, no matter what theoretical orientation is being followed. An open-hearted, compassionate therapist accepts his or her patients as they are. He or she is non-

judgmental! This enables the patient to heal, become happier, more peaceful and more positive in life. In other words, the Rogerian oriented therapist is modeling non-judgmental behavior for the client. If the client internalizes this attitude, he or she feels better and heals. If this is true in psychotherapy, wouldn't it be a good idea for the general population? We could begin with tolerance of others and work our way toward not judging others. We could also accept our own decisions and accept ourselves the way we are. Sounds like a good idea, does it not? But how could we cultivate such an attitude without putting everyone in psychotherapy?

Perhaps a clue lies in meditation and contemplation. At the simplest level, we could learn how to be aware of our thoughts and feelings. We could see how judgment leads to anger, fear and guilt. We could see the seeds of aggressive or violent behavior. Once we see that the enemy is within us, we could become aware that as we let go of all the judgments, especially the ones attached to negative actions, we could feel a sense of peacefulness inside ourselves. With practice we could even sense a peace or spiritual presence in others. Maybe we could realize that negative behavior of others is due to their fear, anger and guilt. We could learn to respond to others with compassion. We could accept them as troubled rather than stupid or evil. "A Course in Miracles" says that all human behavior is either an expression of love or a call for love. Perhaps non-judgmental behavior on our part can help others heal. Perhaps compassion works better than correction.

We all have a tendency to judge. In working with my own judgmental attitude, I developed a new prayer. Christians will recognize it as a rewrite of the "Lord's prayer." Here it is.

One source of all Being, hallowed be thy essence.

Thy kingdom come, thy will IS done,

On Earth and in the world of spirit.

Give us this day, our daily sustenance.

And forgive our errors and we forgive the errors of others that seem to hurt us.

And lead us not into the temptation to judge, criticize and condemn ourselves or others.

And deliver us from the evil of holding onto fear, anger and guilt.

For thou art peace, and love, gratitude, forgiveness, wisdom and joy,

Forever, amen!

My personal practice is to repeat this to myself each evening, before bed. Then, when I catch myself judging during the day, I consciously let go and follow the wisdom of the Beatles, "Let it Be."

I invite any readers that are interested in developing their own practice in non-judgmental awareness. I think it is a good idea.

Judgment on Judgmentalism

Michael Grosso, Ph.D.

I suppose we could say that judgment is to judgmentalism as science is to scientism; every virtue and every power has its shadow side. And funny things happen to words. The term *judgmental* has in parts of our culture acquired a pejorative sense. To be *judgmental* (as often used today) is to be unduly moralistic, critical, carping, preachy, perhaps disposed to malicious intent and resentment. Whatever it is, we don't like it.

One day I was at Virginia Beach, chatting politely with my girlfriend's father; we were watching her approach us in a brisk run. Soon the dot in the distance materialized into the visible form of my lady. She stood before father and lover, panting sportily. The first thing her father does is complain that she didn't start from the point she was supposed to have started from! Nothing like, "Hey there, nice run!" (After all, he was sitting in a beach chair, balancing his martini on the small hill of his belly.) Yet he felt moved to belittle what seemed to me a hardy run. I could see that my friend was bristling; she often complained about her hypercritical dad.

I think we can all agree: nobody likes or is likely to learn much from the habitual "judgmental" type. And it's easy to run into them in one shape or another: they deliver a steady diet of put-downs and general negativity, always wrapped in a mantle

of superiority. Max Scheler has written a book³ that explores the psychology behind the need to detract, an ugly sprite that shows up as stinginess of spirit, narrowness of heart and vision. That kind of behavior is always obnoxious and never terribly helpful, and the vogue use of the word *judgmental* indicates there's a lot of it around.

However, there's an important issue lurking here that needs to be brought out. I mean the danger of becoming over-protective, even touchy, about being criticized in any shape or form. "You're being judgmental" may sometimes be taken to mean, "I don't like being criticized. Period." But after all, if we can't take useful criticism, how can we ever improve ourselves? Without some healthy habits of self-criticism one's personal evolution might very well stagnate. I certainly agree with Alexander Pope: "The mark of a good writer," he said, "is the ability to reject one's own thoughts." Not rejecting your own thoughts is an excellent technique of Surrealism; it's a lousy method for living your life.

To be sure, some people might be disinclined to judge or criticize others because they're lazy and lacking in self-discipline; lacking the will to take the heat themselves they flinch from giving it to others. A mother unwilling to deprive herself of the pleasures of sugar, salt, and fat may prefer not to educate her children in the challenging art of eating well. Conversely, some are pickily judgmental because they overdo it with themselves, and so compensate by taking it out on others.

A lot of ambiguity can spin around this stuff. But one thing is certain. We are forced constantly to act in the world, so we constantly have to make judgments. The fact is that we can make good or bad judgments, reap the benefits or suffer the consequences. Like it or not, we are condemned to make judgments. In fact, our ability to judge, discriminate, and evaluate is essential to civilized life. There are whole classes of people whose professional duty it is to make judgments and discriminations. A few obvious examples: parents, teachers, physicians (of mind and body). We should add pilots, politicians, reporters, and hordes of professionals in the financial industries. All these judgment pros and specialists – except those in the financial industries – are supposed to judge in order to help, instruct, support, and enhance the

humanity of *clients* –as this old Greek word signifies – those who "lean on" them. The child leans on its mother's breast; the student on the teacher's knowledge; the patient on the doctor's skills and wisdom. We judge our children, students, and clients to help them, not to hurt or hinder them. The problem is that sometimes we overdo it and sometimes we fail to do it at all. Depending on time and culture, people err in one direction or the other, swinging from the extremes of puritanical uptightness to decadent laxness. My temperament and upbringing lead me to prefer the sin of laxness to that of harshness. If I had to choose, I would prefer to live in a world of easygoing liberals to one run by people obsessed with being fanatically correct.

Fortunately, we live in a mixed up world, and context is crucial. Sometimes a teacher or therapist or spiritual director needs to be abrupt, harsh, and perhaps brutally honest. With the wrong person such treatment could be disastrous, with others salutary. I remember a meeting I had with Professor Robert Cummings at Columbia University, a Sartre scholar who was acquainted with that philosopher from events in the Second World War. I had prepared a very brief proposal for my dissertation on Sartre's book, *The Transcendence of the Ego*. The trouble is that I did it hastily and superficially. When I entered the office, my teacher immediately demolished the paper for what it was, a rapid sketch without any real depth. "You're just waving your hands!" Then he pulled out several thick tomes, completed dissertations. He showed me the pages of densely packed print going on and on, and said: "You see these. Pretty dull stuff; but the writers worked hard on them!" He made an odd gesture, and said, "You might consider a problem in Plato," and showed me to the door. In this case, the sharp blows woke me up; I wrote my dissertation on Plato.

As I said, context is all. Sometimes an outright lie or exaggeration about someone's merit or progress is exactly what's needed to help one break through and move forward. There are no rules we can appeal to in such situations; we have to rely on experience and intuition. Some of us need to be bopped on the head to wake up; others need to be stroked out of their slumbers. The next time I saw Professor Cummings, he asked: "Are you evolving?"

³ Max Scheler (1972) *Ressentiment*. New York: Schocken Books.

There is a subtle dimension to this talk of judgmentalism that should be mentioned. Some of us have carved a smooth persona of egalitarian openness to all, and seem to dwell at the antipodes of judgmentalism. This would be no small achievement, if we could make it work practically.

But I think there is a greater challenge, a greater way to get beyond our judgmental proclivities. It may not at first seem practical; but in the long run it could prove the most practical. There must be a way of being in the world, and relating to other people, that avoids the vitriol of judgment *and* the sloth of indifference. The essence of it would be that we enter the worlds of other people with detached sympathy but without *any* kind of judgment, attitude, or calculative intent. Again, context is key; this mode of being would not work while the surgeon is performing an operation or a teacher marking a chemistry exam. But there may be certain times and situations that invite more experimental ways of being with others.

Perhaps with a certain contemplative attentiveness, we might succeed in instructing, transforming, and enlivening the people we interact with -- without doing anything in particular or pushing for any particular end. There are ways of being in the world that transcend judgment, criticism, approval or disapproval. They would amount to entering a new sphere of consciousness. Our instructions, our critiques, our good influence may operate by example, by gesture, or by the mysterious rhetoric of sheer attentive presence.

We could perhaps try to model ourselves after great pioneers of being human like Socrates or Chuang-Tzu or Jesus. In sum, we can't do without the judgment skills we need to negotiate the world; but we can do without the subtle poisons of judgmentalism. But is this as far as we can go? The records of human experience suggest much more is possible. Some of us may aspire toward entirely new ways of being in the world. Any one of us can break new ground in the bizarrely challenging art of being human.

Judeochristianity:
A Way of Understanding Love
Charles Gourage Ph.D., LCAT, MT-BC

Some time ago, I can't remember exactly when, I was reading in the pages of this Newsletter a debate about whether it is advisable to love one's

clients. Very good points were made on both sides. I've been thinking, wouldn't it be helpful if we could have an approach to therapy, or actually to love, that would make sense of love without encouraging the complications we justifiably fear, such as uncontrolled countertransference or the transgression of boundaries? What, in a spiritual sense, does love really mean?

Before tackling that tough question I would like to start with a different but related one, which led me to the perspective on spirituality that now guides me and that I have called "Judeochristianity." That question has two parts:

1. What is faith?
2. How can we understand faith if we see Jesus connecting, not separating, Jewish and Christian tradition?

"Why faith?" one might ask. What has faith to do with love? Hasn't religious faith divided people, resulting in much unloving behavior? Absolutely. But I am not talking about "religious" faith, but about the need to reclaim faith from its association with specific religious belief.

Another good question: Why bother with faith at all? Here's why:

The years I spent working as a music therapist at Cabrini Hospice gave me valuable insights into how people face death. I found repeatedly that, while the specific religious denomination was unimportant, those who faced their death most peacefully and with the least amount of anxiety were those who had faith. When I beheld the faith of these people, I could not help feeling that it touched upon something much deeper than belief. One can believe certain things and still be dominated by fear – and many religious people are. This faith was something different. Those who had it were *aware* of something. Aware of what?

I remember Joanna. She was young, just 30 and dying of kidney failure. She did not, could not, respond verbally, but as I formed a connection with her through music I felt myself changed, aware of a very deep peace, and aware of that peace surrounding Joanna like an aura.

I turned to her mother, who was standing next to me, and I told her, "There is a lot of love in this woman." She looked astonished. She asked me: "How did you know?" Then she told me how Joanna spent her life volunteering to help others,

how she would make sandwiches and bring them to homeless people, regretting only that she didn't make enough. I felt that love present with Joanna now. Her passing was a deeply peaceful moment not only for her but for those present with her as well.

I remember Muriel. Muriel, who felt so grateful being in that hospital sitting in her wheelchair. "Because right in this chair is where God is" she told me, slapping the chair's side rails for emphasis. Muriel suffered greatly from her cancer and was prone to fits of vomiting. "What's a little thing like vomiting," she told me as I brought the basin to her, "when you feel that God is present?" Once again, this faith was more than belief. Muriel was *aware* of something. And it was powerful enough to dispel her fears.

Muriel's daughter filled in some missing details. From the time Muriel was little her mother trained her in love, sending her on her own to feed a neighbor who was too old and sick and frail to feed herself. When she was older, Muriel cooked Thanksgiving dinners and brought them to homeless people in one of the city's worst neighborhoods. And she gave shelter in her own home to immigrants from her native Trinidad who had no place to stay.

I remember the day Muriel died, as her friends gathered round her and we sang a song entitled "There's a Spirit of Love in This Place." We felt not only love but peace, sharing the peace Muriel gave to all of us, which carried her through those final moments.

I remember Lillian, who used to be a nurse and who still seemed more like a nurse than a patient when she lived in our hospice, dying of a very rare form of cancer. Lillian would check on the other patients, making them comfortable, reassuring them, attending to details such as finding a blanket to cover one very old woman's cold feet. On Lillian's last day she spoke at length about how deeply grateful she was for her life, and especially for that moment. Her manner changed, as though she were speaking not from this world but from another, which only she could see. Then she rose suddenly from her pillow, exclaiming that she saw the face of an angel.

I thought of all the times I get upset about little things, and marveled at these people who could

face their pain and even their own deaths with such confidence. If this was true faith, then I wanted to understand it.

"God is love, and those who dwell in love dwell in God, and God dwells in them" (1 John 4:16). That is faith. True faith, the kind that carries one even through the fear of death, comes from love, and from a life lived in love. Such love brings us the awareness of God. And so *faith is the awareness of the power of eternity.*

And now we come to love. Not every love can serve as the basis of faith. Most love is self-interested, based upon desire and even containing much fear. But there is a different kind of love, accessible to all of us, which takes us out of fear. It is the love Jesus taught. We can call it *non-self-interested love*: "For if you love [only] those who love you, what reward do you have?" Jesus challenges us (Matthew 5:46). We are called towards a love that takes us beyond ourselves, towards a new appreciation of the other.

This theme runs throughout the Gospels. The Hebrew Bible tells us to "love the stranger" (Deuteronomy 10:19). Jesus begins with Hebrew prophecy, and his words echo many parallel passages from his spiritual mentor Isaiah. Jesus builds specifically on this teaching, directing us to love others regardless of whether they belong to our group or can give us anything back. But how is this possible? Can we really just love everybody? That would seem to make love meaningless.

It is not meaningless at all if we can learn to think of love differently, not primarily as emotion but as *awareness*. One story in the Gospels (Luke 19) brings this out more clearly than any other. Zacchaeus was a hated tax collector, a real "bad guy" in the eyes of those he exploited. Yet Jesus saw something in him that others did not, and to the great distress of the crowd he invited himself to the hated man's house! Having experienced Jesus' awareness of him, Zacchaeus reformed. While others saw Zacchaeus as a symbol of the oppressive Roman Empire, Jesus saw him as an *individual*. Jesus loved him, and Zacchaeus was transformed by that love.

So we may define love, in this spiritual sense, as *awareness of the individuality of the other.*

That might not sound like much. But awareness is a powerful thing. As we have just seen, it has the power to transform completely another's experience. It also changes the one who is aware, the one who loves. Often we insulate ourselves from others. We assign people to categories: that's the one I report to at work, that's the one who drives the bus to get me there, and that's the one who nearly bumped into me on a crowded street. We do not usually perceive the whole individual. Love changes our perception, revealing to us a complete human being rather than some shadowy figure whose only purpose is to play some specific role in our lives.

And with that change in perception comes a change in who we are. Our awareness of another's full individuality brings with it feelings of warmth, benevolence, a desire for that person's well being. By these signs we can identify this awareness as love. It makes us loving, which not only benefits the other but heals us as well.

One might object: "Isn't it true that in many cases, the more aware we become of someone, the more annoyed we feel, especially if that person really is annoying? After all, 'familiarity breeds contempt.'"

If after getting to know someone better one feels annoyance rather than good will, one might be experiencing overexposure, but it isn't awareness. This was Jesus' great insight: the very people whom society thought it knew well enough to reject – lepers, prostitutes, disabled people, tax collectors – cannot help drawing our love if we spend the time and make the effort to get to know them truly on a deep level. Jesus drew resentment from onlookers who thought, "How can you possibly love these people?" "What good are they to anybody else?" Yet in the presence of Jesus' love many of them were healed. That is the true miracle, which the Gospels describe using a language of symbols.

I have been blessed to have experienced this many times with the people with whom I work. Since I left private practice I have been working with people on the margin: people at the point of death, or the very poor in city hospitals and nursing homes. I doubted whether I could handle it at first. But the experience has changed me deeply.

I'll give just one example. The woman's name was Eleanor. She had been a client of mine in a chronic-care hospital, and she attended my music

therapy groups. She was overweight and severely diabetic, and because of poor circulation had one leg amputated. She was depressed, and sometimes expressed it with angry outbursts that could make her hard to handle.

One day as I was walking the halls of the hospital I heard furious screams coming from the lobby. It was Eleanor. She was waiting to be picked up for dialysis, and her transportation was late. She blamed the security guard and screamed at him, calling him a liar and a son of a bitch. He shouted at her that she'd lost her privileges and would have to wait upstairs in her room. He grabbed her wheelchair roughly and began to take her back when I interrupted him, told him that I knew her and that I would take her myself.

We sat together in Eleanor's musty room, whose absence of light seemed to match her mood perfectly. We just sat there, and she opened up, about how she knew her mind and body were failing her, and about how she thoroughly despised herself. I pulled out my guitar and started to play. She cracked a smile and even started singing with me. We sang about friendship, we sang about faith, we sang about trust, about troubled times. It made her feel good, she said.

Looking at Eleanor, I felt a deep love. I don't think it shames me as a therapist to admit that. This love came from an awareness of Eleanor's full being, not just the angry appearance she presented to the world. I am sure this love transformed both of us.

Eleanor died the next day, and I felt happy that at least just before her death she had experienced acceptance.

This definition of love, as the awareness of another's individuality, works for me. Awareness also includes a respect for boundaries, seeing the separateness of the other as well as the projections we tend to form that we call "countertransference." So I believe this love works not only in one's personal life but also in the therapeutic context. It even works with clients one may dislike, who may not touch our hearts as Eleanor touched mine. Love does not always need to feel good. We can practice this deep awareness even of those we find disagreeable, discovering that it changes our perceptions of them. Often it can make the difference in how beneficial we are. Our clients

know when they are loved, even when they believe they deserve to be hated.

And so I find this love an invaluable asset in my current work as a long-term-care ombudsman defending patients' rights in a tough nursing home and hospital facility. There we have some of the poorest clients in the city, many with criminal backgrounds and attitudes to match. Antagonism between patients and staff is extremely common. It's not unusual to see patients screaming and cursing and even threatening the staff, and to hear staff members speak of them with disdain. Without an understanding of this kind of love to guide me, I would be totally lost. I may not feel good about every patient. But I do treat each one with respect and dignity, and above all, with the effort to become fully aware of that person's world, perceptions, and individuality. As a result I have often been able to serve as liaison between patient and staff when communication has broken down between them.

And now, having explored the meaning of this love, we can finally understand faith. Both are rooted in awareness. While *love* is awareness of the individual, *faith* is awareness of the eternal. Love is our presence with others. Faith is God's presence with us.

Genuine faith grows out of love. Through a practice of deep awareness we can learn to become a loving presence with others. As we do so, love itself becomes a presence with us. It becomes real to us. It takes us beyond ourselves, beyond the limitations of our egoism and self-interest. This particular kind of love thus becomes a conscious participation in something greater than us. A love that is greater than us, drawing us beyond ourselves, uniting us with others including even the stranger – that's a pretty good description of God. "God is love, and those who dwell in love dwell in God, and God dwells in them."

It is liberating to have a faith that does not depend on the acceptance of any specific religious doctrine. The symbols of religion can support faith, but true faith does not originate in those symbols. It originates in love; otherwise those symbols become ends in themselves, rendering them powerless or even demonic. The beauty of this love is its simplicity. Just by practicing the awareness of others, we can come closer to God.

And not least of all, through the practice of this love I may say that as a therapist I can love my clients, with no need to apologize.

(The ideas in this article are developed more fully in the author's book *Judeochristianity: The Meaning and Discovery of Faith*, available at Amazon.com.)

**Book Review:
Judeochristianity: The Meaning and
Discovery of Faith
by Charles Gourgey
Review by Sam Menahem Ph.D.**

After reading this book, which explores many profound questions, one is left with an open mind to the many mysteries of physical life. Mr. Gourgey, a professional music therapist, uses a Judeo-Christian lens to explore topics that every human being asks at some point in life. Does God exist? Is there eternal life? Is there an afterlife? What is the meaning of this life? Do we have to suffer? Are we being punished? What are we here on earth for anyway?

Mr. Gourgey does not preach; he explores these questions and many others. He sees life primarily as an opportunity to develop a deep faith in God and to transcend the apparent meaningfulness of life. His textbook is the bible—in its entirety—both Old and New Testaments. Although he leans more toward the Christian part, he also quotes from Old Testament sources. The books make the reader think. He does not give any pat answers but he does affirmatively state that the most important thing in life is the development and practice of "non-self-interested love."

He clearly explains the usual reasons people think they love another. It is not romantic love that we need for fulfillment. It is not even a kind of love where we will gain any profit or advantage. It is the kind of love we exhibit when we can see the connection between all human beings as physical manifestations of God. In other words, when we can "see" the Christ self in the other, we can be loving and forgiving for no good, earthly reason.

The reason we are to love each other, despite our seeming differences in ethnicity, creed, appearance or gender, is that it is just the

“right” thing to do as members of the human race. We need to love, honor and respect each other. We need to forgive each other, all the time developing our faith in some higher, connecting force—God, Jesus, Spirit. He is not talking about anything mystical or energetic, like many “new age” philosophies. Rather, he goes back to the Bible and takes a look at stories of Abraham, Job, Jesus and many others as templates for the way human beings need to progress. This is a wonderful, thought provoking book that can benefit all seekers, particularly those of the Jewish and Christian faiths.

As I was reading, I also thought of some psycho-spiritual orientations that he might agree with. I think the closest comparison would be Dr. Thomas Hora’s Metapsychiatry. Dr. Hora speaks of developing spiritual values as the most important thing in life. I think Mr. Gourgey would agree. I also enjoyed the many clinical examples from his music therapy patients. Finally, I saw correlations with A Course in Miracles. The emphasis on forgiveness, love and seeing the Christ self in the other all rang true to me. In short, this book is an interesting, thought provoking read. I invite readers to send us opinions after perusing this interesting volume.

**Irene Siegel on Spiritual Resonance
Network Meeting presented on January 20, 2012
Summarized by Bruce Kerievsky**

Dr. Siegel’s presentation revolved around a description of her doctoral research, which was entitled, “Exploring the Therapist as a Container for Spiritual Resonance and the Observed Impact on Client Transformation.”

Dr. Siegel introduced her talk by explaining how she has been a habitual meditator since childhood and that this tendency produced during her psychotherapeutic practice, incidents of spiritual resonance during which she felt attuned to the Divine and concurrently to the spirit of her patients.

Her experience was that this blending was not only healing for her patients in the moment, but that it had lasting transformative effects for her clients.

Based on those positive events, she undertook a Ph.D. program to study whether and how the phenomenon occurred with a dozen, other, like-minded psychotherapists.

Her presentation reviewed the approach, methods employed, and results of the research program.

Afterwards, to provide a fuller illustration of her process, she engaged the audience in an experiential exercise. Each attendee had a partner, and while initially being led by Dr. Siegel’s guided meditation, then silently listened to the vibes and spirits of their partners who had been instructed to focus on some issue in their lives. After about 10-15 minutes, each pair shared their perceptions and thoughts. Then the roles were reversed, with the guided meditation, silent listening, and subsequent sharing.

The event concluded with some questions and answers. The well-attended (about 25 participants) evening proved to be very interesting and well received.

Our thanks go to a highly articulate Dr. Irene R. Siegel. She offered to share some of her techniques with anyone who provided contact information. She can be reached at: <http://www.centerpointcounseling.bz/index.html>

**Mourning a Loss
By Susan Lee Bady, LCSW
www.susanleebady.com**

My father died April of 2001 at the age of 88. His death was difficult for me. I was very close to him and knew that I would miss him terribly and mourn his loss for a long time

But I could not begin the mourning process right away because his passing on opened the door to an intense conflict between my sister and all her siblings, and especially with me. In the past we had been able to push the animosity under the rug, but after my father’s death (my mother had already died 10 years before) it burst forth again.

My feelings flooded forth like a tsunami. For a while I kept them in check by going through the necessary forms of mourning. My siblings and I went to synagogue for the funeral and to the graveyard for the burial. We sat Shiva with friends and family. The structure helped but then it ended and

the fighting between my sister and her siblings escalated again. The arguing settled itself in my neck and shoulders. I felt intense physical pain and found it hard to move my neck from side to side. I tried everything I could think of to relieve the pain - massage, hot showers, relaxation techniques. Nothing worked. There was nothing else to do but make the trip from my father's home in New Jersey to my chiropractor in Brooklyn.

I entered my chiropractor's office, lay on the table and told her what was happening. She adjusted me and the discomfort subsided somewhat. Then, all of a sudden, I felt a total release of pain, both physical and emotional. It seemed as though there were comforting, caressing clouds above and below me. The only way to describe the experience is to say that I felt myself to be in a state of grace.

"What just happened?" I asked my chiropractor. She started to give me an elaborate technical explanation describing how specific vertebrae had moved. Then she stopped short. "To tell the truth, Susan, she said, "What happened is that I prayed to Jesus Christ and asked Him to help you. I've done this for you other occasions, but this is the first time you have responded so strongly."

The experience did not repeat itself, even though I stayed with my chiropractor for many years until she retired. And yet it is with me always, as the memory of that moment is always present to remind me of that other dimension of existence.

YOUR SPIRIT, YOUR HEALTH

Teresa Palmer, MSN, RN ANPC

www.wellnesswithoutboundaries.com

From my window I could see the Church, its steeple reaching up at the heavens. I could make out the figure of a man walking up the narrow winding stairs to the top of the bell tower. When he reached the top, his hands firmly grasped the long, thick rope. He pulled on the rope and the Church bell began to ring methodically eight times--- a signal for the children to gather in the courtyard outside the Church for Morning Prayer. The place was Cristicor Romania in the year 2001. I was honored and privileged to be a part of a short term medical mission establishing a much needed health clinic that would serve this rural mountainous region.

I had some time that morning and decided to join them in the courtyard. I could hear the children as

they chanted their morning prayer. I had little understanding of the Romanian language, but, recognized the song from the Sunday Church services I attended. The children were radiant, beaming with joy as they sang. I was filled with joy as I listened and found this feeling permeated throughout my day. Translated into English the song is:

***Every cell in my body is happy.
Every cell in my body is happy
Every cell in my body is happy
Because I am at peace (with the Lord)***

Romania is a predominantly Christian country and the loose translation of Cristicor means "rooted in Faith." I would hear that song over and over again while in Romania, but, I turned a deaf ear to the connection between Spirit and Health.

My "awakening" or awareness was like a seed that had been scattered by the wind to a distant soil far from home. Left unattended, it took root, was nurtured, and slowly blossomed over time. It took time, nearly a decade for me to recognize that when our cells are happy we are healthy and that our health and well being has its "roots" in our Spirit.

Scientific medical research is now validating what the Romanians instinctively know---that who we are as people and our interactions with our higher power and each other determine our potential to achieve and maintain good health. The Romanian people I encountered experienced illness, but, I was witness to healing through Faith and Grace.

In the summer 2011 issue of Psycho Spiritual Dialogue, I wrote an article on spirituality and health (How We Heal). I won't repeat what I wrote except to say that our ability to love, forgive, and be grateful cultivates peace within us that nurtures and heals our physical body through our spirit... Let us join together in song

***Every cell in my body is happy
Because I am at peace!***

New Book Coming

ASP's very own Board member and Secretary, Jeffrey Gurian, has a new book being released in October entitled "Make 'Em Laugh." Since humor is a wonderful spiritual value that can be quite healing, we highly recommend the book.

On the right is the cover of the book called " Make 'Em Laugh - 35 Years of The Comic Strip, the Greatest Comedy Club of All Time!"

The Comic Strip opened on June 1st of 1976, and on June 17th 1976 Jerry Seinfeld came in to audition.

His sign-up sheet from that night is still on the wall of the club, and in the book. It says he was "Good" and that they should invite him back the following week.

It became his home club, as it did for Larry Miller, George Wallace, Ray Romano, Paul Reiser, Colin Quinn, Susie Essman, Lewis Black, Gilbert Gottfried, and newer stars like Lisa Lampanelli, Tony Rock, and Jim Gaffigan. All their stories and lots more appear in the book.

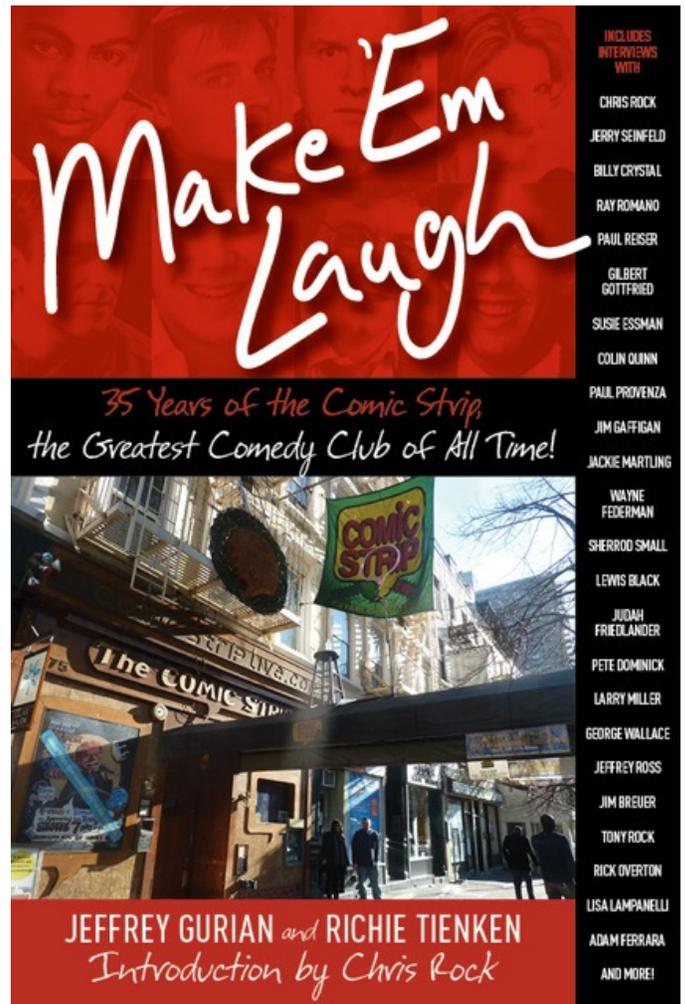
Jeffrey co-wrote this non-fiction work with the owner and founder of the club, Richie Tienken. Richie discovered Eddie Murphy and managed him for the first 11 years of his career, from SNL through Beverly Hills Cop 2, and they both discovered Chris Rock in 1986.

That story, as well as stories like how Ray Romano performed under the name Jackie Roberts for the first two months of his career, are in the book.

Billy Crystal is in it and was the first comedian to set foot on stage on opening night.

It's available for pre-order on [Amazon.com](http://www.amazon.com) at a big discount at this link:

http://www.amazon.com/Make-Em-Laugh-Greatest-Comedy/dp/1620870746/ref=sr_1_1?s=books&ie=UTF8&qid=1340134772&sr=1-1&keywords=Make+%27Em+Laugh++Gurian



Freedom By Paul Lowe

Paul Lowe is a spiritual teacher who has toured the world for over 40 years speaking about unconditional awareness. His two books: The Experiment is Over and In Each Moment are directly related to this subject.

I think it was Gurdjieff who made clear that many people are open for incremental changes, but balk at the big ones. He likened it to the chromatic scale in music - and the need of a semi-tone to get to the next level.

Even with incremental changes there are usually subtleties to be included. But it is The Big One where people turn back. The trouble is, if we acknowledge The Big One then we are going to have to stop holding on to everything - everything, and let life live us.

Most of us have no idea how much we attempt to

control our lives – through attempting to control others, and life in general.

As I understand him, Jesus attempted to share this through his saying: "Thy Will Be Done." (My take on life is that there is not a 'Thy.' Life is the Thy, and we are Life.)

So often I have shared with a person - right up to the point where they need to see themselves and their behavior. Meaning, to take responsibility for their actions, words, and thoughts - and thus their reality and the state of their lives. That is usually where they find a perfectly 'legitimate' excuse to stop looking: "For a while."

One difficulty for an individual attempting to support another individual through this stage is that when the person is in the middle of one of their patterns, that is when they want to quit - 'for a while.'

The most potent time for seeing and releasing yourself from a pattern of your cellular memory is right when you are in the middle of it. Otherwise, it is just mind stuff—how can you 'deal' with something that is not happening right in that moment!

Classical example: Disciple goes to his guru and asks how he can deal with his anger/sex/greed/pride/jealousy/etc. The guru asks the disciple to show him the anger/sex/greed/pride/jealousy/etc. so he can observe it! If it is not actually happening it is only a (distorted) memory.

If you really, really want be free (to have unconditional awareness)- then you are already. Never have not been.

If you are not yet feeling free then it means you want to be free - on your terms. Trouble is, it is your terms that are keeping you from feeling your freedom! Nobody is keeping it from you - except you and your conditional terms. You want to be free - in the same place, with the same people, in the same conditions, with the same views. "Unless you die and be reborn."

When 'it' 'happens' - meaning you suddenly realise you have been free all the time, you also realise that it was your idea of what freedom is that was preventing you from being in it.

Try this: Imagine, there is only one: "Out of The Whole came The Whole, and The Whole remained, The Whole."

Now drop the capitals: we are all, one.

No one better; no one worse; just different and unique manifestations of the unformed.

Imagine, everything we think is just an attitude formed by the people and circumstances of our upbringing. Jews think Jewish; Christians Christian; Muslims Muslim; Agnostics, Atheists... all just ideas - and distorted. All of them. Any idea is a restriction.

See if, just for a moment, you will detach yourself from the idea of yourself. Don't be anybody. Empty.

Look around you. Detach from the idea that you are separate, and melt. Un/non-seriously.

See? Much more fun that way isn't it!

Happy freedoming...

Since 2007 he has retired from public life, but keeps an active blog on <http://www.NewRealities.com>. To read more of his blog, visit <http://www.newrealities.com/index.php/paul-lowe>

Your Problems Walk into Your Office Bernard D. Beitman, MD

When Freud first suggested the concept of countertransference, he quite literally meant analyst's transference reaction to the patient's transference. The idea has evolved over the century to include the therapist's transference to the patient (similar to the patient's transference to the therapist) as well as the patient's active although unconscious attempts to wrest certain responses from the therapist. Remarkably though through the history of 20th century psychotherapy, countertransference is rarely mentioned and taught, especially in non-psychodynamic training. It is as if the therapist's psychological difficulties are left outside the consulting room.

Many years ago someone stated: "The only way to be in therapy without being a patient is

to be a therapist.” Most of us performing this work are in it to help ourselves change. Yes, altruism delights us, the modest financial rewards are usually sufficient, and the abstract joy of learning about people fits with many of our ideals. Yet therapists are usually self-curious, interested in self-development and caught in various psychological tangles, sometimes very tightly and sometimes not so bad. At least increased self-knowledge and continuing psychological development help therapists become better at their trade. And maybe better partners to loved ones, and better parents and maybe even wiser and less neurotic.

Our patients seem to try to help us. If we are better we can better help them. And maybe they can recognize problems in us as we do in them and maybe they too altruistically enjoy helping us.

They also help us in ways that seem beyond their conscious intentions. They bring problems to us that seem very much like our own. Skeptics will suggest that there are a limited number of problems in our culture so that by simple probability some of ours will be carried by some of our patients. Even more to the point is that therapists seem to attract patients near their own age, making the parallel between problems developmentally more likely. Our skeptic may more cynically add that some therapists seem to shape their patients' problems to match their own as a way to vicariously try out solutions. Could be.

And yet some of the parallels become too tightly drawn, too similar, too uncannily like ours. Jung called such meaningful coincidences synchronicity and attributed the parallel to an “acausal connecting principle” that involved archetypes and the unus mundus. These speculations are intriguing yet what first needs to be established is the existence of these uncanny parallels and then ideas about how to use them.

Some examples:

The 65 year old psychologist had retired from his faculty position at a prestigious university to enter into private practice. He had written many papers and a book and had presented at numerous

conferences and symposia. He had been a very well respected teacher and mentor to numerous students and younger faculty members. In private practice he was quite busy seeing patients and had some opportunity to teach, but something was missing.

One weekend, he felt an acute longing for what he could have done: “more books, more papers, more talks, more travelling. I could have kept it up, I could have done more.”

As he was quietly grieving for what could have been, his attention was drawn to one of his patients—a 74 year old woman who had been through three husbands and was hunting for another. As a child she had been the center of her father's deepest affection. She was his princess, always and forever. As she became a young woman, she could cast her spell on almost any man she wanted. The therapist, like her father, would make her the center of his attention and affection. One after another they had come, orchestrated as she wished. She loved sex and could have it with whomever. But now, in therapy, she found herself unable to work the same magic.

The psychologist pointed out to her that most of the men she wanted had died and the ones who remained were not so sexually driven. Even if she was just as charming, she needed to face the new facts. Grow up!

He seemed to be talking to himself, too. Chasing audience adoration was not unlike his patient's search for the gleam in a lover's eye. He had to admit he had decided that he did not want to keep chasing the impossibly constant smile of the audience. Time for him to grow up too.

He was confronted with himself and tried to take the lesson to his own heart.

In the following vignette, the psychiatrist was grieving a lost love.

A colleague, who never refers patients to her, referred a college age woman in the throes of a lost love whom she could not forget. Like the therapist she was tormented by a desire for reunion, fears of being rejected again and deep anxiety about randomly running into her now ex-lover. The psychiatrist easily resonated with her. The therapist cried with her as they both helped each other grieve. The patient never knew how much she had helped her. The therapist's tears were as much for her own grief as resonance with her patient.

The patient had no intent to help the therapist. Somehow she appeared at the right time to help the therapist move along in her grieving process. The mirrors patients hold up to therapists can be startling. The similarity may deepen empathy for the patient and also suggest how much work the therapist must do.

The 53 year old psychiatrist had come through a very rocky time with his wife. They almost separated and divorced. The patient he had seen for many years was about the same age as his wife. Their names resembled each other: Maria and Mary. Their problems with their husbands seemed somewhat similar over the years. The patient's husband, like the therapist, appeared too caught up in work—"I gave at the office and have nothing to give at home," the therapist would often say. But his wife persisted. There was something else going on. The patient tearfully told the therapist about the death of her mother, how her husband had not come to support her in the hospital, how he had left the next day on a river trip with his buddies. She spent the day after her mother's death alone. The therapist heard the patient say, "He just does not get it." The very same phrase his wife had been using to get his attention. He had done almost the same thing to his own wife—abandoned her the day after major surgery to go on a business trip. How glad he was to

have made the transition to "getting it!" He could now better help the patient in her struggle with her husband. From his patient he also more deeply understood how he had neglected and harmed his wife.

These mirrors closely resemble the standard empathic summaries of conventional psychotherapy in which the therapist summarizes key patterns for the patient to examine. These conventional mirrors are provided by the therapist. These synchronicity-coincidence mirrors are provided for the therapist by the patient. The lessons are not usually extraordinary. Their source in the patient at this time in our understanding of psychotherapy seems to be extraordinary.

And here is a patient's indirect commentary on the therapist's parenting.

My wife is correctly critical of my relationship to my son. He idealizes me. She wants me to talk with him. A patient describes how her man friend changes his behavior around his daughter, a 14 year old with whom he shares custody with her mother. "He always acts in charge, as if he is highly successful and capable." A mirror of how I behave with my son and not said as well by my wife.

These are not uncommon occurrences. They fall broadly within Coincidence Studies, a newly forming discipline I am helping to shape. Their "causes" remain open to a wide range of speculations including randomness, therapist-creation through interaction, cultural commonalities, synchronicity theory, psi as well as quantum mechanics and divine intervention.

We don't know reasons so people can pick their favor theories and stand by them. I encourage you to pay more attention to the possibility that the stranger walking into your office may be bringing a message to you about your own potential psychological development. Study of these phenomena will help to broaden our understanding and use of the therapeutic relationship.

**PSYCHOSPIRITUAL CAUSES
OF WAR AND POVERTY**
By John Rhead, Ph.D.

War and poverty are ultimately a result of a profound and universal human motivation to experience union. This union may be conceptualized as union with The Divine⁴, with all of creation, or simply with all of humankind. It is reflected in the popularity of extreme sports, psychedelic drugs, sex (Ogden, 2006), and spiritual practices like meditation, prayer and various types of retreat experiences including vision quests.⁵ The desire to experience union can be subdivided into the desire for three types of subjective experience: (1) God's love flowing to me, (2) God's love flowing through me, and (3) a sense of purpose or meaning.⁶

There are two mechanisms through which the motivation to experience union leads to war and poverty. The first mechanism is the sublimation of this basic motivation. The motivation remains unconscious and through sublimation drives behaviors that lead to war and poverty. The second mechanism through which this motivation leads to war and poverty is through a certain kind of confusion about causation between the objective and subjective aspects of reality. When I attempt to generate subjective experiences of the flow of God's love to and through me and of purpose/meaning by trying to control the objective

world in such a way that I expect it will lead to the desired subjective experiences, I am not only doomed to failure but I will ultimately contribute to the creation of war and poverty within humankind. I call this mechanism the Objective→Subjective Causation Assumption. I assume that I can control my subjective experience by controlling the objective world. This assumption seems to be incorrect so often that I am tempted to refer to the Objective→Subjective Causation FALLACY, but for the time being I will stick with the word "assumption." At the very least trying to control objective reality is an extremely inefficient way of achieving desired subjective experiences.

Wars, whether enacted between countries, religions, ethnic groups, or motorcycle gangs, have in common a number of features that pertain to the sublimation and the assumption noted above.

One of these features is compulsive gambling (Rhead, 1986). When one is involved in compulsive gambling one is unconsciously seeking the experience of being loved by God and is doing so by assuming the causation of the subjective by the objective.⁷ Whenever I engage in an activity that puts me in danger of negative consequences that are not fully under my own control, I am gambling. Whether I am playing poker or going onto the battlefield, there is a chance that the outcome will be something negative for me. If the outcome turns out to be positive I have evidence that God loves me. I may view this evidence as something having to do with "chance" factors, like favorable weather conditions on the battlefield or drawing a good card, in which case I certainly have a way to try to convince myself that this is evidence of God's love flowing to me since the "chance" factors seem to be in my favor. I may also view my "winning" as a result of my superior intelligence, skill or strength. However at some unconscious level even this perceived superiority is taken as evidence that God loves me, since God is presumed to be the source of this superiority. Either way, gambling on victory presents the possibility of an objective outcome that I can interpret as evidence of God's love flowing to

4 I use terms like The Divine and God to refer to concepts that are used by those of the theological persuasion as a way to understand the kind of subjective experiences I address in this paper. His Holiness The Dalai Lama (2009) makes clear that one need not think in theological terms in order to pursue, and indeed to attain, such experiences.

5 Psychedelic drugs have of late been renamed "entheogenic" drugs, referred to their capacity to generate in the user an experience of the Divine when that is the user's intention and the circumstances are appropriate. All of these activities could be considered entheogenic in that sense.

6 Theologians and philosophers (e.g. Keen, 1997), psychiatrists (e.g. May, 1993) and even physicists (e.g. Duerr, 2011) seem to agree upon the central importance of love as the most important and meaningful force in the universe.

7 Much of what I have come to believe about the power of compulsive gambling has come from observing myself play solitaire on the computer. When I am dealt a good card I feel loved by God, and when I play cleverly I feel loved by God because of the gift of being able to play cleverly.

me. I then confuse this objective reality with the subjective experience I seek and try to convince myself that I am indeed having this positive subjective experience.⁸

Another feature in warfare that is presumed to provide an opportunity to feel God's love flowing to me is the idea that I can earn God's love. If I engage in a noble or righteous war, particularly one that is conceptualized as a religious war, I have reason to hope that God will love me because of my noble or righteous activities, and in particular my sacrifices. Sometimes this idea is even extended to particular ways that God might reward those who die in war, such as with a bevy of beautiful virgins.

Some specific behaviors during warfare also tend to induce the feeling of being loved by God. Obviously one of these is killing enemy soldiers. The fact that I survive and my enemy dies seems to be prima facie evidence of God's love for me, as noted above in compulsive gambling. Similarly, when I torture a designated enemy and witness directly his or her suffering at my hand, I can take this experience as evidence of God's love (in terms of favoritism) flowing to me since I am not suffering and the other is.

War also allows me to feel something akin to God's love flowing through me. I may be able to convince myself that I feel God's love flowing through me to my comrades in arms, my countrymen, the members of my religious faith, or any others that are on "my side" and for whom I may be making "the ultimate sacrifice."⁹ These same dynamics

⁸ An alternative to engaging in war can be found in the cultivation of gratitude by counting (or at least taking notice of) my blessings. The fact that I am alive is proof that I am blessed with an immune system that has won many a great battle with a multitude of infectious and carcinogenic agents. Similarly the fact that I have driven many miles on divided highways and my life has not yet been ended by having an oncoming car suddenly veer head-on into mine can be seen as extremely good fortune.

⁹ Vamik Volkan (2008) has provided an elaborate conceptual framework for understanding conflicts between large groups based on the application of psychoanalytic theory to large-group identity and defense mechanisms. His concept of "entitlement

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play out on a regular basis on soccer and football fields around the world, usually with less lethal side effects. They can also be seen in the interactions between police and the criminals who try to "get away with" anything from speeding to bank robbery, and in the interactions between slave owners and slaves.

Finally, war offers the opportunity to feel that one's life has purpose or meaning. This is most obvious when one perceives oneself to be protecting innocents in the "homeland" or "fatherland" from the evil enemy.

Poverty flows from the motivation to experience union as well. When I refer to poverty I do not mean only the lack of certain amenities, but the more extreme version in which one lacks the means to survive. Stephen Schwartz (2011) points out that there is a direct correlation between increases in poverty and the number of children who starve to death each day, and that there is an alarming increase at the present time in the number of children worldwide who starve to death each day. At the behavioral level poverty is the result of the concentration of wealth in the hands of a small minority, leaving all others in varying degrees of poverty. However, this behavior is driven by the motivation in the wealthy that is the subject of this essay. That this is part of our perception, perhaps not totally conscious, is reflected in the term "the less fortunate" when referring to those living in poverty. Clearly the implication is that those who are not in poverty are experiencing good fortune, and this good fortune ultimately is presumed to be evidence of God's love flowing to the fortunate person(s).¹⁰ Those who are extremely wealthy can take their wealth as even greater evidence of God's love for them. The good fortune may be seen as a "chance" factor such as an unexpected inheritance

ideology" is somewhat akin to the theories presented in this paper, although it does not make reference to the desire to feel entitled to God's love. One need not invoke a deity in order to perceive oneself as a member of the "chosen people."

¹⁰ George Bush is rumored to have told those attending a lavish fundraiser for his campaign that he sees the world not in terms of the "haves" and the "have nots" but instead in terms of the "haves" and the "have mores," and that he saw himself as representing the latter group.

or discovery of gold on land one owns, or it may be seen as being a result of having been given (by God) the superior intelligence, skill, or strength that allows one to manipulate things in such a way that one acquires great wealth at the expense of those who thereby become impoverished. Obviously these dynamics are essentially the same as the compulsive gambling dynamics noted above with regard to war.

Once a person or group has been able to acquire and hoard significant wealth, he or she or it is in a position to do things that may produce a feeling of God's affluence, love flowing to him or her or it, as well as a sense of purpose or meaning. To be able to purchase life-saving medical care for one's children, to put them through college, or to contribute to worthwhile humanitarian projects, gives one the sense that one is allowing God's love to flow toward the objects of one's generosity. Also there is often a sense of meaning in being able to be helpful to others (the "less fortunate") in such ways.

What is most interesting about all this arises from the idea that what we most powerfully and universally desire is the experience of union. Thinking of this particularly in terms of union with all other beings (or even just all other human beings) there is a bit of a paradox involved in the ways we pursue feeling God's love flowing to us and feeling God's love flowing through us as long as we hold onto the Objective→Subjective Causation Assumption.¹¹ By trying to convince myself that God loves me by objectively torturing, killing, or impoverishing others I am not only counting on this questionable assumption to lead to my desired subjective outcome of feeling loved by God. I am also putting myself in direct conflict with the second aspect of union, the feeling of God's love flowing through me. Only by the most drastic distortion of reality can I convince myself that torturing, killing and impoverishing others will help me feel God's love flowing through me to them.

11 According to Jack Kornfield in The Wise Heart: A Guide to Understanding the Universal Teachings of Buddhist Psychology, we suffer from the delusion that we are separate from one another when the fundamental reality, from which we have somehow become estranged, is actually union. Those who argue for a non-local concept of consciousness are making a similar point.

An interesting question about the direction of causality between objective and subjective reality comes up in the domain of sexual attraction. I have heard many complaints, more frequently from women than men, that a person feels they are being "objectified" by their lover or prospective lover. The complaint boils down to the belief that the person is only being seen as an attractive body, with no attention or value being assigned to the person's soul, personality, or any other non-physical attribute. While this belief is relatively easy to support in an initial encounter with a stranger, things are not so clear as a relationship develops. Stated from the point of view of a heterosexual female: "He just wants to have sex with my attractive body and has no interest in anything deeper about who I really am." What is missing from this point of view is the possibility that the man in question may see the woman as more physically attractive because he has in fact fallen deeply in love with her many non-physical attributes. In other words, his subjective reality of being in love may be causing a change in what could be taken as objective reality in terms of her physical attractiveness. While it may or may not be true that "the girls all look prettier at closing time," a particular girl may look prettier in the eyes of one who has come to love her. Technically the perception of physical attractiveness is subjective, as in any individual's perception (perceptions become objective reality when they are shared by a group of people who view each other as being one or more of the following: sane, rational, evolved, enlightened, clear-headed, scientific, deep, intelligent, hip, devout, aware, right-thinking, conscious, decent and the like), but the woman who is hurt or insulted when she feels she has been objectified is certainly treating this perception as objective reality. If one believes in the possibility of love at first sight then the presumably objective perception of beauty in that first moment may actually be a result of the subjective experience of falling in love. The fact that sexual attraction may lead to sexual union, which in turn may lead to the experience of union with The Divine (Ogden, 2006), make this aspect of sexuality quite relevant to the central thesis of this essay. It has in fact been suggested that opening to The Divine in sexual union may reduce all manner of conflict, including war (Robinson, 2009).

The question naturally arises of how we might reduce or eliminate war and poverty. The answer in

general appears to me to be in the making conscious of the sublimated motive to feel union, and in realizing the folly of pursuing desired subjective experiences by attempting to control the objective world. Depth psychotherapy (including psychotherapy assisted by entheogens/psychedelics), a variety of spiritual practices, and almost any kind of deep reflection on one's self and on life can be helpful. Psychologists looking for meaningful avenues of research have a gold mine of possibilities in these domains. In the meantime we can cultivate compassion for ourselves and others who are caught to varying degrees in the confusion and pain of trying to achieve inner peace through the sometimes violent manipulation of the outer world.

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Brief Encounter With Mike Wallace, the Vineyard's Famous Renter

by Bernard Starr, Professor Emeritus, CUNY

Mike Wallace was best known for his outstanding Journalism. He is less known for his significant contribution to mental health--- and particularly for removing the stigma about treatment for depression. In my tribute to him on the occasion of his death, I remind readers of Mike's courageous coming out publicly about his struggle with depression.

I had the pleasure of meeting Mike Wallace in 1998 at a dinner sponsored by the National Alliance for Research on Schizophrenia and Depression (NARSAD), which was honoring him and his wife, Mary, for their mental health advocacy.

Mike Wallace was best known as the hard-hitting -- "tough but fair" -- investigative journalist on *60 Minutes* since the show began in 1968 and until his official retirement in 2006 -- although he continued to contribute occasional interviews as recently as 2008.

But there was another side to Mike Wallace. He helped untold numbers of people suffering from depression when he went public about his own battles with the disorder. His courageous personal revelations helped remove the prevailing stigma that discouraged so many people from seeking treatment for mental illness. In Mike's case, medical intervention turned his life around.

I was invited to the event at the Pierre Hotel in New York City by Pola Rosen, publisher of *Education Update*, who commissioned me to write an article about the guests of honor, the ceremony, and any other interesting observations.

Loquacious Mike was joined on the podium by fellow depression sufferers, humorist Art Buchwald and Pulitzer Prize-winning author William Styron. Both Buchwald and Styron had also come out of the closet about their depression. All three appeared on Larry King and other TV shows talking about their years of suffering and how depression compromised the quality of their lives and the lives of those around them. William Styron authored a tour de force book (1992) about his torturous struggles with depression. *Darkness Visible: A Memoir of Madness* was an inspiring best seller.

Writing about the evening was easy -- the three friends exchanged banter and one-liners that were rich fodder for my article.

Buchwald revealed one sure clue that a person is depressed -- when he is physically healthy but obsessed with burial plots. That's exactly what happened to him during one of his dark periods. Buchwald found two willing listeners in his friends Mike Wallace and William Styron for his dreary talk about choice burial plots that were available in a seventeenth-century cemetery on Martha's Vineyard. The three compatriots routinely vacationed on this tiny island, where Buchwald and Styron were home owners and Wallace was a renter. Buchwald was fond of needling Mike about his lowly status as a renter.

But renting wasn't an option when it came to cemetery plots. In fact, the three friends put their money where their depression was and purchased plots in the historic cemetery. Later they joked that Styron got stuck with a plot near a septic tank and Buchwald, ever the one to play to the crowd, picked a final resting place close to the road.

Mike Wallace ended his talk at the banquet on a positive note: People can change, he insisted, and gave an example to prove it. He said he once asked Art Buchwald what should be written on his tombstone. Buchwald replied: "Here lie the remains of Mike Wallace. He was always a renter." Three months later Mike and Mary bought a house on Martha's Vineyard.

Rest in peace, Mike. I hope you and your buddies are laughing.

(William Styron died on November.1, 2006; Art Buchwald died on January 17, 2007; Mike Wallace died on April 7, 2012)

ASP ABBREVIATED 2012 PROFESSIONAL DIRECTORY

Appearing below is the yearly, abbreviated listing of all Professional (\$70 or more membership)

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